

# THE GRACIOUS OUR AND THE GRACIOUS

A MODERN-PHRASED INTERPRETATION IN ENGLISH ARABIC-ENGLISH PARALLEL EDITION

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## Surah 1 / 7 verses / revealed at makkah

## Al-Fâtiḥah



- In the name of God, the All-Merciful, the Mercy-Giving.
- All praise is for God alone, Lord of All the Worlds,
- the All-Merciful, the Mercy-Giving,
- 1:4 Master of the Day of Judgment.
- 1:5 It is You alone we worship, and it is You alone we ask for help.
- 1:6 Guide us along the straight way—
- the way of those
  upon whom
  You have bestowed grace,
  not those upon whom
  there is wrath,
  nor those astray.

- الله بنسيه الله الزَّمْنِ الرَّحِيدِ
  - الحسنديني

دَبِ ٱلْعَسَلَمِينَ

- التَّعْمَانِ ٱلتَّحِيدِ
- الدِّينِ مَالِكِ يَوْمِ الدِّينِ
  - أَيَاكَ نَعْبُدُ

وَإِيَّاكَ نَسْتَعِيثُ

- المُستَقِيمَ الْمُستَقِيمَ
  - ﴿ صِرْطَ ٱلَّذِينَ

أنعكت عكيهم

غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِدْ

وَلَا ٱلصَّنَـاۤ لِينَ



The surah that mentions the story of THE COW designated by God for sacrificial offering, whereby He tested the sincerity of faith of the Children of Israel after their deliverance from Pharaoh.

### Surah 2 / 286 verses / revealed at madinah

# Al-Baqarah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 2:1 Alif Lâm Mîm
- This is the Book of God.

  There is no doubt therein.

  It is guidance for the God-fearing:
- 2:3 Those who believe in the realms of the unseen, and who duly establish the Prayer set by God, and who spend charitably out of what We have provided them;
- and those who further believe in this Quran that has been sent down to you,

  O Muhammad, as a revelation from God and who believe in the Scripture that has been sent down to the prophets who came before you, and those who, within themselves, have utter certainty of the imminence of the Hereafter.
- upon the path of guidance from their Lord.

  And so it is these who are the truly successful.



- الّ الّ
- ذَلِكَ ٱلْكِتَابُ لَارَيْبَ
   فه هُدُى الْشَفَعَىٰ
  - ٱلَّذِينَ يُوْمِنُونَ بِٱلْغَيَٰبِ
     وُمُعِمُونَ ٱلصَّلَوٰةَ
    - وَيَمَّا رَزَقَنْهُمْ يُنْفِقُونَ
  - وَالَّذِينَ يُؤْمِنُونَ
     مِمَا أُنزِلَ إِلَيْكَ
     وَمَا أُنزِلَ مِن مَبْلِكَ
- أُولَتِكَ عَلَىٰ هُدُى مِن رَبِعِمْ
   وَأُولَتِكَ هُمُ ٱلْمُفْلِحُون

الحَدُنَّ وُالأَوَّلُ

سُولُوا لِبَقِرَة

2:6 As for those who disbelieve, it is the same to them whether you forewarn them of the consequence of unbelief or you do not forewarn them. They will not believe.

2:7 Therefore, God has set a seal upon their hearts and upon their hearing. And over their eyes, there is a veil.

Thus for them there is a great torment awaiting in the Hereafter.

Now, there are 'also' among humankind those who say:We believe in God and in the 'coming Judgment of the' Last Day!But they do not truly believe.

2.9 They seek to deceive God and those who believe.Yet they deceive none but themselves, though they do not perceive it.

In their doubting hearts, there is a sickness.

Therefore, God increases them in sickness.

Thus for them there is a most painful torment awaiting in the Hereafter because they have lied about their faith.

2:11 Now, when it is said to them:

Do not spread corruption in the earth, they say:

On the contrary, it is we who are the ones sowing righteousness!

2:12 Most assuredly no!
Indeed, it is they themselves
who are the sowers of corruption.
Yet they do not perceive it.

2:13 Moreover, when it is said to them:

آ إِنَّ الَّذِينَ كَفَرُوا سَوَآءُ عَلَيْهِمْ الْنُوْمِهُ لَا يُوْمِنُونَ أَمْ لَهُ أَنْذِرْهُمُ لَا يُوْمِنُونَ فَعَلَى سَمْعِهِمْ وَعَلَى اللّهُ عَلَى فَلُولِهِمْ وَلَهُمْ عَذَابُ عَظِيمُ وَمِنَ النّاسِ مَن يَقُولُ عَالَيْهُ مِاللّهُ وَبِالْيُوْمِ الْكُوْمِ الْكُوْمِ

وَمَاهُم بِمُؤْمِنِينَ كُخَندِعُونَ اللَّهَ وَالَّذِينَ ءَامَـنُوا وَمَا يَغْدَعُونَ إِلَّا اَنفُسَهُمْ وَمَا يَشْعُرُونَ وَمَا يَشْعُرُونَ

فَ قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابُ البِيُرُ بِمَا كَانُواْ يَكُذِبُونَ

وَإِذَا قِيلَ لَهُمْ
 لَا لُفْسِدُوا فِي الأَرْضِ
 قَالُوا إِنْمَا غَنْ مُصْلحُ

عود إلى الآيانَهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَا يَشْعُمُهُونَ

ا وَإِذَاقِيلَ لَهُمّ

Believe in the Heavenly message, as the people of true faith have believed, they say:

Shall we believe as the fools have believed?

Most assuredly no!

Indeed, it is they themselves who are the fools.

Yet they do not know it.

2:14 Thus when they meet those who believe, they say:

We too have believed!

But when they are alone with their evil ones, they say:

We are, indeed, with you!

We were only making mockery of them!

- 2:15 Rather, it is God
  who makes a mockery of them,
  for He lets them continue in their transgression,
  wandering blindly.
- 2:16 These are the oneswho have purchased misguidanceat the cost of guidance.Thus their trade has not profited their souls, for they have not been guided aright.
- Their parable is this:

  They are like one who seeks to kindle a fire for his companions.

  Then when it has begun to shine out all around him,

  God takes away their light,

  and He leaves them enveiled in darkness,

  unable to see.
- 2:18 Deaf, dumb, and blind—never shall they return to guidance.
- 2:19 Or they are like those who have been caught in a cloudburst from the sky

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الجُزُ الأَوْلُ

اَمِنُواْ كَمَا آامَنَ النَّاسُ قَالُوَا أَنُوْمِنُ كَمَا آامَنَ الشَّفَهَاءُ أَلاَ إِنَّهُمْ هُمُ الشُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ

الله وَإِذَا لَقُواْ الَّذِينَ ءَامَنُواْ قَالُوْ اَءَامَنَا

وَإِذَا خَلَوْا إِلَىٰ شَيَىطِينِهِمْ قَالُوٓاْ إِنَّا مَعَكُمْ إِنَّمَا غَنُ مُسْتَهْزِءُونَ

الله يُسْتَهْزِئَ بَهِمْ وَيَهُمُ وَيَهُمُ وَيَهُمُ وَيَهُدُهُمُ فِي طُغَيْنِهِمْ يَعْمَهُونَ

(۱) أُولَتِكَ الَّذِينَ اَشْتَرُوا الضَّلَالَةَ بِالْهُدَئ مرت مستار معالم

فَمَارَعِحَتَ يَجِّنَرَتُهُمْ وَمَاكَانُواْ مُهْتَدِينَ

اللهُ مَثَلُهُمْ كَمَثَلِ ٱلَّذِي اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ ا

فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُ. ذَهَبَ ٱللَّهُ بِنُورِهِمْ

وَتَرَكَّهُمْ فِي ظُلُمَتُ لِلهِ يُبْصِرُونَ

ش مُمْ بُكُمُ عُمَّى فَعُنَّى فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعْمَى فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَعُمْ فَ

الجئزة الأوَّلُ

in which there are billowing veils of darkness, and thunder, and lightning. They put their fingers in their ears to shield themselves against the peals of thunder, wary of death. Yet God is all-encompassing of the disbelievers. The lightning nearly snatches away their sight. 2:20 Whenever it shines forth for them. they walk in its light. But when suddenly it darkens all about them, they stand still. And had God so willed. He, most surely, could have taken away their hearing and their sight altogether. Indeed, God is powerful over all things.

O humankind! 2:21 Worship your Lord, who created you and those before you, so that you may become God-fearing. Worship none but the One 2:22 who alone has made the earth a furnished habitation for you, and who alone has made the heaven a sheltering edifice, and who alone has sent down from the sky water, whereby He brought forth with it the varied fruits of the earth as a provision for you. Therefore, you shall not set up rivals to God when you know well that such deities cannot exist.

And if you are in doubt about the divine origin

of what We have sent down

فيه ظُلُمَنتُ وَرَعَدٌ وَرَقَ يَجْعَلُونَ أَصَٰبِعَكُمْ فِي ءَاذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتُ وَاللَّهُ مُحِطُّ بِالْكَنفِينَ يَكَادُ ٱلْمَرَقُ يَغْطَفُ أَيْصَرُهُمْ كُلِّمَآ أَضَآهَ لَهُم مَّشَوْا فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُواً وَلَةِ شَاءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَنْرِهِمْ إِنَّ اللَّهُ عَلَىٰ كُلُشِيءِ قَدرُ اللهُ أغبُدُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ الذِي جَعَلَ لَكُمُ الأرض فراشا والسكاة بنآة وَأَنْوَلَ مِنَ ٱلسَّمَآ مِمَآةً فَأَخْرَجَ بِهِ عِنَ ٱلثَّمَرَاتِ فَكَلا يَحْعَلُوا لِلَّهِ أَنْدَادًا وَأَنتُهُ تَعْلَمُونَ

مِّمَانَ لَنَاعِلَ عَيْدِنَا

2:23

to Our servant Muhammad in the Quran, then bring forth a single surah of its like. Moreover, call all your witnesses, apart from God, to prove your claim, if you are truthful.

2:24 Yet if you cannot do so—
and never shall you do so—
then fear the Fire of Hell,
whose fuel is people and stones—
a Fire prepared for the disbelievers.

But give glad tidings, O Prophet, to those who believe and do righteous deeds that for them there are Gardens of Paradise awaiting in the Hereafter, beneath which rivers flow. Whenever they are provided from it of its varied Heavenly fruits as a provision to enjoy, they will say: This is, in appearance, like what we were provided before in the life of the world! And, indeed, it shall be brought to them in full resemblance. yet being far more delectable! And so too shall they have in these Gardens of Delight spouses who are ever pure. And, therein, shall they abide with them forever.

#Indeed, God does not refrain from giving any example to teach humankind not even that of a gnat or anything that should surpass it,

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الجُدرة الأوَّلُ

فَأَتُواْ بِسُورَةٍ مِن مِثْلِهِ، وَأَدْعُوا شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إن كُنتُهُ صَلدتينَ ا فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَأُتَّقُواْ النَّارَ ٱلَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتَ لِلْكَيفِرِينَ الله وكَبَشِر ٱلَّذِينَ ءَامَنُوا وعكمأه أألقك لحكت أَنَّ لَمُهُمْ جَنَّاتِ تَجْرَى مِن تَحْبِتِهَا ٱلْأَنْفَ ۗ كُلِّمَا رُزِقُواْ مِنْهَا مِن ثُمَرَ قِرَزُقًا قَالُوا هَنذَا ٱلَّذِي زُزِقْنَا مِن قَبْلُ وَأَتُوا بِهِ مُتَشَنِهًا

> وَهُمْ فِيهَا خَالِدُونَ إِنَّ اللهَ لَا يَسْتَغِي \* أَن يَضْرِبَ مَثَ لَا مَا يَعُوضَهُ فَعَافَ قَعَالًا

وَلَهُمْ فِيهَآ أَزْوَجٌ مُّطَهَّكُرَةٌۗ

الجُهُزِّءُ الأَوَّلُ

in smallness or greatness. Then, as for those who believe, they know well that such an example is, indeed, the truth from their Lord. But as for those who disbelieve. they say, with contempt: What would God intend with such an unworthy example? Say to them: It is a test of choice. By this He leads many astray. And by this He guides many. Yet He does not lead anyone astray, thereby, except the ungodly those who break the covenant of God after it has been solemnly pledged before Him; and who cut off the relations that God has commanded to be kept joined; and who spread corruption in the earth. It is such as these who are the losers

2:28 How can you human beings disbelieve in God when you were once lifeless, and He gave you life; then He causes you to die; then He shall again give you life; then to Him shall you all be returned for Judgment?

2:29 He is the One who created for you all that is in the earth.

Then He directed Himself toward the heaven, and He fashioned it into seven heavens.

For He alone is all-knowing of all things.

of an everlasting Paradise.

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ نَعَلَدُونِ أَنَّهُ وَأَمَّا ٱلَّذِينَ كَعَوُوا فَيَقُولُونِ كَ مَاذَآأَزَادَ ٱللَّهُ وَمَا يُضِلُّ بِهِ = اللُّهُ اللَّهُ مَن مُعْضُونَ عَفْدَاللَّه مِنْ بَعْدِ مِيشَاقه، وَيَقْطَعُونَ مَآأَمَ اللَّهُ به اَن يُوصَلَ وَ يُفْسِدُونَ فِي ٱلْأَرْمِ أُوْلَتُكُ هُمُ ٱلْخُلِيهُ وَكَ كَتْفَ تَكُفُّونِ مَاللَّهُ هُوَ ٱلَّذِي خَلَقَ لَكُم

مَّا فِي ٱلْأَرْضِ جَهِيعًا

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

ثُمَّ أَسْتَوَى إِلَى ٱلسَّكَاآِهِ

2:27

الجئزة الأوّلُ

2:30 Now, behold!
Your Lord said to the angels:
I am placing upon the earth
a human successor to steward it.
They said:
Will You place thereupon
one who will spread corruption therein,
and who, moreover, will shed blood,
while we ever exalt You with all praise
and hallow You?
He said:

Indeed, I know what you do not know.

2:31 Thus He taught Adam
the names of created beings, all of them.
Thereafter, He arrayed them before the angels.
Then He said:
Tell Me the names of these,
if you are truthful in saying
that man is undeserving of this stewardship.

2:32 They said:
Highly exalted be You!
We have no knowledge,
other than what You, Yourself, have taught us.
Indeed, it is You, 'our Lord,' You 'alone',
who are the All-Knowing, the All-Wise.

2:33 He said: O Adam!

Tell them the names of these beings.

So when he had informed them of all their names,

God said to the angels:

Did I not say to you that I know all the realms of the unseen of the heavens and the earth, and I know what you reveal and what you conceal?

2:34 Then behold! We said to the angels:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَتَهِكَةِ

إِنِّ جَاعِلُ
فِى ٱلْأَرْضِ خَلِيفَةً
قَالُواْ أَجَعُلُ فِيهَا
مَن يُفْسِدُ فِيهَا
مَن يُفْسِدُ فِيهَا
وَيَسْفِكُ ٱلدِّمَاءَ
وَنَحُنُ نُسَيِّحُ بِحَمْدِكَ
وَنَقَدِّسُ لَكَّ
قَالَ إِنِّ أَعْلَمُ مَا لَا فَعْلَمُونَ
قَالَ إِنِّ أَعْلَمُ مَا لَا فَعْلَمُونَ
عَلَمَ ءَادَمَ ٱلْأَسْمَاءَ كُلَهَا

وَعَلَمَ ءَادَمُ الْأَسْمَآءَ كُلَهَا ثُمَّ عَرَضُهُمْ عَلَى الْمَلَيْ كَقِ فَقَالَ أَنْبِعُونِي بِأَسْمَآءِ هَـُؤُلآءِ إِن كُنتُمْ صَدِيقِينَ

قَالُواْسُبْحَننَكَ
 كَاعِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا 
 إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ
 إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

تَّ قَالَ يَكَادَمُ أَنْبِنْهُم بِأَسْمَآمِهِمْ فَلَمَّ آأَنْبَأَهُم بِأَسْمَآمِهِمْ قَالَ آلَمُ أَقُل لَكُمْ إِنِّ آعَلَمُ غَيْبَ ٱلسَّمَوَتِ وَآلاَرْضِ وَمَاكُنتُمْ مَالْبُدُونَ وَمَاكُنتُمْ تَكُنْهُونَ وَمَاكُنتُمْ تَكُنْهُونَ وَمَاكُنتُمْ تَكُنْهُونَ وَمَاكُنتُمْ تَكُنْهُونَ

الحُدِيْدُ الأَوْلُ

ٱسْجُدُواْ لِآدَمَ

Bow your faces down to receive Adam into life and to honor him!
So they all bowed down, except Iblîs. He refused and grew greatly arrogant.
And thus did he become of the rebellious disbelievers.

Dwell, you and your wife, in the garden; and eat from it plentifully, both of you, wherever of it you so please.

But you shall not come near this single tree to eat of its fruit.

For, then, you shall both be of the wrongdoers.

Yet Satan caused them both to eat from it and so slip from the garden.

Thus did he expel them from where they had been secure.

And so it was that We said to them all:

Descend from here, being enemies to one another!

Yet there is for you in the earth a place suitable for settlement, and of goodly provision, for a preordained time.

2:37 Adam then received words of guidance from his Lord.

Thus, He granted him repentance.

For, indeed, it is He alone who is the All-Relenting, the Mercy-Giving.

2:38 For We had said:

Descend from it 'now', all together!
Then whenever guidance from Me
comes to you—then know
that as for all those who follow My guidance,

فَسَجَدُوٓا إِلّاۤ إِبْلِيسَ أَبِنَ وَٱسۡتَكُبَرَ وَگُلْنَا يَعَادَمُ وَگُلْنَا يَعَادَمُ وَگُلا مِنْهَا رَغَدًا وَگُلا مِنْهَا رَغَدًا وَگُلا مِنْهَا رَغَدًا وَلا نَقْرَيا هَلاِهِ ٱلشَّحَرَةَ وَلا نَقْرَيا هَلاِهِ ٱلشَّحَرَةَ فَتَكُونا مِنَ ٱلظّلِمِينَ فَتَكُونا مِنَ ٱلظّلِمِينَ فَاذَرَجُهُما ٱلشَّيْطِنُ عَنْهَا وَقُلْنَا ٱهْبِطُوا وَقُلْنَا ٱهْبِطُوا

مُسْنَقُرُّ وَمَتَعُ إِلَى حِينٍ

فَنَلَقَّى ءَادَمُ

مِن رَّيِهِ عَلِمِنتٍ فَنَابَ عَلَيْهُ

إِنَّهُ هُو ٱلنَّوَابُ الرَّحِيمُ

فَلْنَا ٱهْبِطُواْ مِنْهَا جَمِيعًا اللَّهِ الْمَنْهَا جَمِيعًا اللَّهِ الْمَنْهَا جَمِيعًا اللَّهِ المُنْهَا جَمِيعًا اللَّهِ المُنْهَا جَمِيعًا اللَّهِ اللَّهِ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُلْعُلُمُ اللْمُعِلِّمُ اللَّهُ الْمُؤْمِ اللْمُلْعُلِمُ اللْمُلْمُ اللَّهُ الْمُلْعُلِمُ اللْمُلْعُلِمُ اللْمُلْعُلِمُ اللْمُلْعُلُمُ اللْمُلْعُلُمُ اللَّهُ اللْمُلْعُلِمُ اللَّهُ اللْمُلْعُلِمُ اللْمُلْعُلِمُ اللْمُلْعُلِمُ الْمُلْم

فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى

وَلَكُمْ فِي ٱلْأَرْضِ

there shall be no fear upon them when they assemble for Judgment. Nor shall they ever grieve over the life of the world.

2:39 But as to those who disbelieve and belie Our 'natural and revealed' signs—it is these who are 'destined to be' the Companions of the Fire 'of Hell'. They shall abide therein forever.

2:40 O Children of Israel!
Recall in your hearts My blessings
with which I have blessed you.
Thus you shall fulfill the terms
of My covenant with you,
and I shall fulfill the terms
of your covenant with Me.
And it is Me alone you shall hold in awe.

2:41 Therefore, you shall believe in that which I have sent down in this Quran, confirming the truth of the Scripture that is already with you.

And be not the first among the People of the Scripture to disbelieve in it.

Nor be the ones to sell My revealed signs for a small price.

And it is Me alone whom you shall fear.

Nor shall you mix the truth with falsehood, nor willfully suppress the truth, while you know that it is wrong to do so.

2:43 Rather, you shall duly establish the Prayer, and you shall give the Zakât-Charity, and you shall bow to God in Prayer along with those who bow to Him.

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فَمَن تَبِعَ هُدَاىَ وَلَا هُمْ يَحْزَنُونَ الله وَٱلَّذِينَ كُفَرُواْ وَكَذَّبُواْ بِعَايَنتِناً أُولَتِكَ أَضْعَكُ ٱلنَّارُّ هُمْ فِنِهَا خَالِدُونَ المَن يُنبَين إشراء يلَ أذكروا يعتبتي ٱلَّتِيَّ أَنْعَمْتُ عَلَيْكُورُ وَأُوفُواْ بِعَيْدِيّ أُوفِ بِعَيْدِكُمْ وَإِنَّنِي فَأَرْهَبُون الله وَءَامِنُوا بِمَا أَسْزَلْتُ مُصَدِقًا لِمَا مَعَكُمْ وَلَا تَكُونُواْ أَوَّلَ كَافِرٍ بِلِيَّهُ وَلَا تَشْتَرُواْ بِعَابَنِي ثَهَنَّا قَلِيلًا وَإِنِّنَى فَأَتَّقُون الله وَلَا تَلْبِسُوا ٱلْحَوَّ بِٱلْبَاطِل وَتُكُنُّهُوا ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ الله وَأَقِيمُوا ٱلصَّلَوةَ وَءَاتُواْ الرَّكَاةَ وَٱزكَعُوا مَعَ ٱلرَّكِينَ

الجُدْزُهُ الأَوْلُ

2:44 \*\*Do you enjoin virtuousness
upon other people while forgetting yourselves?
And yet you are a people
who recite the Scripture!
Are you not, then, able to understand?

2:45 Rather, seek God's help
through enduring patience
and devotion in Prayer.
And this is, indeed, a great burden,
except on those
who humble themselves before God—

those who realize that they will, assuredly, meet their Lord, and that, indeed, it is to Him alone that they are returning for Judgment in the Hereafter.

2:47 O Children of Israel!
Recall in your hearts My blessings
with which I have blessed you,
and that I had, indeed,
showed preference to you
above the peoples of the time in all the world.
2:48 Then be ever fearful of a Day Hereafter

when no soul shall indemnify any other soul against anything from God.

Nor shall any intercession be accepted from it for its salvation.

Nor shall any compensation be taken from it in atonement for its sins.

Nor shall they who have disbelieved ever be helped against God's Judgment.

2:49 And recall, O Children of Israel, how We delivered you from the House of Pharaoh.

وَ أَتَأْمُرُونَ النَّاسَ بِالْبِرِ وَتَسَوْنَ أَنفُسَكُمْ وَأَنتُمْ نَتْلُونَ الْكِئنَبُّ أَفَلا نَمْقِلُونَ

وَاسْتَعِينُواْ بِالصَّبْرِ
 وَالصَّكُوةَ وَإِنَّهَا لَكَبِيرَةُ
 إِلَّا عَلَى ٱلْحَشِعِينَ

الَّذِينَ يَظُلنُّونَ أَنْهُم مُلَنقُوا رَبِّهِمْ وَأَنْهُمْ إِلَيْهِ رَجِعُونَ

﴿ يَبَنِي إِسْرَةِ يلَ انْكُرُوا نِغْمَتِى انْكُرُوا نِغْمَتِى الَّتِي الْغَمْتُ عَلَيْكُمْ وَالْغِمْتِى وَالْتِي فَضَلْتُكُمْ عَلَى الْعَالَمِينَ وَالْتِي الْعَلَمِينَ مَا يَدْ وَنَهُ عَلَى الْعَالَمِينَ وَالْتُعَلِينَ مَا يَدْ وَنَهُ عَلَى الْعَالَمِينَ وَالْتُعَلِينَ مَا يَدْ وَنَهُ عَلَى الْعَالَمِينَ وَالْعَلَمِينَ وَنَهُ عَلَى الْعَالَمِينَ وَنَهُ عَلَى الْعَالَمِينَ وَالْتَعْمَ عَلَى الْعَالَمِينَ وَالْعَلَمِينَ وَالْعَلَمِينَ وَنَهُ عَلَى الْعَالَمِينَ وَالْعَلَمِينَ وَالْعَلَمِينَ وَنَهُ عَلَيْكُمْ عَلَى الْعَلَمِينَ وَالْعَلَمِينَ وَالْعَلَمِينَ وَالْعَلَمُ عَلَى الْعَلَمُ عَلَيْكُمْ عَلَيْكُمْ عَلَى الْعَلَمُ عَلَى الْعَلَمُ عَلَيْكُمْ عَلَى الْعَلَمُ عَلَى الْعَلَمُ عَلَى الْعَلَمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَى الْعَلَمُ عَلَيْكُمْ عَلَى الْعَلَمُ عَلَيْكُمْ عَلَى الْعَلَمُ عَلَمْ عَلَى الْعَلَمُ عِلَى الْعَلَمُ عَلَى الْعَلَمُ عَلَى الْعَلَمُ عَلَى الْعَلَمُ عَلَى الْعَلَمُ عَلَى الْعَلَمُ عَلَى الْعَلْمُ عَلَى الْعَلْمُ عَلَى الْعَلْمُ عَلَى الْعَلْمُ عَلَى الْعَلْمُ عَلَى الْعَلْمُ عَلَمْ عَلَمُ عَلَمْ عَلَمْ عَلَمْ عَلَمُ عَلَمُ عَلَى الْعَلْمُ عَلَى الْعَلَمُ عَلَى الْعَلْمُ عَلَمْ عَلَمْ عَلَمُ عَلَمُ عَلَمْ عَلَمُ عَلَمْ عَلَمُ عَلَمْ عَلَمُ عَلَمْ عَلَمُ عَلَمُ عَلَمْ عَلَمُ عَلَمُ عَلَمْ عَلَمُ عَلَمْ عَلَمُ عَلَمْ عَلَمْ عَلَمُ عَلَمْ عَلَمْ عَلَمْ عَلَمْ عَلَمْ عَلَمْ عَلَمْ عَلَمْ عَلَمُ عَلَمْ عَلَمْ عَلَمْ عَلَمْ عَلَمْ عَلَمْ عَلَمُ عَلَمْ عَلَمُ عَلَمُ عَلَمْ عَلَمْ عَلَمُ عَلَمْ عَلَمْ عَلَمُ عَلَمْ عَلَمْ عَلَمْ عَلَمُ

وَاتَقُواْ يُومًا لَّا جَرْي نَفْسُ عَن نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةُ وَلَا يُؤخذُ مِنْهَا شَفَعَةُ وَلَا يُؤخذُ مِنْهَا عَدْلُ وَلَا هُمْ يُنصَرُونَ

(أُنَّ وَإِذْ نَجَنَّىٰنَكُمُ مُوْنَ وَالْ فِرْعَوْنَ يَسُومُونَكُمُ مُوْءَ ٱلْعَذَابِ

الجُهُزِءُ الأَوَّلُ

٤

They were inflicting upon you a most evil torment, slaying your sons and keeping your womenfolk alive in bondage for themselves.

And in this, there was a great trial from your Lord.

- 2:50 And recall how We divided the sea for you.

  Thus We delivered you
  and drowned the House of Pharaoh,
  even while you were looking on.
- And recall when We promised to Moses an appointment of forty nights on Mount Tûr in Sinai to receive the Torah.

  Then you took the Golden Calf as a god after him, when he had departed from your midst—and in this you became idolatrous wrongdoers!

  Then We pardoned you, even after this,
- 2:53 And recall when We gave Moses the Book of the Torah and the criterion of right and wrong, so that you might be guided aright.

so that you might give thanks.

2:54 And recall when Moses said to his people:
O my people!
Indeed, you have wronged yourselves
by your taking of the Golden Calf as a god.
So repent to your Maker,
and let the righteous among you
slay the wrongdoers among yourselves.

يُذَبِحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمُ وَفِي ذَالِكُم بَ لَآنًا وَأَغْرَقْنَآ ءَالَ فِرْجَوْنَ وأنتم كنظارون (١٥) وَإِذْ وَعَدْنَا مُوسَوِنَ أَرْبَعِينَ لَيْلَةَ ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنْ يَعْدِهِ -وَأَنتُمْ ظَللِمُونَ أُمَّ عَفَوْنَا عَنكُم مِنْ مَعْد ذَالِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿ وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِئْكَ وَٱلْفُرُ قَانَ لَعَلَّكُمْ نَهْتَدُونَ وَ إِذْ قَالَ مُوسَىٰ لِقَوْمِ

لَعَلَكُمْ نَهْتَدُونَ
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنَقُوْمِ
إِنَّكُمُ طَلَمْتُمُ أَنفُسَكُم
بِأَيِّغَاذِكُمُ الْمِجْل
فَتُوبُوا إِلَى بَارِيكُمْ
فَاقُنُلُوا أَنفُسَكُمْ
ذَلِكُمْ خَيْرٌ لَكُمْ عِندَ بَارِيكُمْ
فَنَابَ عَلَيْكُمْ
فَنَابَ عَلَيْكُمْ
إِنَّهُ هُو ٱلنَّوَابُ ٱلرَّحِيمُ

That is best for you in the sight of your Maker. Then He granted you repentance. Indeed, it is He who is the All-Relenting, the Mercy-Giving.

- 2:55 And recall when you said: O Moses!

  We shall never believe in you
  until we see God openly, before our very eyes.

  Then, suddenly, the thunderbolt seized you,
  even while you were looking on.
- 2:56 Then We revived you after your death, so that you might give thanks.
- 2:57 Furthermore, We shaded you in the desert with thin cloud cover.

  Moreover, We sent down upon you manna and quail, saying:

  Eat of the wholesome foods which We have provided you.

  And yet it was not Us whom they wronged with their defiant ingratitude.

  But, rather, it was their own souls they were 'all the while wronging.
- 2:58 And recall when We said:
  Enter the blessed land of this city,
  and eat from it plentifully wherever you will.
  Yet you shall enter the gateway
  bowing down to God while you say in prayer:
  Disburden us, our Lord,
  from the consequences of our wrongdoing.
  Then We shall forgive you of your sins.
  And We shall increase the reward
  of those who excel in doing good.
- 2.59 But those of them who were habituated to doing wrong

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الجُدْزُةُ الأَوْلُ

وَإِذْ قُلْتُمْ يَكُوسَىٰ
لَن نُّوْمِنَ لَكَ
حَقَىٰ نَرَى اللَّه جَهْرَةً
فَأَخَذَ تُكُمُ الصَّاعِقَةُ
وَأَنتُمْ نَظُرُونَ

شُمَّ بَعَنْنَكُم
 مِّن بَعْدِ مَوْتِكُمْ
 لَعَلَّكُمْ تَشْكُرُونَ

وَظَلَلْنَا عَلَيْكُمُ الْغَمَامَ

 وَأَنزَلْنَا عَلَيْكُمُ وَالْسَلُوئُ الْعَمَامَ

 الْمَنَ وَالسَّلُوئُ الْمَكُولُ وَالْمَلُوئُ الْمَكُولُ وَالسَّلُوئُ الْمَكُولُ وَلَكِن كَانُوا وَمَا ظَلَمُونًا وَلَكِن كَانُوا الْمُكُونَ وَلَكِن كَانُوا الْفُسُهُمْ يَظْلِمُونَ وَلَكِن كَانُوا الْمُكُونَ وَلَكِن كَانُوا الْمُكُونَ الْفُسُهُمْ يَظْلِمُونَ

وَإِذَ قُلْنَا ٱذْخُلُواْ مَنَذِهِ ٱلْقَرْبَةَ فَكُلُواْ مِنْهَا حَيْثُ شِنْتُمُّ رَغَدًا وَاذْخُلُواْ ٱلْبَابِ سُجَدًا وَقُولُواْ حِظَةٌ فَقُولُواْ حِظَةٌ وَسَنَزِيدُ ٱلْمُحْسِنِينَ وَسَنَزِيدُ ٱلْمُحْسِنِينَ

فَبَدَّلُ ٱلَّذِينَ طَلَمُواْ قُوْلًا غَيْرَ الَّذِينَ قِيلَ لَهُمْ فَأَنَرُلْنَا عَلَى ٱلَّذِينَ طَلَمُواْ رِجْزًا قِنَ ٱلسَّمَآء substituted this invocation with a word unlike the Heavenly command that was said to them.

So upon those who were doing wrong, We sent down a plague of castigation from the sky for the deeds of ungodliness they had committed.

\*And recall how Moses sought drinking water in the desert for his people.

So We said to him:

Strike the stone with your staff!

Then from it twelve springs burst forth.

Each group of people knew its watering place.

And it was said to them:

Eat and drink freely from the generous provision of God.

Yet you shall not make mischief in the earth, sowing corruption in it.

O Moses!

Never shall we endure with patience one kind of food.

So call upon your Lord for us, to bring forth for us some variation from what the earth grows—of its herbs and its cucumbers, and its garlic, and its lentils, and its onions. He said:

Do you seek to substitute that which is lesser for that which is better?

Go down in shame to any township!

Then, indeed, you shall have

الحُدُهُ الأَوْلُ لَيْنَوْلَالِيَكُمُ الْعَرَالُ لَلْهِ الْعَرَالُ لَلْهِ الْعَرَالُ لَلْهِ الْعَرَا

بِمَا كَانُواْ يَفْسُقُونَ 🕦 🏟 وَإِذِ ٱشْـتَسْـقَىٰ مُوسَ لِقَوْمِهِ عَقُلْنَا فأنفجك ت منه أَثْنَتَا عَشْمَةً عَنْ نَا قَدْعَاهُ كُلُّ أَنَاسِ مَّشْمَ مَهُمُّ كُلُوإُوَاشْمَ نُوا مِن رَزِقِ ٱللَّهِ وَلَا تَعْمُواْ و الأرض مُفسدينَ (١١) وَإِذْ قُلْتُمْ يَكُمُوسَىٰ لَن نَصْبرَ عَلَىٰ طَعَامِ وَحِدِ فَأَذْعُ لَنَا رَبِّكَ يُخْرِجْ لَنَا مِثَا تُنْبِثُ ٱلْأَرْضُ من بَقْلِهَا وَقِثَّآبِهَا وَفُومِهَا وَعَدَسِهَا وَنَصَلِهَا قَالَ أَتَسَتُدُو بِ ٱلَّذِي هُوَ أَدْ فَك ماً لَّذِي هُوَ خَدَّهُ ۖ أخبطه أمضسكا فَإِنَّ لَكُم مَّاسَأَ لَتُمُّ وَضُرِيَتْ عَلَيْهِ مُ الذلَّةُ وَالْمَسْكَنَةُ وَبُآءُو بِغَضَبِ مِنَ ٱللَّهِ ۗ ذَالِكَ بِأَنَّهُمْ كَانُواْ يَكُفُرُونَ

الجُنْزُهُ الأَوَّلُ

all that you have asked for!
So they were struck with humiliation and indigence.
For they had brought upon themselves great wrath from God.
That is because, 'again and again,' they disbelieved in the 'revealed' signs of God and killed 'His' prophets without any right.
That is because they disobeyed God and persistently transgressed His covenant'.

Indeed, those who believe in Islam, and those of Jewry, and the Christians, and the Sabians—
whoever among them truly believes in God and in the coming Judgment of the Last Day and works righteousness—
shall have their reward with their Lord in full; and there shall be no fear upon them when they assemble for Judgment.

Nor shall they ever grieve over the life of the world.

2:63 And recall, O Children of Israel, when We took your pledge to fulfill Our covenant, and We lifted Mount Tûr of Sinai above you, saying:

Take hold of all that We have given you in the covenant with utmost power!

And be ever mindful of what is prescribed in it, so that you may become truly God-fearing.

But, thereafter, you turned away.

And had it not been

وَيَقْتُلُونِ ٱلنَّبِيِّنَ بِغَيْرِ ٱلْحَقُّ ذَالِكَ بِمَا عَصَوا وَّكَانُواْ مَعْتَدُوكَ اللهُ إِنَّ ٱلَّذِينَ ءَامَنُوا وَٱلَّذِينَ هَادُواْ وألنَّصَدَري وَالصَّنبِينَ مَنْ ءَامَنَ بِأَللَّهِ وَٱلْمَةِ مِ ٱلْأَخِرِ وعمل صلحا فَلَهُمْ أَجُرُهُمُ عِندَ رَيِّهِ وَلَاخُوْفُ عَلَيْهِمُ وَلاهُمْ يَخْزَنُونَ وَإِذَا خَذْنَا مِيثَنَقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُواْ مَا ءَاتَيْنَكُم بِقُوَّةِ وَأَذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَنَّقُونَ

لَكُنتُد مِّنَ الْمُنسِرِنَ

وَلَقَدْ عَلِمْتُمُ الَّذِينَ
اعْتَدَوَا مِنكُمْ فِي السَّبْتِ
فَقُلْنَا لَهُمْ

ورج رور

ثُمَّ تَوَلَّيْتُم مِّنْ بَعْدِ ذَالِكُّ

فَلَوْلَا فَضْلُ أَلَّهِ عَلَيْكُمْ

for the grace of God upon you, and His mercy, most surely,

you would have become among the losers of an everlasting Paradise.

what became of those of you who violated the solemnity of the Sabbath. Thus, We said to them:

Be you apes, most despicable!

Thus We made it an exemplary punishment for the people of their time, and for those who succeeded them; and it remains an admonition to the God-fearing for all time.

2:67 Moreover, behold!

Moses said to his people:
Indeed, God commands you
to slaughter a cow in charitable sacrifice.
They said:
Do you mean to make a mockery of us?
He said:
I take refuge in God
from ever being of the ignorant
who mock God's commands!

2:68 They said:

Call upon your Lord for us to make clear to us what sort of cow it may be.

He said:

Indeed, He says:

It is to be a cow that is neither old nor a virgin calf—but midrange in between.

So do at once as you are commanded.

2.69 They said:

Call 'again' upon your Lord for us

٤ الجُدُونُ الأَوْلُ كُونُوا قردةً خَاسَانَ الله فَعَلَنْهَا نَكُلُا لِمَا بَنْنَ بَدُيْهَا وَمَاخَلْفَهَا اللهُ وَإِذْ قِسَالَ مُوسَدِ لِقَوْمِهِ عِلَيْهِ مِلْهِ مِلْهِ مِلْهِ مِلْهِ مِلْهِ مِلْهِ مِلْهِ مِلْهِ مِلْهِ قَالُواْ أَنْتَخذُنَاهُ وَأَ قَالَ أَعُودُ بِأَللَّهِ أَنْ أَكُونَ مِنَ ٱلْجِنَهِلِينَ المُ قَالُواْآدَعُ لَنَا رَبَّكَ عَالَوْاْآدَعُ لَنَا رَبَّكَ يُبَيِّن لَنَامَاهِيَّ قَالَ إِنَّهُ, يَقُولُ إِنَّهَا بَقَرَهُ لَّافَارِضٌ وَلَا بِكُرُّ عَهَ انَّا مَثْنَ ذَلِكُ فَأَفْعَـٰ لُواْ مَا تُؤْمَرُونَ الله قَالُوا آدْعُ لَنَا رَبُّكَ فَا رَبُّكَ يُبِيِّنِ لَّنَامَا لَوْ نُهِياً قَالَ إِنَّهُ مِنْ فُولُ إِنَّهَا بَقَدَ أَتُّ صَفَرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُ ٱلنَّاظرينَ اللهُ أَدْعُ لَنَارِيُّكَ اللَّهُ اللَّا اللَّهُ اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ يُبَيِّن لَّنَا مَا هِيَ انَّ ٱلْكُفَّ تَشْكَهُ عَلَيْنَا

المُدرُوالأوَّلُ

to make clear to us what its color may be. He said:

Indeed, He says:

It is to be a yellow cow, so intense in its color that it gladdens all beholders.

2:70 They said:

Call again upon your Lord for us to make clear to us what sort of cow it may be; for, indeed, all cows look alike to us. If God so wills, we shall, most surely, be guided aright.

2:71 He said:

Indeed, He says:

It is to be a cow never yoked to plow the land, nor to water the tillage, one which has been kept sound, without any blemish in it.

They said:

Now you have come out with the whole truth! Then reluctantly they slaughtered it—though very nearly they did not do so.

And recall when some among you had killed a person, and therein you contended against each other—though God was to bring to light all that you were suppressing.

2:73 So We said:

Strike the slain one
with part of the slaughtered cow,
and he shall come to life!

Even so does God give life to the dead
and show you His miraculous signs,
so that you might reflect and believe
that He who gives life to one can give life to all.

وَإِنَّاۤ إِن شَآءَ ٱللَّهُ لَمُهۡ تَدُونَ ﴾ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ

(الله قَالَ إِنْهُ, يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولُ تُشِيرُ ٱلأَرْضَ وَلَا تَسْقِى ٱلْحَرْثَ مُسَلَّمَةٌ لَّا شِيمَةً فِيهَا فَالُواْ ٱلْثَنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ

وَإِذْقَنَائُمُ نَفْسَا فَالْاَمُ مَنْشَا فَالْاَرُهُ ثُمْ فِيهَا فَالْاَمُ فَعُمْ فِيهَا أَلَّهُ فَعُمْ أَكُنتُمْ تَكُنُمُونَ وَاللَّهُ فَعُمْ أَكُنتُمْ تَكُنُمُونَ وَاللَّهُ فَعُمْ أَكُنتُمْ تَكُنُمُونَ

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا 
 كَذَالِكَ يُحْيِ ٱللَّهُ ٱلْمَوْتَى
 وَثُرِيكُمْ ءَايَدِهِ

لَعَلَّكُمْ تَعْقِلُونَ

م مسك مويم مِنْ بَعْدِ ذَلِكَ فَهِى كَالْحِجَارَةِ أَوْ أَشَدُّ قَسُوةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَنَفَجُرُ مِنْهُ ٱلْأَنْهَرُ وَإِنَّ مِنْهَا لَمَا يَشَقَقُ وَإِنَّ مِنْهَا لَمَا يَشَقَقُ وَإِنَّ مِنْهَا لَمَا يَشْمِطُ وَإِنَّ مِنْهَا لَمَا يَشْمِطُ

Yet still your hearts hardened after all this, and they became like stones, or even harder; for assuredly there are some stones from which rivers burst forth!

And, indeed, some of them split asunder, so that water issues from them!

And some of them fall down in fear of God!

And never is God at all heedless of what you do.

2:75 \*So after all this, do you believers hope for them to profess belief because of you, while already a group of them used to hear the very words of God in the Torah and would thereafter alter them—after they had understood them—and they did so knowingly?

2:76 Now, when they meet
those of you who believe, they say:
We believe!
But when they are alone with one another,
they say to each other:
Do you speak to them
about what God has revealed to you
in the Torah, so that with it
they can argue against you before your Lord?
Will you not, then, understand and beware?

2:77 Do they not know that God knows well all that they conceal and all that they reveal?

2:78 Rather, some among them are illiterate, having no knowledge of the Scripture other than 'vague' fancies.Thus they do nothing but conjecture.

2:79 So woe to those who write the Scripture with their own hands and then say:

الجنزة الأوَّلُ لِيَّنْ لَكُوْلُ الْمُؤْلُ

وَمَا اللهُ بِمَنفِلِ عَمَّا تَعْمَلُونَ

النَّا اللهُ بِمَنفِلِ عَمَّا تَعْمَلُونَ

وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ

يَسْمَعُونَ كَلَمَ اللَّهِ

يُسْمَعُونَ كَلَمَ اللَّهِ

يُسْمَعُونَ كَلَمَ اللَّهِ

يُسْمَعُونَ كَلَمَ اللَّهِ

مِنْ بَعْدِ مَا عَقَلُوهُ

وَهُمْ يَعْلَمُونَ

وَهُمْ يَعْلَمُونَ

وَهُمْ يَعْلَمُونَ

وَهُمْ يَعْلَمُونَ

وَهُمْ يَعْلَمُونَ

قَالُوٓا ءَامَنَا وَإِذَا خَلَا بِعَضُهُمْ إِلَى بَعْضِ قَالُوٓا أَتَّحَدِثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِدٍ، عِندَ رَبَّكُمْ

ا أَوَلَا يَعْلَمُونَ أَنَّ أَلَّهُ يَعْلَمُونَ أَنَّ أَلَّهُ يَعْلَمُ مَا يُعِرُّونَ وَنَ أَنَّ أَلَّهُ وَنَ

وَمِنْهُمْ أَمِنَتُونَ
 لَا يَعْلَمُونَ الْكِئنَبَ
 إِلَّا أَمَانِ وَإِنْ هُمْ إِلَّا يَظْنُونَ
 وَمَنْ لِلَانَ مُكْنُهُ وَ

ووين يلوين ياهنبون الْكِنْبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَنْدَا مِنْ عِندِ اللهِ لِيَشْتَرُواْ بِهِ عَثَمَنًا قَلِي أَرَّ فَوَيْلُ لَهُم مِمَّا كَنْبَتْ أَيْدِيهِمْ وَوَيْلُ لَهُم مِمَّا يَكْسُونَ وَوَيْلُ لَهُم مِمَّا يَكْسُونَ

وویل لهم مِما یکسِبون ﴿ وَقَالُوا لَن تَمَسَّنَا اَلنَّكَارُ 2:81

This is from God!
They do so to obtain thereby a small price.
So woe to them
for what their hands have written!
And woe to them for what they earn from it!
Moreover, they have even said:

Never will the Fire of Hell touch us in the Hereafter, except for a few numbered days. Say: Have you made a covenant with God promising you this? For never will God fail His covenant! Or is it, rather, that you say about God what truly you do not know? Indeed, the truth

is that whoever has earned an evil deed and is encompassed by the enormity of his sin—then it is these who are the Companions of the Fire of Hell. They shall abide therein forever.

2.82 Yet those who 'truly' believe and do righteous deeds, it is these who are the Companions of the Everlasting Garden of Paradise'. They shall abide therein forever.

2:83 Now, behold!

We took the covenant of the Children of Israel, commanding them:
You shall worship none but God.
And to your parents you shall be good—as well as to close relatives, and to orphans, and to the indigent.
And you shall speak to people in a goodly way.

٤

الجئزة الأقل

إِلَّا أَنْكِامًا مَعْدُودَةً قُلْ أَتَّخُذْتُمْ عِندَ اللَّهِ عَهْدًا فَكَن يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ نَفُولُونَ عَلَى اللَّهِ مَا لَا تَعْدَكُمُونَ

( کان مَن کسک سینِک اُ وَأَحَطَتْ بِدِ، خَطِیتَنَهُ فَأُولَتِهِکَ أَصْحَنْهُ اُلْسَارِّ هُمْ فِيهَا خَلِدُونَ هُمْ فِيهَا خَلِدُونَ

المَّذِيَّ الْمَثْوَا وَالْمِيْنِ الْمَثْوَا وَعَمِلُوا الصَّلِحَاتِ وَعَمِلُوا الصَّلِحَاتِ الْمَثَلِحَاتِ الْوَلَتِيكَ أَصْحَابُ الْجَنَّةِ الْمُ

بيتنى بي إسروين لا تقبُدُونَ إِلَّا اللّهَ وَالْوَالِدَيْنِ إِحْسَانًا وَذِى الْفُرْنِي وَالْمَسَانًا وَذِى الْفُرْنِي وَالْمَسَانِي وَالْمَسَانِي وَالْمَسَانِي وَقُولُواْلِلنَّاسِ حُسَّنًا وَوَاتُواْ الزَّكُوةَ وَءَاتُواْ الزَّكُوةَ مُمَّاتُواْ الزَّكُوةَ مُمَّاتُواْ الزَّكُوةَ مُمَّاتُواْ الزَّكُوةَ مُمَّاتُواْ الزَّكُوةَ الْمُسَانِي الْمُسْتَالِقَا الزَّكُوةَ مُمَّاتُواْ الزَّكُوةَ الْمُسَانِي الْمُسْتَالِقَا الزَّكُوةَ الْمُسْتَالِقَا الزَّكُوةَ الْمُسْتَالِقَا الزَّكُوةَ الْمُسْتَالِقَا الزَّكُوةَ الْمُسْتَالِقَا الزَّكُوةَ الْمُسْتَالِقَا الزَّكُونَةَ الْمُسْتَالِقَا الْمُسْتَالِقَا الْمُسْتَالِقَا الْمُسْتَالِقَا الْمُسْتَالِقَا الْمُسْتَالِقَا اللّهَ اللّهَ اللّهَ اللّهُ الللّهُ اللّهُ اللّه

وَأَنْتُم مُغْرِضُونَ ﴿ وَإِذْ أَخَذْنَا مِيثَنَقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ And you shall establish the Prayer.

And you shall give the Zakât-Charity.

Yet, thereafter, all but a few of you turned away.

And still, you forsake your covenant.

And recall, O Children of Israel, 2:84 that We took your covenant, commanding you that you shall not shed the blood of your own; and you shall not expel one another from your dwellings. And to this you consented and bore witness. Then there you were 2:85 treacherously killing one another and expelling a group of your own faith-community from their dwellingsbanding together against them with unbelievers, in sin and aggression. Then, when they have been seized by the unbelievers, and they come to you as captives to obtain their own release, it is you who ransom them according to the Law of the Torah while their expulsion was unlawful for you in the first instance! Then is it that you believe in part of the Scripture and disbelieve in part of it? What, then, shall be the recompense for those among you who do such deeds except disgrace in the life of this world? Then on the Day of Resurrection

such wrongdoers shall be driven

#### ٢

الجُدْزُهُ الأَوَّلُ

وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيكرِكُمْ ثُمَّ أَقْرَرْتُمُ وَأَنتُهُ تَشْمَدُونَ ٠ ثُمَّ أَنتُمْ هَنَوُلآءِ وَتُخْرِجُونَ فَرِيقًامِّنكُم تَظَاهَرُونَ عَلَيْهِم بِٱلْإِنْمِ وَٱلْعُدُونِ وَإِن يَأْتُوكُمْ أُسَكرَىٰ ين دوهم وهو ذَالِكَ مِنكُمْ إِلَّا خُرِيُّ وَكُوْمَ ٱلْقِيكُمَةِ ثُرُدُّونَ إِلَىٰ أَشَدِ ٱلْعَذَابُ وَمَا ٱللَّهُ بغكفل عَمَّا تَعْمَلُونَ (٨) أُوْلَتِيكَ ٱلَّذِينَ ٱشْتَرُواْ ٱلْحَمَوْةَ ٱلدُّنْيَا بِٱلْآخِرَةِ فَلَا يُحَفَّفُ عَنْهُمُ ٱلْعَكَدَابُ وَلَا هُمْ يُنْصِمُ ونَ

الجُدْزُةُ الأَوَّلُ

into the most severe torment of Hell.

For never is God at all heedless of what you do.

These are the ones who have purchased the life of this world at the cost of the Hereafter.

Thus the torment shall never be lightened for them.

Nor shall they ever be helped against God's punishment.

Now, very truly, We gave Moses the Scripture. 2:87 and following in his footsteps, We sent the Children of Israel many messengers. Then We gave Jesus, son of Mary, clear and miraculous proofs to confirm his truth to them. Moreover. We aided him with Angel Gabriel, the Holy Spirit. So is it that whenever a messenger comes to you with a message that your souls do not desire. you grow so very arrogant and you belie some messengers, while others you kill? Indeed, they have said of this revelation: 2-88 Our hearts are encased in our own religion against further revelation. Rather, God has cursed them for their unbeliefand little is it that they believe! So when this very Book 2:89 came to them from God

confirming what is with them, they belied it -

though beforehand

وَلَقَدْ ءَاتَكُنَّا وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ألْتَنْنَت وَأَنَّذَنَّهُ فَكُلُّمَا جَآءَكُمْ رَسُولًا بِمَا لَا نَهُوَىٰ أَنفُسُكُمُ وَ فَوَ يَقُا نُقَنُّكُوكَ وَقَالُواْقُلُوبُنَاعُلُفُ بَل لَّعَنَّهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَللاً مَّا نُؤْمِنُونَ ( وَلَمَّا جَآءَهُمْ كِنَابُ مِنْ عند اللَّهِ وَكَانُواْمِن قَبْلُ سَنْتَفْتِحُورِ﴾ عَلَى ٱلَّذِينَ كَفَرُواْ

2:92

they were ardently seeking God's victory over those who disbelieved. Yet when that which they recognized as a true message came to them, they disbelieved in it. So may the curse of God be upon the disbelievers! How woeful is that for which they have sold their souls! For it is only out of malice that they have disbelieved in what God has sent downenvious that God should send down guidance from His bounty upon whomever He so wills from among His servants. So they have brought upon themselves wrath upon wrath. And for the disbelievers, there shall be a disgracing torment. For when it is said to them: 2.91

Believe in what God has sent down! They say: We believe only in what has been sent down to us! Thus, they disbelieve in what is beyond it, though it is the truth, confirming what is already with them.

Say to them, O Prophet: Why, then, did you kill God's prophets of old who came specially to you, if, indeed, you are true believers in what has been sent down to you? \*Moreover. very truly, Moses himself came to you

المُسُرِّدُ الأَثَلُ ٢

السُّمُ السُّمَا الشَّرُواْ مِهِ عَلَيْهِ السُّمَّرُواْ مِهِ عَلَيْهِ السُّمَا الشَّمْرُواْ مِهِ عَلَيْهِ السُّمَا أَنفُسَهُمْ أَن يَكُفُرُواْ بِمَا أَنزَلَ اللَّهُ يَغَمَّا أَنْ تُنَزِّلُ أَللَّهُ مِنْ فَضَّلِهِ عَ عَلَىٰ مَن بَشَاءُ مِنْ عِنَادِمَةً فَيَآهُو بِغَضَبٍ عَلَىٰ غَضَبّ عَذَاتُ مُهِنَّ الله وإذا قِبل لَهُمَ ءَامِنُوا بِمَآ أَذِلَ اللَّهُ عَالُوا نُدِّمِيُ بِمَا أُنزِلَ عَلَيْنَا وَيَكُفُرُونَ بِمَا وَرَآءَهُ وَهُو ٱلْحَدِّ. مُصَدِّقًا لِمَا مَعَهُمُّ قُلُ فَلِمَ تَقَنُّلُونَ أَنْبِياءَ ٱللَّهِ مِن قَيْلُ إن كُنْتُم مُؤْمِنِينَ الله ﴿ وَلَقَدْ جَآءَكُم مُوسَىٰ بِٱلْبَيِّنَاتِ ثُمَّ ٱتَّخَذَتُمُ ٱلْعِجْلَ مِنْ بَعْدِيهِ وأنتم ظللموك الله وَإِذْ أَخَذْنَا مِيثَنَقَكُمْ

الجُدِيْءُ الأَوْلُ

with clear and miraculous proofs from God. Then still you took the Golden Calf as a god, after him, when he had departed to receive the Torah—and in this you became idolatrous wrongdoers!

Furthermore, recall 2:93 when We took your pledge to fulfill Our covenant. and We lifted Mount Tûr of Sinai above you, saying: Take hold of all that We have given you in the covenant with utmost power, and hear. O Children of Israel! But they said: We hear and we disobey! For profound adoration of the Golden Calf had infused deep into their hearts because of their incessant unbelief in God. Say to them: Woeful is what your false faith bids you to, if, indeed, you are believers!

2:94 Say to the Children of Israel:

If the abode of the Hereafter with God
is, indeed, purely for you,
to the exclusion of all other people,
then wish for death, if, indeed, you are truthful.

But never will they ever wish for it, for they well know what their hands in this life have forwarded for the Hereafter.

And God is all-knowing about the wrongdoers who are godless in heart.

2:96 Thus you will most surely find them

قَالُوا سَمِعْنَا وَعَصَنْنَا يَأْمُرُكُم بِهِ ۚ إِيمَانُكُمُ ان كُنْتُم مُّوْمِنِينَ اللهِ عُلْمُ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْآخِرَةُ عِندَاللَّهِ خَالِصَكَةُ مِن دُونِ ٱلنَّاسِ فَتَمَنَّهُ أَ ٱلْمَوْتَ إن كُنتُمْ صَلِيقِينَ (الله وَلَهُ يَتَمَنَّهُ وَ أَلَكُ اللَّهُ اللَّا اللَّا اللّالِمُلَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّا بِمَا قَدَّمَتُ أَيْدِهِمُّ وَأَلَّهُ عَلِيمٌ بِٱلظَّالِمِينَ

وَلَمْ عَلَيْمِ الْطَوْقِينَ اَخْرَا النَّاسِ عَلَى حَيَوْةِ وَمِنَ الَّذِينَ أَشْرَكُواْ يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَكَنَةٍ وَمَا هُوَ بِمُرْتَحْزِجِهِ،

مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ نَصِيرُ المَا يَعْمَلُهُ دَبَ

the most eager of all people for this life—
even more than those
who associate gods with God.
Each one of them who disbelieve
would love that his life be prolonged
for a thousand years—
though, still, this would not remove such a one
from the torment of Hellfire,
even if he should live that long.
For God is all-seeing of all that they do.

Say, O Prophet:
Woe to whomever is an enemy
to Angel Gabriel.
For, indeed, it is he
who has brought this Quran
to your own heart from on high—
by the permission of God—
as a confirmation
of all the Heavenly revelations that preceded it,
and as guidance to salvation and glad tidings
of an everlasting Paradise for the believers.

2:98 Whoever is an enemy to God, and His angels, and His messengers—and especially to angels Gabriel and Michael—then let it be known, that, most surely, God is an enemy to all the disbelievers.

2.99 Now, very truly, We have sent down to you, O Prophet, in this Quran clear Heavenly verses.

Thus none shall disbelieve in them but the ungodly.

2:100 Is it that whenever these Children of Israel make a covenant with God, a group of them must cast it away?

٩

الجثرة الأقال

الله قُلْ مَن كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلُهُ عَلَى قَلْبِكَ بِإِذِنِ اللَّهِ مُصَدِقًا لِمَا بَيْنَ يَدَيْهِ وَهُدُى وَيُشْرَىٰ لِلْمُؤْمِنِينَ

من كان عُدُوَّا بِلَةِ مَن كَان عُدُوَّا بِلَةِ مَن كَان عُدُوَّا بِلَةِ مَن مَن كَان عُدُوَّا بِلَةِ مَدُوَّ اللَّهِ عَدُوْ اللَّهِ عَدُوَّ اللَّه عَدُوُّ اللَّه عَدُوْ اللَّهُ عَدُوْ اللَّهُ اللَّهُ عَدُوْ اللَّهُ عَدُولُ اللَّهُ عَدُولُ اللَّهُ عَدُولُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَدُولُولُولُ اللَّهُ عَدُولُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ عَلَيْ اللَّهُ عَلَيْ الْعَلَالِهُ اللَّهُ عَلَيْ اللْعَلَالِمُ اللْعِلْمُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللْعَالِمُ اللَّهُ عَلَيْ الْعَلَالِمُ اللْعُلِمُ اللْعَلِيْ اللْعُلِي

وَلَقَدْ أَنْزَلْنَ آ إِلَيْكَ
 اينت بَيِننت مي وَمَا يَكُفُرُ بِهِ آ
 إِلَّا ٱلْفَنسِفُونَ

أوَكُلَما عَنه دُوا عَهْدًا
 نَبذَهُ, فَرِيقٌ مِنْهُمَّ
 بَل أَكْرُهُمْ لَا يُؤْمِنُون
 وَلَمَا جَاءَهُمْ رَسُولٌ

مِّنْ عِندِ اللَّهِ

مُصَدِقٌ لِمَا مَعَهُمْ

نَسَدَ فَرِيقٌ

مِّنَ الَّذِينَ أُوتُواْ الْكِئنبَ

صِحَتَبَ اللَّهِ

وَزَاءَ ظُهُورِهِمْ

كَأْنَهُمْ لَا يَعْلَمُونَ

الجُدْزةُ الأوَّلُ

Rather, most of them do not truly believe. 2:101 For even now, when a messenger has come to them from Godand his description is in confirmation of what was already with them in the Torah a group of those to whom that Scripture was given did cast the Book of God behind their backs, as though they did not know it to be true. 2:102 So too, before this, did they follow what the satans deceptively recited to their predecessors during the reign of Solomon. And, most surely, Solomon did not disbelieve or learn sorcery, as they have alleged, but it was the satans themselves who disbelieved, teaching the people sorcery. Moreover, thereafter, they followed into unbelief what was sent down to the two angels of Babylon, Hârût and Mârût. Yet the two of them did not teach anyone without first saying to them: We are but a test of faith. sent from God to expose the evil of sorcery. So do not disbelieve by learning it. Even so, they did learn from them that by which they could separate a man from his wife. Yet they could not harm anyone with it, except by God's permission. Thus they learned what would harm their own souls. rather than benefit their own souls. For, most surely, they knew that whoever acquired this evil knowledge

وَٱتَّبَعُواْ مَا تَنْلُواْ ٱلشَّيَطِينُ عَلَىٰ مُلْك سُلَيْمَكِنَّ وَمَا كَفَرَ شُلَتُمَنُّ وَلَكِنَّ الشَّيَطِينِ كُفُرُوا نُعُلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَا أَنزلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰـٰرُوتَ وَمَـٰرُوتَ وَمَا نُعَلِّمَانِ مِنْ أَحَدِ حَقَّر نَقُولًا إِنَّمَا نَحْنُ فِتْنَدُّ فَلَا تَكُفُرْ فيتعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ ـ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِ عَ وَمَا هُم بِضَكَآدِينَ بِهِۦ من أَحَدِ إِلَّا بِإِذْنِ ٱللَّهُ ۚ وَيَنَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَقَدُ عَكِلْمُواْ لَمَنِ ٱشْتَرَكِهُ مَا لَهُ. في ٱلْآخِرَةِ لَة كَانُواْ يَعْلَمُونَ اللهُ وَلَوْ أَنَّهُمْ ءَامَنُواْ وَأَتَّفَوْا لَمَثُونَةُ مِنْ عِنداللَّهِ

would have no share of Paradise in the Hereafter.

So how woeful a price it is for which they have sold their souls—
if only they were to know

the graveness of their sin.

2:103 And had they believed and been God-fearing, then, most surely, their reward from God would have been far better, if only they were to know the delight in the Hereafter awaiting the believers.

2:104 O you who believe!

Do not say to the Prophet:

Râ'inâ, pay heed to us!

But, rather, say:

Unzumâ, grant us consideration—

and listen, thereafter, attentively to him!

Indeed, for the disbelievers
there shall be a most painful torment.

2:105 Those who disbelieve from among the People of the Scripture—
along with the idolaters—
wish that nothing good
would ever be sent down to you believers from your Lord.
But it is God who singles out for His mercy whomever He so wills.
For God alone

2:106 \*Whatever decree or verse We abrogate, or cause to be forgotten,

We bring in its place

is the Possessor of Magnificent Bounty.

#### ميونة البغية

الجُزُهُ الأَوَّلُ

خَنْرٌ لَوْ كَانُواْ يَعْلَمُونَ الله يَتَأَتُّهَا ٱلَّذِينِ ءَامَنُهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا لا تَعُولُوا رَاعِنَا وَقُولُواْ اَنظُرْنَا وَٱسْمَعُواْ وَلِلْڪَافِرِينَ عَكذَاتُ أَلَّهُ الله مَّا يُودُّ ٱلَّذِينَ كُفَرُوا مِنْ أَهْلُ ٱلْكِنَاب وَلَا ٱلْمُشْرِكِينَ أَن يُنزَّلَ عَلَيْكُ وَأُللَّهُ يَخْنُصُ لِرَحْ مَتِهِ ع مَن نَشَاءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ اننسخ مِنْ ءَايَةٍ ﴿ مَا نَنسَخْ مِنْ ءَايَةٍ أَوْنُنسِهَا نَأْتِ بِحَيْرِ مِنْهَآ أَوْ مِثْلِعَا أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلُّ شَيْءٍ قَدِيرُ أَلَمْ تَعْلَمْ أَنَ ٱللَّهَ لَهُ مُلْكُ ٱلسَّكَنَوَتِ وَٱلْأَرْضِ وَمَا لَكُمُ مِن دُونِ ٱللَّهِ مِن وَلِيِّ وَلَا نَصِيرٍ الله أَمْ تُرْسدُوكِ أَن

الجئزة الأقل

one better for the welfare of humanity or one similar to it.

Do you not know that God is, indeed, powerful over all things?

2:107 Do you not know that to God alone belongs all dominion over the heavens and the earth and that you do not have, apart from God, any patron or supporter to help you?

2:108 Or is it that you believers wish to question your Messenger, as Moses was questioned before by his people? Yet whoever replaces faith with unbelief has truly strayed far from the even way.

2:109 Many are those
among the People of the Scripture
who would love to turn you back
into disbelievers after your coming to faith—
out of the envy that has grown in their souls,
even after the truth has become clear to them.
Yet pardon and overlook this, O believers,
until God brings about
whatever He shall decree regarding them.
Indeed, God is powerful over all things.

2:110 However, duly establish the Prayer, and give the Zakât-Charity.

For whatever good you advance for your souls, you will find its reward with God.

Indeed, God is all-seeing of all that you do.

Now, some among the People of the Scripture have said:

None shall enter the Garden of Paradise except for those who are Jews, or those who are Christians.

كَمَا شُهِلَ مُوسَىٰ مِن قَبْلُ ٱلْكُفْرَ بِٱلْامَنِ فَقَدّ ضَلَّ سَوَآءَ ٱلسَّكِيل مِّنَ أَهْلُ ٱلْكِكُ حَسَدًا مِنْ عِندِ أَنفُسِهِ مَّنْ بَعَدِ مَا نُبَتَّنَ فاعفه أواضفحوا حَيَّ مَأْتِي اللَّهُ بِأَمْ إِيَّ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءِ قَدِرٌ ا وَأَقِيمُواْ ٱلطَّيَكُوٰةَ وَءَاتُواْ الزَّكُوٰةَ وَمَا نُقَدِّمُواْ تَحَدُوهُ عندَ ٱللَّهُ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ وَقَالُواْ لَن نَدْخُلَ ٱلْجَنَّةَ إلَّا مَن كَانَ هُودًا ان كُنتُهُ صَندقهر

These are their wishful fancies!

Say to them:
Bring us your proof, if you are truthful in this.

2:112 On the contrary!
Whoever willingly submits his face in worship to God alone—
striving all the while to excel in doing good—he shall then have his reward with his Lord in full.

And there shall be no fear upon such as these when they assemble for Judgment.

Nor shall they ever grieve over the life of the world.

2:113 Nevertheless, the Jews say:

The Christians stand on nothing!

And the Christians say:

The Jews stand on nothing!

Yet they recite from the same Scripture.

Moreover, these idolaters—

who do not even know revealed Scripture—

say the same of both of them,

just as these both have said of each other.

Thus God will judge between them all

on the Day of Resurrection about that wherein they have been disputing.

2:114 Yet who does a greater wrong than those who close off the mosques of God, barring the mention of His name in them and striving all the while to bring them to ruin? It is not befitting for such as these to ever even enter them—except in fear. For them there shall be in this world disgrace. And for them there shall be in the Hereafter

الحكة الأوكر سُورَةُ النَّهُ وَ فَلَهُۥٓ ٱجْرُهُۥ عِندَ رَبِّهِۦ وَلَاخُونُّ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ الله وقالت المهود لَسَت ٱلنَّصِدَى عَلَىٰ شَيْءِ وَقَالَتِ ٱلنَّصَدَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَيْءِ وَهُمْ يَتْلُونَ ٱلْكِئَابُ كَذَٰ لِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَأَلَّهُ يَحَكُمُ بَيْنَهُمْ نَوْمَ ٱلْقِيدَمَةِ فيمَا كَانُواْ فيه يَغْتَلْفُونَ الله وَمَنْ أَظْلَمُ مِمِّن مَّنَعَ مَسَاجِدَ اللَّهِ أَن يُذَكَّرَ فَهَا أَسْمُهُ وَسَعَىٰ فِي خَوَابِهَأْ أَن بَدْخُلُوهَا إِلَّا خَابِفَائِ لَهُمَرِ فِي ٱلدُّنْيَا خِزِيُّ وَلَهُمْ فِي ٱلْآخِرَةِ فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجَهُ ٱللَّهِ

سُتَحَانَةُ مَا لَهُ

,

a great torment awaiting.

For to God alone belongs the East and the West.So wherever you turn, there is the Face of God.

Indeed, God is all-encompassing, all-knowing.

2:116 Yet still they say:
God has taken for Himself offspring.
Highly exalted is He far above this!
Rather, to Him alone
belongs all that is in the heavens and the earth.

All are inescapably obedient to Him.
2:117 For He is the Sole Originator
of the heavens and the earth
with no precedent.

Thus when He decrees a matter, He but says to it: Be! And so it is.

2:118 But these idolaters who do not know revealed Scripture say:

If only God would speak to us, or if only a miraculous sign would come to us, we would believe!

So said those 'disbelievers' before them—similar in their very word.

Their hearts are all alike.

Truly, We have made the revealed verses clear for a people who would have certainty of faith.

2:119 O Prophet!

Indeed, We have sent you with the truth, as a bearer of glad tidings of everlasting delight in Paradise and as a forewarner of God's nearing Judgment.

But you shall not be called to account for the fate of the Companions of Hellfire.

٤

الجُدُو الأوَّلُ

مَا فِي ٱلسَّمَوَاتِ وَٱلْأَرْضَ كُلُّ لَهُ، قَايِنُونَ

سَ بَدِيعُ السَّمَوَّتِ وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا فَانَمَا مَعُولُ لَهُ كُن فَكُونُ

معديمون مرسى موجو وقال الذين لايعلمون لولا يُكلِمُن اللهُ أَوْ تَأْتِينا ءَانَةُ

كَذَلكَ قَالَ

الَّذِينَ مِن قَبْلِهِم مِثْلَ قَوْلِهِمْ تَشَبُهَتْ قُلُوبُهُمُّ قَدْ رَبَّنًا الْآرئية

لِقَوْمِ يُوفِنُونَ إِنَّا آَرْسَلْنَكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسُعُلُ عَنْ أَصْعَب لَلْحَيدِ

وَلَن تَرْضَىٰ عَنكَ
الْيَهُودُ وَلَا النَّصَرَىٰ
حَقَّ تَنَّبِعَ مِلَتُهُمُّ
قُلْ إِنَ هُدَى اللّهِ هُوَ الْمُدَنُّ
وَلَهِنِ اتَّبَعْتَ أَهْوَآءَ هُم
بَعْدَ الّذِي جَآءَكَ مِنَ الْهِلْمِ

2:120 Yet, never will the Jews or the Christians be pleased with you until you follow their way of faith.

So say to them:

Indeed, the revealed guidance of God is the only sure guidance.

For if ever you were to follow their whims, O Prophet—

after sure knowledge has come to you—
then against God you would have neither patron nor supporter to help you.

2:121 Those to whom We have given the Quran as a revealed Book—
who recite it with its due recitation—

who recite it with its due recitation—
it is these who truly believe in it.

And whoever disbelieves in it,
then it is such as these who are the losers
of an everlasting Paradise.

Recall in your hearts My blessings
with which I have blessed you,
and that I had, indeed,
showed preference to you
above the peoples of the time in all the world.

Then be ever fearful of a Day Hereafter
when no soul shall indemnify any other soul
against anything from God.
Nor shall any compensation
be accepted from it in atonement for its sins.
Nor shall any intercession
benefit it to obtain salvation.
Nor shall they who have disbelieved
ever be helped against God's Judgment!

٩

الجُدُزَةُ الأَوَّلُ

مَالَكَ مِنَ اللّهِ
مِن مَلِيَّ وَلَا نَصِيرٍ
مِن مَلِيَّ وَلَا نَصِيرٍ
الَّذِينَ اَلْنَيْنَ هُمُ الْكِتنَبَ
الَّذِينَ الْتَيْنَ هُمُ الْكِتنَبَ
الْوَلَيْكَ يُؤْمِنُونَ بِدِ مُّ
وَمَن يَكُفُر بِدِ مُن اللَّهُ مُلْ الْمُنْسِرُونَ
فَأُولَتِهِكَ هُمُ الْمُنْسِرُونَ
فَا فَاللّهُ مُن مَن عَلَيْكُورَ
وَاللّهُ مَنْسَلَمُ عَلَى الْمُنالِمِينَ
وَانّي فَضَلْكُمُ عَلَى الْمُنالِمِينَ
وَانّي فَضَلْكُمُ عَلَى الْمُنالِمِينَ
وَانّي فَاضَلْكُمُ عَلَى الْمُنالِمِينَ

آتَقُواْ يُومًا
لَا تَجْزِى نَفْشُ عَن نَفْسِ شَيْعًا
وَلَا يُقبَلُ مِنْهَا عَدْلُ
وَلَا يُنْفَعُهِ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ

﴿ وَإِذِ أَبْتَكَنَّ إِبْرَهِ عَرَرَيْهُ وَ اللهِ عَمَرَ رَبَّهُ وَ اللهِ عَمَرَ رَبَّهُ وَ اللهِ اللهِ اللهُ اللهُ

الحينة الأول

٤

2:124 \*Now, behold!

Abraham's Lord tested him with arduous commandments, and he fulfilled all of them.

So God said to him:

Indeed, I shall make you an exemplar for all people.

Abraham implored the favor of his Lord: And also my descendants.

God said:

The promise of My covenant shall not extend to the wrongdoers among them who are godless in heart.

2:125 So behold!

We made the Sacred House in Makkah a spiritual resort and place of security for all believing people.

So take up the marked Station of Abraham there, as a place of Prayer.

Moreover.

We covenanted with Abraham and Ishmael: You shall purify My House for all those who shall circumambulate it in worship; and for all those who shall retreat there; and for all those who shall both bow, and bow their faces down to the ground, in Prayer there.

2:126 And behold! Abraham said in supplication:
My Lord!
Make this land of Makkah secure.
And provide its people
with every kind of fruit—
such of them as believe in God
and in the coming Judgment of the Last Day.

قَالَ وَمِن دُرِيَّتِيْ قَالَ

لَا يَنَالُ عَهْدِى الظَّلْمِينَ

وَإِذْ جَعَلْنَا الْبَيْتَ

مَثَابَةُ لِلنَّاسِ وَأَمْنَا وَأَتَّخِدُواْ
مِن مَقَامِ إِبْرَهِ عَم مُصَلًى مُن مَقَامِ إِبْرَهِ عَم مُصَلًى وَعَهِدْنَا إِلَيْ

وَعَهِدْنَا إِلَيْ

اَبْرَهِ عَم وَإِسْمَعِيلَ

اَن طَهِرًا بَيْتِي لِلطَّآبِفِينَ

وَالْمُحَكِفِينَ

وَالْمُحَكِفِينَ

وَإِذْ قَالَ إِبْرَهِ عُمُ رَبِّ اَجْعَلُ هَلْذَا بَلَدًا عَامِنَا وَارْزُقُ أَهْلَهُ مِنَ الشَّمَرَتِ مَنْ عَامَن مِنْهُم بِاللّهِ وَالْيُوْمِ الْآخِرِ قَالَ وَمَن كَفَرَ قَالُمَتِعُهُ وَقَلِيلًا ثُمَّ أَضْطَرُّهُ وَإِلَى عَذَابِ النَّارِ وَيِثْسَ الْمَصِيرُ

الجشزة الأقال

God said:
As for any one of them who disbelieves, I shall grant him the enjoyment of his provision, for a little while, until the Hereafter—whereupon I shall compel him into the torment of the Fire of Hell—and a most woeful destination it is!
Thus when Abraham and Ishmael

Thus when Abraham and Ishmael raised the foundation of the Sacred House, they prayed: Our Lord!
Accept this deed from us.
Indeed, it is You, You alone who are the All-Hearing, the All-Knowing.

2:128 Our Lord!

And make us both muslims,
in willing submission to You alone.

And make of our children
a community of muslims,
in willing submission to You alone.

And show us
our religious rites in Your worship,
and grant us repentance.
Indeed, it is You, You alone
who are the All-Relenting, the Mercy-Giving.

2:129 Our Lord!

And send forth among our descendants
a messenger from their own midst
who shall recite to them Your verses,
and teach them the revealed Book
and the way of prophetic wisdom,
and purify them.
Indeed, it is You, You alone
who are the Overpowering One, the All-Wise.
2:130 Now, who but one who fools himself

وَإِذْ يَرْفَعُ إِبْرَهِ عُمُ الْفَقُواعِدُ مِنَ الْبَيْتِ وَالْسَمَعِيلُ رَبَّنَا لَقَبَّلُ مِنَا أَلْمَيْتِ وَإِلَّسَمَعِيلُ رَبَّنَا لَقَبَّلُ مِنَا أَلَّكُ أَنتَ السَّمِيعُ الْعَلِيمُ وَمِن ذُرِيَّتِنَا مُسْلِمَ يَٰذِكَ وَمِن ذُرِيَّتِنَا مُسْلِمَ يَٰذِكَ أَنتَ السَّمِيعُ الْعَلِيمُ وَمِن ذُرِيَّتِنَا أَلَّهُ مُسْلِمَةً لَكَ وَمِن ذُرِيَّتِنَا اللَّهُ مُسْلِمَةً لَكَ وَمِن ذُرِيَّتِنَا اللَّهُ مُسْلِمَةً لَكَ وَمُؤْرِئَا مَنَاسِكُنَا وَلَهُ عَلَيْنَا اللَّهُ اللَّهِ اللَّهِ مِنْ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللللَّهُ اللَّهُ الللللَّهُ اللَّهُ الللللَّهُ اللَّهُ الللللَّهُ اللَّهُ الللللَّهُ اللْلِهُ اللْمُلْكُولُ الللللَّهُ اللْمُلْكُولُ اللَّهُ اللللللَّةُ الللللَّهُ اللَّهُ الللللَ

وَمَن يَرْغَبُ
عَن مِلَة إِبْرَهِ عَمَ
إِلَا مَن سَفِه نَفْسَةً.
وَلَقَدِ أَصْطَفَيْنَهُ فِ ٱلدُّنِيَّ
وَلِقَدِ أَصْطَفَيْنَهُ فِ ٱلدُّنِيَّ
وَإِنَّهُ. فِي ٱلْأَخِرَةِ
وَإِنَّهُ. فِي ٱلْأَخِرَةِ
لَمِنَ ٱلصَّلِحِينَ
إِذْ قَالَ لَهُ، رَبُّهُ وَأَسْلِمَ

الجُنزة الأوَّلُ

could be averse to the sacred way of Abraham? For very truly, We did choose him as a messenger in this world.

Moreover, in the Hereafter, he shall, most surely, be among the righteous in Paradise.

2:131 For when his Lord said to him:
Submit yourself!
He said at once:
Willingly, I submit my face in worship to the Lord of All the Worlds.

2:132 Thus Abraham enjoined his children with this sincere devotion to God, as did Jacob, saying:

O my children!

Indeed, God has chosen for you the religion of purity.

So take care not to die except as muslims, in willing submission to God alone.

2:133 Or were those of you who would deny this witnesses when death approached Jacob?
Behold! He said to his children:
What will you worship after me?
They said:
We shall worship your God alone and the God of your fathers—
Abraham, and Ishmael, and Isaac—the One and only God.
Thus are we muslims, in willing submission to Him alone.

2:134 This is a community that has already passed on. For its people awaits the recompense of all that they have earned.

And for you awaits the recompense of all that you have earned.

قَالَ أَسْلَمْتُ لِرَبِّ الْمُلْمِينَ وَوَضَى بِهَا إِنْرَهِ عُم بَنِيهِ وَيَعْقُوبُ يَنبَنِيَ إِنَّ اللّهَ اصطفى لَكُمُ الدِّينَ فَلَا تَمُوثُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ أَمْ كُشتُم شُهَداآءَ إِذْ حَضَرَيعَ قُوبَ الْمَوْتُ إِذْ خَضَرَيعَ قُوبَ الْمَوْتُ إِذْ فَالَ لِبَنِيهِ

قَالُواْ نَعْبُدُ إِلَىٰهِكَ وَ إِلَىٰهُ ءَابَآيِكَ إِبْرَهِئِمَ وَ إِسْمَاعِيلَ وَ إِسْحَقَ إِلَهُمَّا وَسِمُدًا

وَخَنُ لَهُ مُسْلِمُونَ
تِلْكَ أُمَّةُ قَدْ خَلَتْ لَكَ اللهُ الل

وَقَالُوا حُـُونُوا هُو وَقَالُوا حُـُونُوا هُو وَقَالُوا حُـُونُوا هُودًا أَوْ نَصَكَـرَىٰ تَهْتَدُوا اللهِ عَلَمَ اللهُ عَلَمُ اللهِ عَلَمُ اللهِ عَلَمَ اللهِ عَلَمُ اللهِ عَلَمُ اللهِ عَلَمُ اللهِ عَلَمُ عَل

Thus you shall not be called to account for what they used to do in life.

2:135 Now, some have said: Be Jews! Or: Be Christians! And then you shall be guided aright. Say to them, O Prophet: Rather: We follow only the sacred way of Abraham, the purely upright in heart and never was he of those who associated gods with God.

2:136 Say, O believers: We believe in One God. and in all that has been sent down to us in the Quran; and in all that has been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and to the prophets of the Tribes of Israel; and in all that was given to Moses and to Jesus; and in all that was given to all the other prophets from their Lord. We do not differentiate in faith between any of them. Thus are we muslims, in willing submission to Him alone.

2:137 Then if they believe in the same creed in which you have believed, then, truly, they are guided aright. But if they turn away from the true religion, then it is they who are the ones in schism with God's religion. Thus God shall suffice you, O Prophet, against them.

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المكنة الأتأل وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ الله فُولُواْ ءَامَنَا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰ إنراهة مرواشماعيل وإسحاق وَ يَعْقُونَ وَ ٱلْأَسْسَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ ٱلنَّبِيُّونَ لَا نُفَرَقُ بَيْنَ أَحَدِ مِنْهُمْ وَغَوْنُ لَهُ مُسْلِمُونَ الله فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنتُم بِهِ-فَقَدِ اُهْتَدُواً وَ إِن نُولَوا فَإِنَّاهُمْ فِي شَقَاقًا فَسَيَكُفِيكَ لَهُمُ ٱللَّهُ وَهُوَ ٱلسَّمِيعُ ٱلْعَكِيمُ الله صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مربك ألله صبغكا وَخَوْنُ لَدُ عَدُونَ

الحُدْةُ الأوَّلُ

For He is the All-Hearing, the All-Knowing.

Say, O believers:

It is the hue of God alone
that is upon our religion.

And who is there better than God
to endue the human soul
with the true hue of His religion!

Thus to Him alone we do solemnly devote
all our worship.

2:139 Say to the People of the Scripture, O Prophet:
Do you argue with us about our faith in God,
while He alone is our Lord and your Lord;
and while to our souls shall be the recompense
of our deeds and to your souls
shall be the recompense of your deeds;
and while it is Him alone
we do serve in all sincerity?

2:140 Or do you say
that Abraham, and Ishmael, and Isaac, and Jacob,
and the 'prophets of the 'Tribes' of Israel'
were Jews or Christians?
Say to them, O Prophet:
Do you know best, or does God?
For who does a greater wrong than one
who 'willfully 'suppresses' the truth
of a testament 'revealed' from God?
Yet never is God at all heedless of what you do.

2:141 Again, this is a community that has already passed on.

For its people awaits the recompense of all that they have earned.

And for you awaits the recompense of all that you have earned.

Thus you shall not be called to account for what they used to do in life.

ثُلُ أَتُحَاجُونَنَا فِي اللّهِ وَهُورَبُّنَا وَرَبُّكُمْ وَلَنَا آغَمَالُنَا وَلَنَا آغَمَالُنَا وَلَكُمْ آغَمَالُكُمْ وَكَكُمْ آغَمَالُكُمْ

اَ مَنْ نَقُولُونَ إِنَّ إِبْرَهِ عَمَ وَإِسْمَعِيلَ وَإِسْمَعِيلَ وَإِسْمَعَوْثَ وَيَعْقُوبَ وَٱلْأَسْبَاطَ وَيَعْقُوبَ وَٱلْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَئُ فَا فَلَ ءَأَنتُمْ أَعْلَمُ أَمِرُ اللَّهُ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَدَةً عِندُهُ، مِن كَتَمَ شَهَدَةً عِندُهُ، مِن اللَّهِ فَهُ عِنْ فَلِ عَمَا اللَّهُ يَعْفِلٍ عَمَا العَمَا العَمَا المَعْمَلُونَ وَمَا اللَّهُ يِعَلِيلِ عَمَا العَمَا العَمَا المَعْمَلُونَ وَمَا اللَّهُ يَعْفِلٍ عَمَا العَمَا العَمَا المَعْمَلُونَ اللَّهُ عَمَا اللَّهُ يَعْفِلٍ عَمَا العَمَا العَمَا المَعْمَلُونَ اللَّهُ المَا اللَّهُ يَعْفِلُ عَمَا العَمَا العَمَا المَعْمَلُونَ اللَّهُ المَعْمَلُونَ اللَّهُ الْمَعْمَلُونَ اللَّهُ اللَّهُ اللَّهُ الْمَعْمَلُونَ اللَّهُ اللَّهُ اللَّهُ الْمَعْمَلُونَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْنَ الْمَالِمُ اللَّهُ الْمَعْمَلُونَ اللَّهُ الْمَعْمَلُونَ اللَّهُ الْمَعْمَلُونَ السَّمِ اللَّهُ الْمُعْمَلُونَ الْمَلْمُ الْمُؤْنَا اللَّهُ الْمُعْمَلُونَ الْمَالُمُ اللَّهُ الْمِلْمُ اللَّهُ الْمُؤْنَا اللَّهُ الْمَعْمَلُونَ الْمَعْمَلُونَ اللَّهُ الْمَعْمَلُونَ الْمَعْمَلُونَ اللَّهُ الْمَعْمَلُونَ الْمُؤْنَا اللَّهُ الْمُعْمَلُونَ الْمُؤْنَ الْمُؤْنَا اللَّهُ الْمُؤْنَا اللَّهُ الْمُعْمَلُونَ الْمُؤْنِ الْمُؤْنَا اللَّهُ الْمُؤْنَ الْمُؤْنَا اللَّهُ الْمُؤْنَا اللَّهُ الْمُؤْنَ الْمُؤْنَ الْمُؤْنَا الْمُؤْنَا اللَّهُ الْمُؤْنَا اللَّهُ الْمُؤْنَا الْمُؤْنَا اللَّهُ الْمُؤْنَ الْمُؤْنَا اللَّهُ الْمُؤْنَا اللَّهُ الْمُؤْنَا الْمُؤْنَا الْمُؤْنَا الْمُؤْنَا الْمُؤْنَا الْمُؤْنَا الْمُؤْنَا الْمُؤْنَا الْمُؤْنِ الْمُؤْنَا الْمُؤْنَا الْمُؤْنِي الْمُؤْنِ الْمُؤْنِيِا الْمُؤْنَا الْمُؤْنَ الْمُؤْنِي الْمُؤْنِي الْمُؤْنِي الْمُؤْن

سَلَّ تِلْكَ أُمَّةُ قَدَّ خَلَتْ فَكَ اللَّهُ عَدَّ خَلَتْ فَكَ الْمَاكَسَبَتْ فَلَا لَمُسَتَلُونَ وَلَا تُسْتَلُونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّلُونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّلَونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّاكَانُوا يَعْمَلُونَ عَمَّاكُونَ عَمَّالُونَ عَمَلُونَ عَمَلُونَ عَمَّالُونَ عَمَلُونَ عَمَلُونَ عَمَّالُونَ عَمَّالُونَ عَمَلُونَ عَمَلُونَ عَمَلُونَ عَمَلُونَ عَمَّالُونَ عَمَلُونَ عَمَلُونَ عَمَلُونَ عَمَلُونَ عَمَلُونَ عَلَيْكُونَ عَمَلُونَ عَمَلُونَ عَمَلُونَ عَمَلُونَ عَمَلُونَ عَمَلُونَ عَمْلُونَ عَمَلُونَ عَلَيْكُمُ عَمَلُونَ عَمْلُونَ عَمَلُونَ عَلَيْكُونَ عَمَلُونَ عُلَيْكُونَ عَلَيْكُونَ عَلَى عَلَيْكُونَ عَلَيْكُونَ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُونَ عَلَيْكُمُ عَلَى عَلَيْكُونَ عَلَيْكُونَ عَلَيْكُونَ عَلَيْكُمُ عَلَيْكُمُونَ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْ

2:142 \*The insolent fools among the people shall say of the Muslims: What turned them away from their first direction of Prayer toward Terusalem. which they had been facing? Say to them, O Prophet: To God belongs the East and the West. He guides whomever He so wills to a straight way of salvation.

2:143 And so it is that We have now appointed you Muslims the Chosen Community of the Midmost Way, to stand as witnesses to the revealed truth before all people, and for Muhammad, the Messenger of God, to be a witness before all of you. Nor did We appoint the first direction of Prayer which you had been facing but as a trial, so that We might distinguish one who would follow the Messenger from one who would turn back on his heels. And, indeed, it was most surely a great trial except for all those whom God guided. Yet never would God render the acts of your sincere faith futile. For toward all people, God is all-kind and mercy-giving.

2:144 O Prophet! We have, indeed, seen your face turn in supplication toward the heaven. Therefore, We shall turn you

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الجُدِّزُءُ الثَّانِي



half-pari

قُل لِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ وَكَذَالِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِنَكُوذُا شُهَدَآءَ عَلَى ٱلنَّاسِ وَسَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًأُ وماجعلنا ألقتلة ٱلِّنَّى كُنتَ عَلَيْهَاۤ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقبَيَّةً وَإِن كَانَتَ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ وَمَاكَانَ ٱللَّهُ ليُضِيعَ إيمَانَكُمُّ ات الله بالنكاس لَوْءُوفُ رَّحِيمٌ الله عَدْدَى تَقَلُّت وَجْهِكَ فِي ٱلسَّمَآءِ فَلَنُوَ لِيَـنَّكَ قَيْلَةً رَّضَاعًا شظر المشجد الحرام وَحَمِثُ مَا كُنتُهُ فَوَلَّمُا



الجُنزَءُ الشَّاني

toward a direction of Prayer
that is pleasing to you.
So, henceforth, turn your face in Prayer
toward the Sacred Mosque
in Makkah built by Abraham.
Thus, wherever you may be,
O you who believe,
turn your faces toward it in Prayer.
Indeed, those who have been given
the Scripture
know that this change is, most surely, the truth
from their Lord.
And never is God at all heedless
of what they do.

2:145 Yet even if you were to bring every miraculous sign in evidence to those who have been given the Scripture, O Prophet, still they would not follow your direction of Prayer.

Nor are you ever to follow their direction of Prayer.

Indeed, some of them will not even follow the direction of Prayer of others among themselves.

And were you ever to follow their whims, after sure knowledge from God has come to you, then, most surely, you would be of the wrongdoers, godless in heart.

2:146 Those to whom We have given the Scripture recognize the divine message of this Prophet as they recognize their own children.

But there is a group of them who willfully suppress the truth, though they know it well.

وُحُوهَكُمْ شَطَرَهُرُ وَإِنَّ ٱلَّذِينَ أُوتُوا ٱلْكِئنَات لَتَعْلَمُهُ نَ أَنَّهُ ٱلْحَقُّ مِن رَّيَهِمُّ وَمَا ٱللَّهُ بِغَلِفِلِ عَمَّا يَعْمَلُونَ (الله عَلَيْنَ أَتَيْتَ ٱلَّذِينَ أُوتُواْ ٱلْكِئْبَ بِكُلِّ ءَايَةِ مَّا تَبِعُواْ قِبْلَتَكَ وَمَآ أَنتَ بِتَابِعِ قِبْلَنَهُمَّ ومكا بَعْضُهُ م بِسَابِع قِبُـلَةَ بَعَضَ وَكِينِ ٱتَّبَعْتَ أَهُوَآءَهُم مَاجَاءَكَ مِنَ ٱلْمِلْمِ إنَّكَ إِذَا لَّمِنَ ٱلفَّلِلِمِينَ يَعْرِفُونَهُ كُمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكُنُمُونَ ٱلْحَقِّ وَهُمْ يَعْلَمُونَ الْحَقُّ مِن رَّبُكُّ الْحَقُّ مِن رَّبُكُّ

فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ

فَأَسْتَنقُوا ٱلْخَدَرَاتَ

أَبْنَ مَا تَكُونُواْ

2:147 The very essence of all truth is from your Lord. So do not ever be of those who doubt it.

2:148 Thus for each faith-community there is a direction of Prayer to which one is to turn in facing God. Therefore, race one another to good works. Wherever you may be, God will bring all of you to Judgment. Indeed, God is powerful over all things.

2:149 Thus from wherever you may go forth, O Prophet, turn your face in Prayer toward the Sacred Mosque. For, indeed, this decree is most surely the truth from your Lord. And never, O believers, is God at all heedless of what you do.

2:150 And, again, O Prophet! From wherever you may go forth, turn your face in Prayer toward the Sacred Mosque. Thus, wherever you may be, O you who believe, turn your faces toward it in Prayer. God makes this decree so that people will have no argument against you believers except for those of them who are clearly wrongdoers, godless in heart. Therefore, you shall not fear them! Rather, you shall fear Me—and so shall it be, that I may perfect My blessings upon you, and so that you may be guided aright-

2:151 even as We have already sent among you the blessing of a messenger from among your own selves.

الجُدُزّةُ الثَّانَ سولة التقرة يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدرُ اللَّهِ الله وَمِنْ حَيْثُ خَرَجْتُ فُولُ وَحْفَكَ شَطْرَ الْمَسْجِدِ الْحَرَايِرْ وَإِنَّهُ ۚ لَلْحَقُّ مِن زَبِّكُ ۗ وَمَااللَّهُ بِغَنِفِلِ عَمَّا تَعْمَلُونَ (١٠٠٠) ومن حَنْ خُرْجُتَ فَوَلَ وَحَمَكَ شَطْرَ ٱلْمُسْجِدِ ٱلْحَرَامِ وَحَمِيثُ مَا كُنتِهِ فَوَلُواْ وُجُوهَكُمْ شَطْرَهُ لتَلَارَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةً إِلَّا ٱلَّذِينَ ظَلَمُواْمِنْهُمْ فَلا تَخْشُوهُمْ وَأَخْشُوني وَلِأَيْهَ نِعْمَتِي عَلَيْكُرُ وَلِعَلَّكُمْ تَهْ تَدُوكَ الله كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنكُمُ يَسُّلُواْ عَلَيْكُمْ ءَايَٰلِنَا وَيُزِّكِيكُمْ وَيُعَلِّمُكُمُ ألكئك وألحكمة ويُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَيُونَ

He recites to you Our revealed verses.

And he purifies you.

And he teaches you the commandments of God's Book and the way of prophetic wisdom.

Moreover, he teaches you other matters

2:152 So be ever in remembrance of Me, and I shall remember you.

Moreover, be ever thankful to Me, and do not ever be ungrateful to Me!

that you did not know.

Seek God's help through enduring patience and devotion in Prayer.

Indeed,

God is with those who are enduringly patient.

regarding those who are killed in the path of God, that they are dead. Rather, they are alive!
But you cannot perceive it.

2:155 And, most surely,

We shall test all of you believers

with something of fear and with hunger
and with loss of wealth and life and crops.

So give glad tidings

of everlasting delight in Paradise
to those who are enduringly patient—

2:156 those who when an affliction strikes them, say: Indeed, to God do we belong, and, indeed, to Him are we returning.

2:157 Upon such as these descend prayers of blessing from their Lord, and His mercy.

And it is these who are the rightly guided.

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الجُرْءُ الثَّاني

آذُكُونِ آذَكُوكُمْ
وَاشْكُرُوا لِي
وَلَا تَكُفُرُونِ

سَ يَتَأَيَّهُا ٱلَّذِينَ ءَامَنُواُ السَّعِينُواْ بِالصَّبْرِ وَٱلصَّلَوْةً السَّعْدِينَ السَّامِينَ السَامِينَ السَامِينَ السَامِينَ السَامِينَ السَامِينَ السَامِينَ السَامِينَ السَامِينَ السَّامِينَ السَامِينَ السَامِينَ السَامِينَ السَامِينَ السَامِينَ السَّامِينَ السَامِينَ الْ

وَلَائَقُولُوا لِمَن يُقْتَلُ
فِي سَكِيلِ ٱللَّهِ أَمْوَاثُمُ 
بَلْ أَخْيَآ \*

وَلَكِينَ لَا تَشْعُرُونَ وَلَنَبْلُونَكُمُ هِنَىْءٍ مِنَ ٱلْمُؤْفِ وَٱلْجُوعِ وَنَقْصٍ مِنَ ٱلْأَمُولِ وَالْأَنْفُسِ وَالشَّمَرَتِّ وَالْأَنْفُسِ وَالشَّمَرَتِّ

(الله عَلَيْنَ إِذَا أَصَّلِبَتْهُم مُصِيبَةً الله وَالله عَلَيْهُ الله وَالله وَلّه وَالله وَاللّه وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله

وكشر ألصّلبرين

أُولَتِهِكَ عَلَيْهِمْ صَلَوَتُ
مِن دَّنِهِمْ وَرَحْمَةٌ
وَأُولَتِهِكَ هُمُ ٱلْمُهْ تَدُونَ

إذ الصفا والمروة
 من شعآبراً لله
 فمن حج البيت

the Mounts of Safa and Marwah
are, indeed, among the ritual waymarks
set by God.
So as to one who makes the Hajj-Pilgrimage
to the Sacred House in Makkah,
or one who makes
the 'Umrah-Lesser Pilgrimage—
it is no sin for him to circumambulate
between the two hillocks.
Moreover, whoever volunteers
a good act for the sake of God—then, indeed,

God is ever-thankful, all-knowing.

2:159 As to those who suppress the clear evidences of divine revelation and its right guidance that We have sent down in the 'preceding' Scripture doing so after We had made it clear for all people it is they whom God shall curse, and who shall be cursed by whoever is 'entitled' to curse-2:160 except for those of them who repent and set things aright and make evident what they had formerly suppressed. It is to these that I grant repentance; for I alone am God, the All-Relenting, the Mercy-Giving. 2:161 As to those who have disbelieved. and died as disbelievers. upon them is the curse of God

and of the angels and of humanity all together.

2:162 They are doomed to Hell and shall abide therein forever.

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الجُنْزُهُ الشَّانِي

أوأغتكر فلاجُناح عكيه أَن يَطَّوَفَ بِهِمَأ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكَ عَلَّهُ مِنَ ٱلْبَيْنَاتِ وَٱلْمُكُنَّى مِنْ بَعْدِ مَا بَنَّكُ هُ لِلنَّاسِ في ٱلْكِئنَابُ أُوْلَتِيكَ يَلْعَنْهُمُ ٱللَّهُ وَيَلْعَنَّهُمُ اللَّاعِنُونَ (أ) إِلَّا الَّذِينَ تَادُا وَأَصْلَحُواْ وَسَيَّنُوا فَأُوْلَتِيكَ أَتُوبُ عَلَيْهِمُّ وَأَنَا ٱلتَّوَاكُ ٱلرَّحِيةُ الله إِنَّ ٱلَّذِينَ كُفُّوا وَمَاتُواْ وَهُمْ كُفَّارُ أُوْلَتِهِكَ عَلَيْهِمْ لَعَنَةُ ٱللَّهِ وَٱلْمَلَتَيْكَةِ وَٱلنَّاسِ أَخِمَعِينَ الله خلدن فيماً لَا يُحَلِّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ اللهُ وَإِلَنْهُكُرْ إِلَنَهُ وَحِدُّ لَا إِنَّهُ إِلَّاهُمُ ألرَّحْمَانُ الرَّحِيمُ

الحُرْءُ الثَّاني

Never shall the torment be lightened for them. Nor shall they ever be reprieved.

- 2:163 For the God of all of you is One God. There is no God but Him, the All-Merciful, the Mercy-Giving.
- 2:164 Indeed, in the creation of the heavens and the earth: and in the alternation of the night and the daylight; and in the ships that run through the sea with all that benefits people; and in every shower of water that God sends down from the sky with which He gives life to the earth after its death: and in all the many species that He spreads about therein of every treading creature; and in His turning about of the winds; and in the clouds subjugated between heaven and earth in all this there are sure signs of God's magnificent blessing for a people who would use their reason to understand.
- 2:165 Yet among humankind
  there are those who take false gods
  apart from God as His rivals.
  They love them with the love due only to God!
  But those who 'truly' believe
  have a far greater love for God.
  If only those who do wrong
  by associating others with God

الله إِنَّ فِي خَلْقِ

السَكَوَّتِ وَالْأَرْضِ
وَاخْتِلَفِ النَّيْلِ وَالنَّهَادِ
وَالْفُلْكِ النِّي جَنْدِي
فِ الْبَعْرِيمَا يَنفَعُ النَّاسَ
وَمَا أَنزَلَ اللَّهُ مِنَ السَكَمَاءِ
مِن مَاءٍ فَأَخِيا بِهِ الْأَرْضَ
مِن مَاءٍ فَأَخِيا بِهِ الْأَرْضَ
مِن صَلَّى وَأَبْتَهِ
مِن صَلَّى وَالْمَثَى فِيهَا
مِن صَلَّى وَالْمَثَى فِيهَا
وَتَصْرِيفِ الْإِيْثِج
وَتَصْرِيفِ الْإِيْثِج
وَالسَّكَابِ الْمُسَخَّدِ
وَتَصْرِيفِ الْإِيْثِج
وَالسَّكَابِ الْمُسَخَّدِ
وَالسَّكَابِ الْمُسَخَدِ

وَيِنَ اللهِ اللهِ اللهِ الدَّادُا مَن يَنْخِذُ مِن دُونِ اللَّهِ الْدَادُا يُعِبُّونَهُمْ كَصُبِ اللَّهِ أَندَادُا وَالْذِينَ ءَامَنُواْ الشَّدُّ حُبَّا لِللَّهِ وَالَّذِينَ عَامَنُواْ الشَّدُّ حُبَّا لِللَّهُ الْمَدُوا وَلَوْ يَرَوْنَ الْعَذَابَ إِذْ يَرَوْنَ الْعَذَابَ الْمَالُوا اللهِ جَجِيعًا أَنْ اللهُ شَاهِ يَدُابُ وَأَنْ اللهَ شَدِيدُ الْعَذَابِ وَأَنَّ اللهَ شَدِيدُ الْعَذَابِ

could see themselves at the moment they shall behold the torment of Hellfire, when they realize that, indeed, all power belongs to God, entirely—and that, indeed, God is most severe in administering torment. 2:166 Then and there, all those who were followed into heinous unbelief in the world shall disayow all those who followed them as they behold the 'imminent' torment that awaits them. Thus all ties between them shall be utterly cut off. 2:167 And those who were followers shall say of their leaders: If only we had a chance

upon them.

For never shall they emerge from the Fire of Hell.

Thus will God show them

the enormity of their deeds,

heaping much overwhelming regret

to return to life in the world!

Then we would disavow them as they now have disavowed us.

2:168 O humankind!

Eat from whatever is upon the earth that is lawful and wholesome.
Yet do not follow the footsteps of Satan.
For, indeed, he is a clear enemy to you.

2:169 Thus, he but commands you to every evil and lewdness, and that you should say about God what you do not know.

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الجُزْءُ الثَّانِي

الله الله عَمِوا اللَّهُ مِنْ اللَّهُ عَمُوا اللَّهُ مَا اللَّهُ اللَّهُ عَمُوا اللَّهُ مِنْ اللَّهُ عُمُوا اللَّهُ مِنْ اللَّهُ عُمُوا اللَّهُ مِنْ اللَّهُ عُمُوا اللَّهُ عَمُوا اللّهُ عَمُوا اللَّهُ عَمُوا عَمُوا عَمُوا عَمُوا عَمُوا عَمُوا عَمُوا عَمُوا عَمُعُوا عَمُوا عَمُوا عَمُوا عَمُعُمُوا عَمُوا عَمُوا عَمُ عَمُوا عَمُوا عَمُعُمُوا عَمُوا عَمُعُوا عَمُوا عَمُوا عَمُوا عَمُوا عَمُوا عَم مِنَ ٱلَّذِينَ ٱتَّبَعُوا وَرَأُواْ ٱلْعَكَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ الله وَقَالَ ٱلَّذِينَ ٱتَّبَعُوا اللَّهُ اللَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ لَةُ أَنْكُلُنَاكُمَّةً كَا رَبِّ مُوارِدًا مِنْ أَلِي أعماكهم حسرت عكيهم وَمَاهُم بِخَرِجِينَ مِنَ ٱلنَّارِ النَّاسُ كَتَأَنُّهَا ٱلنَّاسُ كُلُواْ مِمَّا فِي ٱلْأَرْضِ حَلَالًا طَيْبًا وَلَا تَتَّبِعُوا خُطُوَتِ ٱلشَّيَطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينُ النَّمَا يَأْمُرُكُم بألسوء والفحشاء وَأَن تَقُولُوا عَلَى ٱللَّهِ مَا لَا نَعْلَمُهُ ذَ الله عَالَمُ اللهُ اتَّبعُوا مَا أَذِكَ اللَّهُ قَالُواْ بَلْ نَتَّبِعُ مَآ أَلْفَتُنَا عَلَتُهِ عَارَآ مَنَآ أَوَلَوْ كَاكَ ءَاكَا وُهُمَّ

الجُنْزَةُ الشَّافِي

2:170 When the disbelievers
are admonished with this, and it is said to them:
Follow what God has sent down!
They say:
Rather, we shall follow only that to which we found our forefathers adhering.
Will they do so even if their forefathers

Will they do so even if their forefathers did not understand anything about the truth of God, nor were they guided aright?

2:171 This is the parable of those who disbelieve in the call of their messenger:

It is like the case of a shepherd who hollers out to flocks that hear nothing but mere calls and cries.

Deaf, dumb, and blind in heart—never shall they understand.

2:172 O you who believe!Eat of the wholesome foodswhich We have provided you.And give thanks to God,if, indeed, it is He alone whom you worship.

2:173 Indeed, He has but forbidden you to eat carrion, and blood, and the flesh of swine, and that over which other than the name of God has been invoked at the time of slaughter.

But whoever is compelled by circumstance to eat any of this—without being rebellious and without being a willful transgressor—then no penalty of sin shall there be upon him. Indeed, God is all-forgiving, mercy-giving.

2:174 As for those who suppress any part

وَلَا يَهْ تَدُونَ
وَمَثَلُ الَّذِينَ كَفَرُواْ
كَمَثُلِ الَّذِي يَنْعِقُ
عِا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً
مُمُّ أَبُكُمُ عُمْیُ
فَهُمْ لَا يَمْقِلُونَ

لابع قلوك شكا

آلَيُّهَا ٱلَّذِينَ ءَامَنُواُ ڪُلُوا مِن طَيِّبَنتِ مَارَزَقْنَكُمْ وَاَشْكُرُواْ لِلَّهِ إِن كُنتُمْ إِيّاهُ تَعْبُدُونَ إِن كُنتُمْ إِيّاهُ تَعْبُدُونَ

إِنَّ الَّذِينَ يَكْتُمُونَ مَا الْمَدُمِنَ الْكِتَبِ الْمُدَّمِنَ الْكِتَبِ وَيَشْتَرُونَ مِا الْمَدُمِنَ الْكِتَبِ وَيَشْتَرُونَ بِهِ مَمَنَا قَلِيلًا الْوَلَتِكَ مَا يَأْ كُلُونَ فَي بُطُونِهِ فَم إِلَّا النَّارَ وَلَا يُكِلِمُهُمُ اللَّهُ وَلَا يُكِلِمُهُمُ اللَّهُ يَوْمَ الْقِيكِمَةِ وَلَا يُرْكِيهِمْ وَلَا يُرْكِيهُمْ وَلَا يُرْكِيهِمْ وَلَا يُرْكِيهُمْ وَلَا يُرْكِيهُمْ وَلَا يُرْكِيهُمْ وَلَا يُرْكِيهُمْ وَلَا يُرْكِيهُمْ وَلَا يُولِي وَلِي اللّهُ وَلِي يُعْرِقُونَ اللّهُ وَلِي اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ الللللّهُ اللللّهُ اللللّهُ الللللّهُ الللللّهُ الللّهُ اللللللّ

الجُنْزُءُ الثَّانِي

of what God has sent down in the Scripture—and thereby sell it for a small price—they do nothing but consume fire from Hell into their bellies.

Nor shall God speak to them on the Day of Resurrection.

Nor shall He purify them from the stain of sin.

Thus for them.

there is a most painful torment awaiting.

2:175 These are the ones
who have purchased misguidance
at the cost of guidance,
and eternal torment at the cost of forgiveness.
Oh, with what shocking patience
shall they endure the Fire of Hell!

2:176 This they deserve because God sent down the Scripture to His messengers with the truth.

Then the wrongdoers suppressed it. And, indeed, those of the People of the Scripture who dispute about the Scripture are yet in uttermost schism about its true tidings.

is not the mere turning of your faces toward the East or the West.

Rather, true righteousness dwells in one who believes in God, and in the coming Judgment of the Last Day, and in the angels, and in every revealed Book, and in all the prophets; and dwells in one, who—despite his love for it—gives of his wealth in charity

## ٩

وَلَهُمْ عَذَابُ أَلِيمُ الله أُولَتِكَ ٱلَّذِينَ ٱشْتَرَوُا ٱلضَّكَلَةَ بِٱلْهُدَى وَٱلْعَكَابَ بِٱلْمَغْفِرَةِ فَكَأَأَصَ بَرَهُمْ عَلَى ٱلنَّارِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ نَزَّلَ ٱلْكِنْبَ بِٱلْحَقِّ وَ إِنَّ ٱلَّذِينَ أخْتَلَفُواْ فِي ٱلْكِتَابِ **لَ**فِي شِقَاقِ بَعِيدِ أَن تُولُواْ وُجُوهَكُم قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَكِنَّ ٱلْبَرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَٱلْمَلَيْكِ كَيْ وَأَلْكِنَكِ وَالنَّبِيِّنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِ -ذَوى الْقُدِّرْ بِيَل والكتكما والمككن وَأَبْنَ ٱلسَّبِيلِ وَٱلسَّآبِلِينَ وَفِي ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَاةَ وَءَاتَى ٱلزَّكُوٰةَ

to close relatives and orphans, and to the indigent and the wayfarer, and to beggars, and for the emancipation of slaves; and dwells in one who establishes the Prayer and gives the Zakât-Charity; and dwells in all those who fulfill their covenant when they make a covenant, as well as in those who are patient during periods of affliction and harm and times of conflict.

These are the ones who have been truehearted, and it is such as these who are the God-fearing.

2:178 O you who believe!

Equivalence in retribution is prescribed for you regarding all those who are murdered.

For instance:

The life of the freeman who has killed for the life of the freeman he has killed: and the life of the slave who has killed for the life of the slave he has killed: and the life of the female who has killed for the life of the female she has killed. But if one is granted a pardon from execution by his brother in faith, then let the latter pursue restitution, in accordance with what is right. Moreover, let his 'due' compensation be remitted in a most excellent way. This commandment is an alleviation from your Lord, and thus a mercy from Him, for it frees you from lawless vengeance. So whoever commits an offense of reprisal

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الجُنزُءُ الثَّالَىٰ

وَٱلْمُوفُوكَ بِعَهْدِهِمْ إِذَا عَنْهَدُواْ وَٱلصَّابِرِينَ في ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ أُوْلِيَهِكَ ٱلَّذِينَ صَدَقُوأً أُ وَأُولَئِنِكَ هُمُ ٱلْمُنَّقُونَ الله يَكَأَمُّهُا ٱلَّذِينَ ءَامَنُوا اللهِ اللهُ اللهِ اللهِلْ المِلْمُ المِلْمُلِي اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ كُنِبَ عَلَيْكُمُ ٱلْقَصَاصُ فِي ٱلْقَنْلِيَّ ٱلخُرُّ بِٱلْحُرُّ وَٱلْعَبْدُ بِٱلْعَبَدِ وَٱلْأَنْتُىٰ مَا لَأَنْتُنَىٰ فَمَنْ عُفِي لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَنِّبَاعً اللَّهُ الْمَعْرُوفِ وَأُدَاءُ إِلَيْهِ بِإِحْسَانٌ ذَالِكَ تَخْفِيفُ مِّن رَّيْكُمُ وَرَحْمَةً فَمَن ٱعْتَدَىٰ بَعْدَ ذَالِكَ فَلَهُ، عَذَاتُ أَلِيمٌ وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوْةٌ يَتأُولِي ٱلأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

after this compensation is taken, then for him, there shall be a most painful torment in the Hereafter.

2:179 Hence, there is life for all of you in retribution, O people of discretion and understanding, so that you may be ever God-fearing.

2:180 Prescribed for you believers, when death approaches any one of you who shall leave behind wealth, is that he make a will for his parents and nearest relatives, in accordance with what is right.

This is an obligation upon the God-fearing.

2:181 Thus whoever changes a will after hearing it from a testator, the guilt of sin shall fall only upon those who make the change in it.

Indeed, God is all-hearing, all-knowing.

2:182 Yet as to one who fears erroneous inclination from the testator, or willful violation of the heirs' due right, and who then sets matters aright between them, no guilt of sin shall fall upon him.

Indeed, God is all-forgiving, mercy-giving.

2:183 O you who believe!

Fasting is prescribed for you
as it has been prescribed
for those who have believed before you,
so that you may be ever God-fearing.

2:184 It is for a specified number of days.

But one among you who is sick
or is on a journey shall then fast
the same number of other days.

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الجئزة الثَّاني

الله كُتِبَ عَلَيْكُمُ الْمَوْتُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنَّ تَرَكَ خَيْرًا الْوَصِيَّةُ لِنَ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ لِلْمَاتُمُوفِيَّ لِلْمَاتُونِيَ مَا لَلْمُنَّقِينَ حَقَّا عَلَى الْمُنْقَةِينَ حَقَّا عَلَى الْمُنْقَةِينَ مَا اللهُ اللهُ مَنْقَةِينَ مَا اللهُ اللّهُ اللهُ اللهُ اللهُ

(١) فَمَنْ بَدَّلُهُ بَعْدَمَا سِعَهُ وَ فَمَنْ بَدَّلُهُ بَعْدَمَا سِعَهُ وَ فَإِنَّهَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ وَ فَا اللهِ اللهُ اللّهُ اللهُ اللهُ

الله فَمَنْ خَافَ

مِن مُوصِ جنف اوَ إِنْمَا فَا مِنْمَا وَ إِنْمَا فَا مِنْمَا فَا لِمَا فَا مِنْمَا فَا لَمْ عَلَيْهُ فَا لَا إِنْمَا اللّهَ عَفُورٌ دَّحِيهُ اللّهَ عَفُورٌ دَّحِيهُ اللّهَ عَلَيْهُا الّذِينَ ءَامَنُوا كُنِبَ عَلَيْهُمُ الصِّيامُ كُنْبَ عَلَيْهُمُ الصِّيامُ كَمَا كُنِبَ عَلَيْهُمُ الصِّيامُ كَمَا كُنِبَ كَمَا كُنِبَ كَمَا كُنِبَ كَمَا كُنِبَ كَمَا كُنِبَ عَلَيْهُمُ الصِّيامُ كَمَا كُنِبَ عَلَيْهُمُ الصِّيامُ كَمَا كُنِبَ كَمَا كُنِبَ

عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَمَلَّكُمْ تَنَّقُونَ

لعلم منطون أيتامًا مَّمْ دُودَتِّ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرِ فَصِدَّةٌ مِّنْ أَيتَامٍ أُخَرَْ وعَلَى الَّذِينَ يُطِيقُونَهُ فِذَيةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوْعَ خَيْرًا فَهُو خَيْرًا وَأَن تَصُومُوا خَيْرًا فَهُو خَيْرًا لَكُمْ اللَّهُ إِن كُنتُهُ تَعْلَمُهُ نَ

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Yet for those who are hardly able to endure it, and do not fast, the redemption for each day is feeding an indigent person instead. And if one volunteers a good offering over and above this, it is better for him, still. However, if you fast despite difficulty, it is best for you, if only you were to know. 2:185 It was the month of Ramadan in which the Quran was first sent down as guidance for all people, having in it clear proofs of divine guidance and the criterion for right and wrong. So whoever among you bears witness to the month shall then fast it. Yet if one among you is sick or is on a journey such a person shall then fast the same number of other days. God intends for you ease, and does not intend for you hardship. Rather, He wills for you to complete the number of prescribed days and that you shall extol God for the blessing of faith to which He has guided you. so that you may give thanks to Him alone for easing its way and establishing you therein. 2:186 Now, if My servants ask you, O Prophet, about Me then, indeed, I am near. I answer the call of the caller when he calls upon Me. Then let them 'all' respond to Me

ٱلَّذِيَّ أُنزِلَ فِسِهِ ٱلْقُرِّءَانُ مِّنَ ٱلْهُدَىٰ وَٱلْفُرُ قَانَ تُريدُ اللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْمُسْرَ وَلِتُكِمِلُوا اللَّهِدَّةَ وَلتُكَبِّرُواْ ٱللَّهَ عَلَى مَاهَدَنكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ وَإِذَا سَأَلُكَ عَسَادي عَنَّى فَإِنَّى قَرِيثُ أُجِيثُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِّ فَلْيَسْتَجِيبُواْ لِي وَلَيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿ أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَتُ إِلَىٰ نِسَآيِكُمُّ

and believe in Me,

so that they may be rightly guided.

الجُزَّةُ الثَّانِي

2:187 Permitted for you believers on the night of the fast is intimate approach to your wives. They are a garment for you. And you are a garment for them. God knows that before granting this permission, you used to betray yourselves. Thus He has granted you repentance for what is past and pardoned you. So now you may lie with them and seek whatever offspring God has decreed for you. Moreover, you may now eat and drink until the white thread of dawn becomes clear to you, as distinguished from the black thread of night. Then complete the fast until the night. But do not ever lie with them for so long as you may be in ritual retreat in the mosques of God. These are the ordained limits of God. Therefore, do not approach them. Thus does God make clear His revealed signs to all people, that they may be ever God-fearing. 2:188 Moreover, you shall not consume one another's wealth by false means, nor proffer any of it to bribe those in authority, in order to sinfully consume a portion of people's wealth while you know it is wrong.

عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَأَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ فَأَلَكُنَّ كَنْمُ وَهُنَّ وَأَنْتَغُواْ مَا كَتَبَ ٱللَّهُ لَكُمَّ أَ وَكُلُواْ وَإِشْرَنُواْ حَقَّ بَنَّكُنَّ لَكُوهُ ٱلْخَيْطُ ٱلْأَنْهُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ثُمَّ أَتِمُواْ الصِّيامَ إِلَى اليَّالَ وَلَا تُبَكِشُهُ وهُرِبَى وَأَنتُمْ عَلِكِفُونَ فِي ٱلْمَسَاجِدِّ تلك حُدُودُ الله فَلَا تَقْرَبُهُ هَا كُذَاكَ يُبَيِّبُ ٱللَّهُ ءَايَكِتِهِ وَلِلنَّاسِ لَعَلَّفُهُ يَتَّقُونِ 门路气水。《篇》 أَمْوَلَكُم بَيْنَكُم بِأَلْبَطِلِ وَتُذْلُواْ بِهِا إِلَى ٱلْحُكَامِ لِتَأْكُلُواْ فَرِيقًا مِّنُ أَمْوَلِ ٱلنَّاسِ بِٱلْإِثْمِ ش ﴿ يَسْتَلُونَكَ عَنَ ٱلْأَهِلَةِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللل قُلُّ هِي مَوَاقِيتُ لِلنَّاسِ وَٱلْحَجُّ

2:189 \*They who believe ask you, O Prophet,

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about the significance of the lunar crescents and the waxing and waning of the moon. Say: They are but time-marks for people and for the Hajj-Pilgrimage.

Thus there is no virtue in the pagan custom that after making the Pilgrimage you return home and come into your houses from openings you rend in their back walls. Rather, true virtue is exemplified in the conduct of one who is God-fearing. So come into your homes from their proper doors.

And be ever God-fearing, so that you may be successful.

2:190 Furthermore, fight in the path of God all those who fight you.But do not commit aggression.Indeed, God does not love those who commit aggression.

2:191 Yet if they continue
in their aggression against you,
kill them wherever you encounter them.
And expel them
from wherever they have expelled you.
For persecution
is far more grievous than killing.
But do not fight them at the Sacred Mosque,
unless they first fight you therein.
Yet if they fight you there, then kill them.
Such is the recompense of the disbelievers.

But if they desist, then, indeed, God is all-forgiving, mercy-giving.

2:193 Moreover, fight them until there is no more persecution,

وَلَيْسَ ٱلْبِرُ بِأَن تَأْتُواْ ٱلْبُيُوتَ مِن ظُهُورِهِكَ وَلَكِئَ ٱلْبِرَّ مَن ٱتَّـَقَيُّ وَأَتُواْ ٱلْتُهُوبَ مِنْ أَبُوابِهِكَأُ وَأَتَّـعُواْ ٱللَّهَ لَمُلَكُمْ نُفُلِحُونَ اللهِ وَقَاتِلُواْ فِي سَبِيلُ اللَّهِ ٱلَّذِينَ يُقَاعِلُونَكُمْ وَلَا تَعْتُدُوٓ أَ إِنَّ ٱللَّهَ لانحث ألمعتدن الله واقتلوهم حيث يففنموهم وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ وَٱلْفِلْنَةُ أَشَدُّ مِنَ ٱلْقَتْلَ وَلَا نُقَائِلُوهُمْ عندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَايِبُلُوكُمْ فِيةٍ فَإِن قَالْمُوكُمْ فَأُفَّتُكُوهُمُّ كَذَاكَ جَزَّاءُ ٱلْكُنفِينَ وَقَائِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِلْنَةٌ

فَلَاعُدُوٰنَ إِلَّاعَلَى ٱلظَّالِمِينَ

and religion is for God alone. But if they desist, then let there be no ongoing hostility, except against the wrongdoers who are godless in heart.

2:194 Reprisal in the Sacred Month is rightly due for aggression in the Sacred Month. for there is to be retribution for violating the sacred. So whoever commits aggression against you believers therein, then you may rightfully commit the like of that aggression against him. Yet be ever God-fearing, and know that God is with the God-fearing.

2:195 And thus shall you spend freely for defense in the path of God. Yet do not cast your souls, by your own hands, into destruction. Rather, do good to one and all. Indeed, God loves those who excel in 'doing' good.

2:196 So complete the Hajj-Pilgrimage and the 'Umrah-Lesser Pilgrimage solely for the sake of God. But if you are prevented therefrom, then send forth whatever charitable-offering of sacrifice is ready at hand. Yet you shall not ritually shave your heads until the charitable-offering reaches its destination for sacrifice. As to whoever among you becomes sick, or has an ailment of the head

## ٩

الجنزءالتّاني

👚 ٱلشَّهُرُ ٱلْحَرَّامُ بِٱلشَّهْرِ ٱلْحَرَّامِ وَٱلْحُوْمَاتُ قِصَاصٌ فَمَن أَعْتَدَىٰ عَلَيْكُمْ فأغتدوا عكته بمثِّل مَا اُعْتَدَىٰ عَلَيْكُمُ وَاتَّقُواْ اللَّهَ وَأَعْلَمُوا أَنَّ ٱللَّهَ مَعَ ٱلْمُنَّقِينَ الله وَأَنفِقُوا فِي سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُو إِلَى ٱلنَّمْلُكَةِ وَأَحْسِنُهُ أَ انَّ ٱللَّهَ يُحتُ ٱلْمُحسنينَ العُمْرَةَ لِلَّهِ صَالَعُمْرَةَ لِلَّهِ صَالْعُمْرَةَ لِلَّهِ فَإِنْ أَحْصِرْتُمَ فَمَا اَسْتَيْسَرَ مِنَ الْهَدِي وَلَا تَعْلَقُواْ دُوْ وَسَكُمْ حَتَّى بَبْلُغُ آلْهَدَى مَعِلَهُۥ فَيَنَكَانَ مِنكُم مَريضًا أَوْ بِهِ ٤ أَذَى مِن زَأْسِهِ ٤ فَفِدْ يَدُّ مِن صِيَامِ أَوْ صَدَقَةِ أَوْ نُسُكُ فَإِذَا أَمِنتُمْ فَنَ تَمَنَّعَ

that requires shaving, then the due redemption is fasting, or giving charity, or a charitable-offering of sacrifice. But when you become safe and secure, then whoever takes advantage of performing the 'Umrah-Lesser Pilgrimage separately', before the designated days of Haji-Pilgrimage, let him then send forth whatever charitable-offering of sacrifice is ready at hand. But if one of you does not find the means to make an offering, then fasting three days during Hajj-Pilgrimage is obligatory and seven days when you return home. This is a total of ten days. That is for one whose family does not reside in the precincts of the Sacred Mosque. Thus be ever God-fearing! And know that God is severe in punishment. 2:197 The time-frame of the Hajj-Pilgrimage falls within the well-known months at the end of the lunar year. So whoever determines to undertake the Hajj-Pilgrimage therein, then there shall be no sexual relations. nor ungodliness, nor disputation, during the Hajj-Pilgrimage. And whatever good you do, God knows it. Moreover, take with you your own provisions—

and, indeed, the best provision is to be ever God-fearing.

٢

الجُنُزَّةُ الشَّانِي

بِٱلْعُمْرَةِ إِلَى ٱلْحَجَ فَمَا ٱسْتَلْسَمَ مِنَ ٱلْهَدِيُّ فَصِيَامُ ثَلَاثَةِ أَيَّامِ فِي ٱلْحَجَّ وَاتَّقُهُ أَللَّهُ وَٱعْلَمُوٓ أَنَّ أَلَّهَ شَدِيدُ ٱلْعِقَاد فَمَن فَرَضَ فِيهِ ﴿ ٱلْحُجَّ فَلَا رَفَتَ وَلَا فُسُوفَ وَلَا جِـدَالَ فِي ٱلْحَيِجُ وَمَا تَفْ عَلُواْ مِنْ خَيْرِ فَارَبِي خَنْرَ ٱلزَّادِ ٱلنَّقْوَيٰ وَأَتَّقُونَ بِسَأُولِي ٱلْأَلْيَابِ

الحُدِّةُ التَّانِي

Therefore, fear Me, O people of discretion and understanding. It is not a sin for you during Hajj-Pilgrimage if you seek to obtain bounty from your Lord through commerce. Yet when you pour forth from the plain of 'Arafât, then remember God much with most solemn reverence at the sacred waymark of Muzdalifah. And remember Him always with much solemn reverence. as He has guided you. And, indeed, before this you were of those gone astray. 2:199 Thus be sure to pour forth from 'Arafât', where all the people have poured forth in the past. And seek God's forgiveness. Indeed, God is all-forgiving, mercy-giving. 2:200 Yet even when you have concluded your rites of Hajj-Pilgrimage, then still you shall remember God with much solemn reverence, like your past remembrance of your forefathersor with yet greater solemnity

Now, among people, there are those who say in supplication: Our Lord! Give to us in this world! Yet such a one has no Heavenly share in the Hereafter.

2:201 But among them are those who say:

and remembrance.

١ فَاذَآ أَفَضَ تُه يَرِنْ عَرَفَات فَأَذْكُ وَاللَّهُ عند ٱلْمَشْعَمِ ٱلْحَرَامِ لَمِنَ ٱلطَّكَآلِينَ ثُمَّ أَفِيضُواْ مِنْ حَيْثُ أفكاض آلتكاسُ وأستغفه أالله إِنَّ ٱللَّهُ غَفُورٌ رَّحِتُ الله فاذاقص سُمُ مَّنكسِكُكُمُ فَأَذْكُ وا اللَّهَ كَذِكْرُونُ ءَاكِآءَكُمْ أَوْ أَشَكَدُ ذَكُرُ أَ فيمر كألتكاس رَبِّنَا ءَانِنَا فِي ٱلدُّنْكَا وَمَا لَهُ وَ الْآخِرَة وَ مِنْهُمُ مِنْ يَنْقُولُ رَبَّنَا ءَايْنَا فِي ٱلدُّنْيَاحَسَنَةً وَفِي ٱلْأَخِرَةِ حَسَانَةً وَقِنَا عَذَابَ ٱلنَّارِ

Our Lord!

Give us good in this world and good in the Hereafter,

and save us

from the torment of the Fire of Hell.

for them there is a Heavenly portion awaiting for all the good that they have earned.

And God is swift in reckoning.

\*Thus make much mention
of the name of God with solemn reverence
in the special numbered days
in the valley of Mina.
Yet should one hasten to depart Mina
on the second day,
then no penalty of sin shall there be upon him.
And as to one who delays a day more,
then no penalty of sin
shall there be upon him, either,
provided one remains God-fearing.
So be ever God-fearing!
And know that all of you
shall, indeed, be assembled
before Him for Judgment.

2:204 Now, there is among humanity,

the like of one
whose words about the life of this world
please you.

And he openly calls upon God to bear witness
as to what is in his heart, though truly,
he is most relentlessly contentious.

2:205 For when he turns away from you,

he strives in the land

to spread corruption therein

٤

الجُنْزَءُ الثَّالِي

مُوسِيب مِنهَ السَّبُو وَاللَّهُ سَرِيعُ الْخِسَابِ فِي وَاذْكُرُوا اللَّهَ فِي أَيْسَامِ مَعْدُودَتِ فَكَنْ إَثْمَ عَلَيْنِ فَكَنْ إِثْمَ عَلَيْنِهِ وَمَن تَسَاخَرُ فَلَا إِثْمَ عَلَيْنِهِ لِمَنِ التَّقَلُّ وَالتَّقُوا اللَّهَ وَاعْلَمُوا أَنْكُمُ إلَيْنِهِ تُحْشَرُونَ إلَيْنِهِ تُحْشَرُونَ

وَمِنَ النَّاسِ
مَن يُعْجِبُكَ قَوْلُهُ
مَن يُعْجِبُكَ قَوْلُهُ
فِى ٱلْحَيَوْةِ الدُّنْيَا
وَيُشْهِدُ اللَّهَ عَلَى مَا فِى قَلْبِهِ.
وَهُوَ أَلَدُ ٱلْخِصَامِ

وَإِذَا تَوَلَّىٰ سَكَىٰ فِي ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلُّ وَاللَّهُ لَا يُحِبُ ٱلْفَسَادَ

وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَتَّقِ ٱللَّهَ أَخَدَتُهُ ٱلْمِـزَّةُ بِٱلْإِشْمِ فَحَسْبُهُ، جَهَنَّمُ

and to destroy tillage and livestock—and God does not love corruption.

2:206 Thus when it is said to him:

Be 'truly' God-fearing!

arrogant pride carries him into 'yet more' sin.

Thus sufficient for him is Hell—

and a most woeful cradle 'it is!

2:207 Yet there are among people those who would give their very souls in seeking the good pleasure of God—and God is all-kind to all His servants.

2:208 O you who believe!

Enter into peace, all of you together.

And do not follow the footsteps of Satan.

For, indeed, he is a clear enemy to you.

2:209 And should you ever backslide,
after the clear proofs from God
have come to you,
then know that God is overpowering, all-wise.

2:210 Do those who are faithless await anything but that God should come to them with punishment from overshadowing clouds, along with the angels, and that the matter of their doom be determined!

Indeed, to God alone are all matters returned for just Judgment.

2:211 Ask the Children of Israel
how many a clear and miraculous sign
We gave them.
Yet whoever exchanges the favor
of faith in God for ungodliness

للخذءالقاني ٢ وَلَينُسُ ٱلْمِهَادُ (٢٠٧) وَمِرِبَ ٱلنَّاسِ تَّعَكَآءً مَهْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُو فِي بِٱلْعِسَادِ تَتَأَنُّهُا ٱلَّذِيرِ ﴾ عَامَلُهُا أَدْخُلُواْ فِي ٱلسّلَهُ كَآفَةً 💮 فَان زَلَلْتُه مِنْ يَعْد سَلْ بَنِي إِسْرَةِ بِلَ كُمْ ءَاتَيْنَكُمُ مِنْءَايَةٍ بَيِّنَةٍ وَ مَن لُكَدِّلُ نِعْمَةَ اللَّهِ مِنْ يَعْدِ مَا حَآءَتُهُ فَانَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

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after faith has come to him—know, then, that God is, indeed, severe in punishment.

The life of this world is made fair-seeming to those who disbelieve.

And so they scoff at those who believe.

But those who are God-fearing shall be above them on the Day of Resurrection.

For God alone gives provision to whomever He so wills without measure.

2:213 Once, all people were one faith -community. Then they differed. So God sent forth the prophets, as bearers of glad tidings and forewarners. And with them. He sent down the Heavenly Scripture with the truth. so as to judge between people about that wherein they disputed. Yet none other than those peoples to whom the Scripture was given disputed over itafter the clear and miraculous proofs of God had come to themthereby exceeding the due bounds of God with one another out of nothing but insolence and envy. Then, by His divine permission, God guided those who believed to the truth about that wherein they had been disputing. For God guides whomever He so wills to a straight way of salvation.

to a straight way of salvation.

2:214 So do you believers think
that you will ever enter the Garden of Paradise
without there coming to you
the like of the trials that befell

وَاللَّهُ دُرِّقُ مِن لَشَاهُ كَانَ ٱلنَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّنَ مُبَشِّرِينَ وَمُنذِدِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِئنَبَ بِٱلْحَقِي ليَحْكُمَ بَيْنَ ٱلنَّاسِ فما أَخْتَلَفُواْ فيةً وَمَا أَخْتَلُفَ فيه إِلَّا ٱلَّذِينَ أُوتُوهُ مِنْ بَعَدِ مَاجَآءَ تَهُمُ ٱلْبِيَنَاتُ فَهَدَى اللَّهُ ٱلَّذِينَ عَامَهُ أ لِمَا أَخْتَلَفُواْ فِيهِ مِنَ ٱلْحَقِّ بِإِذْ نِهِ ا وَاللَّهُ يَهْدي مَن مَشَاءً إلى صرّطِ مُستَقِيم الله أمْ حَسِيْتُمْ أَن تَدْخُلُوا ٱلْحَنْكَةَ وكماكأتيكم مَّثُلُ ٱلَّذِينَ خَلَوْاْ مِن قَبْلِكُمْ مَسَتَهُمُ ٱلْبَأْسَاءُ وَٱلضَّرَّاءُ وَزُلْزِلُواْ حَتَّى نَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ عَامَنُهُ أَمَعَهُ

those who have passed over the path of belief before you? Affliction and harm struck them, and they were severely shaken, until each messenger, and whoever believed with him, would say: When comes the help of God? Yet most surely, the help of God is ever near!

2:215 They ask you, O Prophet, what ways they should spend charitably.

Say to them:

Whatever good offering you spend is to be for your parents, and nearest relatives, and orphans, and the indigent, and the needy wayfarers.

And whatever good you do,

God is, indeed, all-knowing of it.

is prescribed for you,
though it is hateful to you to fight.
Yet it may be that you hate a thing,
while it is good for you.
And it may be that you love a thing,
while it is evil for you.
Yet God knows
what is most beneficial for you,
and you do not know.

2:217 They ask you, O Prophet,
about the sacred month, about fighting therein.
Say:
Fighting therein is a great sin.

But to bar people from the way of God, and to disbelieve in Him.

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فَإِنَّ ٱللَّهَ بِهِ عَلِيكُمُ يَسْتُلُونَكَ عَنِ ٱلشُّهُرِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِ عَنْهُ أَكُثرُ عِندَ ٱللَّهُ \*

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and to bar them from the Sacred Mosque, and to expel its people from its precincts all are greater sins in the sight of God. For persecution is a far greater sin than killing. Still, they shall never cease fighting you believers until they turn you away from your religion, if ever they are so able. And whoever among you should turn away from his religion, then die while he is a disbelieverthe good works of the likes of these are rendered utterly futile with Godin this world and in the Hereafterand these are the Companions of the Fire of Hell They shall abide therein forever. 2:218 As for those who have believed, and those who have emigrated and striven in the path of God, the likes of these have hope for the mercy of Godand God is all-forgiving, mercy-giving.

2:219 \*They ask you, O Prophet,
about intoxicants and gambling. Say:
In both of them, there is great sinfulness—
and some benefit for people.
Yet their sinfulness
is far greater than their benefit.

They ask you, as well, O Prophet, what part of their wealth they should spend charitably. Say: Spend of your surplus.

حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ فَيَمُتُ وَهُوَ كَافًا فأولكنك حبطت أعملكهم في الدُّنْهَا وَالْآخِهِ وَ وأولكتيك أصحك النارة هُمْ فِيهَا خَلِدُونَ اللهُ اللَّهُ اللَّهِ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل وَٱلَّذِينَ هَاحَهُوا وَجَلِهَدُواْ فِي سَكِيلِ ٱللَّهِ أُوْلَتِيكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللّهُ عَفُورٌ رَحِيمٌ الله الله مَسْتُلُونَكُ عَرِ ﴿ الخمروالميسر قُلْ فِيهِ مَآ إِنْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُمِن نَفْعهماً وكست أونك ماذا سُفقُونَ قُل ٱلْعَكُفُو مُ كَذَلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْآيِبَ لَعَلَّكُمْ تَنْفَكُرُونَ

أَنُّ فَالدُّنْيَا وَالْآخِرَةُ اللَّهُ اللَّلَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّلَّالِيلُولُ اللَّهُ الللَّهُ اللَّهُ الللَّاللَّالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

Thus does God make the wisdom of His revealed verses clear to you, so that you may reflect on them

2:220 in relation to the affairs of this world and the consequences in the Hereafter.

And they ask you, O Prophet, about looking after orphans. Say:

Thus if you interrelate with them,

Setting their affairs aright

is best for 'you and' them.

then they are to be treated as your brothers in faith. And God knows best the sower of corruption from the sower of righteousness. And had God so willed. He could have overburdened you with restrictions. Indeed, God is overpowering, all-wise. 2:221 Moreover, you shall not marry idolatrous women until they believe in God alone. For a believing bondwoman is most surely better than an idolatrous womaneven if she should please you. Nor shall you marry your believing women to idolatrous men until they believe in God alone. For a believing bondman is most surely better than an idolater—even if he should please you. These idolaters call to the Fire of Hell, while God calls to the Garden of Paradise. and to forgiveness, by His permission. Thus does He make

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وَإِن ثُخَا لِطُوهُمْ فَإِخْوَ نُكُمُّ وَأَلَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحَ إِنَّ ٱللَّهُ عَزِيزُ حَكِيمٌ شُركت وَلَا نَنكِحُوا ٱلْمُشْهِكُت حَتَّر بُوْمِنَّ وَلأَمَةٌ مُؤْمِنَكُ خَبْرٌ مِن مُشْرِكَةِ أُوْلَتِكَ مَدْعُونَ إِلَى ٱلنَّارُّ وَاللَّهُ يَدْعُوا إِلَى ٱلْجَنَّةِ وَٱلْمَغْفَرَةِ بِإِذْنِيَّةٍ -وَيُبَيِّنُ ءَايَكتِهِ - لِلنَّاسِ لَعَلَّهُمْ تَتَذَّذُّونَ قُلْ هُو أَذَى

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His signs clear to the people, so that they may become mindful of His commandments.

2:222 And they ask you, O Prophet,
about menstruation. Say:
It is a cause for harm.
So withhold yourselves
from sexual intercourse with women
during menstruation,
and do not approach them there
until they are cleansed.
Then, when they are cleansed, come to them
as God has commanded you.
Indeed, God loves those who are ever-penitent,
and He loves those who purify themselves.

2:223 Your lawful women are a tillage for you.
So come to your tillage as you will.
Yet advance good deeds for your souls.
And fear God!
And know
that you will, most surely, meet Him.
So give glad tidings to the believers.

2:224 Moreover, do not use the name of God in your oaths as a hindrance to being virtuous, or to being God-fearing, or to setting things aright among the people. And God is all-hearing, all-knowing.

2:225 God will not hold you accountable for unintended vows in your oaths.

But He will hold you accountable for what your hearts have intentionally earned.

For God is all-forgiving, most forbearing.

2:226 So as to those who forswear relations with their wives,

فَأَعْتَزِلُوا ٱلنِّسَآءَ فَإِذَا تَطَهَّرُنَ فَأَتُّوهُمُ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ إِنَّ ٱللَّهَ يُحِتُّ ٱلتَّوَّالِينَ وَاتَّقُواْ اللَّهَ وَاعْلَمُوۤا أَنَّكُم مُلَاقُوهُ وكشر المؤمنين وَ تُصَلِحُوا بِرَبِ النَّاسُّ الله يُوَاخِذُكُمُ ٱللَّهُ اللَّهُ بأللُّغُو فِي أَيْمَانِكُمْ

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causing them to suffer abuse,
there shall be a waiting period
of cessation of intimacy for four months.
But if they go back to their wives
during this period, then, indeed,
God is all-forgiving, mercy-giving.

2:227 But if they stay resolved
to divorce them thereafter, so shall it be—
and God is all-hearing, all-knowing.

2:228 Divorced women shall keep themselves in wait for three monthly periods before remarrying. Nor is it lawful for them therein to conceal what God has created in their wombsif they truly believe in God and in the coming Judgment of the Last Day. For their husbands have full right to restore them as wives during this waiting period, if they truly desire reconciliation. Yet for women, there are rights equal to what is enjoined upon them, in accordance with what is right. But commensurate with their family obligations, men shall have a degree over them. And God is overpowering, all-wise. 2-229 Pronouncement of divorce is revocable two times.

Each time thereafter, wives are to be retained,

in accordance with what is right, or set free with generous kindness.

Moreover, it is not lawful for you to take back anything in divorce

of what you have given them-

فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيـهُ وَإِنْ عَزَمُواْ ٱلطَّلَاقَ فَإِنَّ ٱللَّهُ سَمِيعُ عَلِيمٌ وَٱلْمُطَلِّقَدَّتُ مَثَرٌيَّصُوبَ بأنفسهن ثلاثة قروء وَلَا يَعِلُّ لَكُنَّ أَن يَكْتُمُنَ مَا خَلَقَ ٱللَّهُ في أَرْحَامِهِنَّ إِن كُنَّ مُؤْمِنَّ بِأَلَّهُ وَٱلْيَوْمِ ٱلْآخَرُ وَيُعُولَنُهُنَّ أَحَيُّ رَدِّهِنَّ فِي ذَالِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَمُنَّ مِثْلُ ٱلَّذِي عَلَيْهِنَّ بِٱلْمُعُرُونِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةً الطَّلَقُ مَرَّتَانَّ الطُّلَقُ مَرَّتَانَّ فَإِمْسَاكُمْ مُعَرُوفٍ أوتسريخ بإخسان وَلَا يَحِلُ لَكُمْ أَن تَأْخُذُواْ مِمَّآ ءَاتُنتُهُ هُنَّ شَتًّا إِلَّا أَن يَخَافَآ أَلَّا يُقْبِمَا حُدُودَ ٱللَّهِ أَلَّا يُقِمَا حُدُودَ ٱللَّهِ فلأجناح عكيهما

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unless both have cause to fear that they will not be able to maintain the ordained limits of God in their settlement. So, if you who judge between them have cause to fear that they will not be able to maintain the ordained limits of God. then there shall be no blame on either of them in that which she may compensate the husband, for her parting. Thus these are the ordained limits of God, so do not transgress them. For whoever transgresses the ordained limits of God. then it is such as these who are the wrongdoers, accountable before Him.

she is not lawful to him thereafter,
until she marries a husband other than him.
Then, should the succeeding husband die,
or should he duly divorce her,
then there is no blame on either of them
in the preceding union
if they go back to each other—
provided both think they can maintain
the ordained limits of God.
Thus, these are the ordained limits of God,
which He makes clear
for a people who would seek to know
and fulfill His commandments.

2:231 Thus, if you declare the first or second divorce pronouncement to your wives and they reach the end of their term of waiting, then retain them in marriage,

بِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَاْ وَمَن نَعَدَّ حُدُودَ أَللَّهِ فَأُوْلَتِكَ هُمُ ٱلظَّالِمُونَ الله فَإِن طَلَّقَهَا اللهُ اللّهُ اللهُ ا فَلا تَحَلُّ لَهُ مِنْ بَعْدُ فَلاجُنَاحَ عَلَيْهِمَا أَن يَتَرَاجَعَا إِن ظُنَّا أَن يُقْدِمَا حُدُودَ ٱللَّهِ وَتِلْكَ حُدُودُ اللَّه يُبَيِّنُهَا لِقَوْمِ يَعْلَمُونَ 
 وَإِذَا طَلَقْتُمُ ٱلنِّسَآءَ
 فَلَغْنَ أَجَلَهُنَّ وَلَا غُسكُهُ هُنَّ

in accordance with what is right, or set them free. in accordance with what is right. Yet you shall not retain them to cause them harm. so as to transgress against them and God. For whoever does this. then truly he has wronged his own soul. Moreover, you shall not take the revealed verses of God as a mockery. Rather, remember with reverence the grace of God upon you, and what He has sent down to you of the Book, and the wisdom of revelation, with which He admonishes you. So fear God, and know that, indeed, God is all-knowing of all things.

2:232 Now, if you declare the first or second divorce pronouncement to vour wives and they reach the end of their term of waiting, you believers shall not impede them from marrying their husbands again, if both of them consent. in accordance with what is right. With this, let whoever among you who believes in God and in the coming Judgment of the Last Day be admonished. These commandments are most befitting for you and most pure for your hearts. For God knows what is most beneficial for you,

and you do not know.

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وَمَن نَفْعَلْ ذَالِكَ فَقَدَ ظَلَةَ نَفْسَهُ وَلَا نَدُّوا اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ ءَائِت اَللَّه هُـُ وَا وَأَذَكُرُواْ يِعْمَتَ ٱللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ ٱلْكِنَابِ وَٱلْحِكْمَةِ يَعِظُكُم بِدِءً وَأَتَّقُوا اللَّهُ وَأَعْلَمُوا أَنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ الله وَإِذَا طَلَقْتُمُ ٱلنِّسَآة فَلَغْنَ أَحَلُفُنَّ فَلَا تَعْضُلُوهُ أَنَّ أَن سَكِحْنَ أَزْوَاجَهُنَّ إِذَا تُرَاضَوا بَيْنَهُم بِٱلْمُعْرُوفِ ذَاكَ يُوعَظُ بِهِ، مَن كَانَ مِنكُمّ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِٱلْآخِ ذَالِكُو أَزْكَى لَكُو وَأَلْمُهُ وَأَلْمُهُ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا نَعْلَمُونَ رُضِعَنَ أَوْلَكُهُنَّ حَوْلَيْنَ كَامِلَيْنَ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةُ

2:233 **\*Furthermore**,

mothers shall nurse their children two full years, for one who desires to complete the nursing period.

And incumbent upon the child's father is supplying their provision and their clothing, in accordance with what is right.

No soul shall be tasked beyond its capacity.

No mother shall be harmed for her child, nor a father for his child.

Moreover, incumbent upon the father's heir is the like of this paternal obligation.

But if both 'parents' desire to wean 'the child' by their mutual consent and consultation, then there is no blame on either of them.

And if you desire to wet-nurse your children, then there is no blame on you,

provided each of you tender all the wages that you must give,

in accordance with what is right. And fear God! And know that, indeed,

God is all-seeing of all that you do.

2:234 As for those among you who die and leave wives behind, your widows shall keep themselves in wait for four months and ten days.

But when they reach the end of their term of waiting, then there shall be no blame on you who watch over them as to what they choose to do with themselves, in accordance with what is right.

And God is all-aware of all that you do.

2:235 Moreover, there shall be no blame

الجُمُزْءُ الثَّالِي

وَعَلَ ٱلْوَلُودِ لَهُۥ رِزْقُهُنَّ لَا تُضَارَ وَالدَةُ الوَلدَهَا وَلَا مَوْلُودٌ لَّهُ، بِوَلَدِيَّ وَعَلَى ٱلْوَارِثِ مِثْلُ ذَالِكَ ۗ فَإِنَّ أَرَادَا فِصَالًا عَن تَرَاضِ مِنْهُمَا وَتَشَاوُرِ فَلَا جُنَاحَ عَلَيْ مَّا ءَانَيْتُم بِٱلْمُعُرُونِ وَانَّقُواْ ٱللَّهُ وَأَعْلَمُواْ نَّ ٱللَّهُ عَا تَعْمَلُونَ بِصَمْرُ ينَ مُتُوفُونَ مِنكُمُ

> فَإِذَا بَلَغَنَ أَجَلَهُنَّ فَلاجُنَاحَ عَلَيْتُكُمْ فِيمَا فَعَلَنَ فِي أَنفُسِهِنَّ بِالْمَعُرُوفِ وَاللَّهُ بِمَا نَعْمَلُونَ خَبِيرٌ تَلاَّمُ بِمَا نَعْمَلُونَ خَبِيرٌ

ور جا صيام فيماعرَّضْتُم بهِ، مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَاتُمْ فِي أَنْفُسِكُمْ

الجُدِّرُ الثَّانِي

on you believers wherein you allude to a marriage proposal regarding such women in waiting, or if you conceal it within yourselves. God knows that you will make mention of them. But do not make a firm promise of marriage to them in secret, other than to say a benevolent word, in accordance with what is right. Yet do not resolve to make the marriage contract until the prescribed term reaches its end. And know that, indeed, God knows what is within your souls. So beware of Him. And know that God is all-forgiving, most forbearing. 2:236 There shall be no blame on you if after the marriage contract you divorce women whom you have yet to touch in intimacy and with whom you have not yet determined an obligatory dowry. Yet make a goodly provision for them the affluent man according to his means and the constrained man according to his means. A goodly provision in accordance with what is right is incumbent upon those who excel in doing good. 2:237 But if you divorce them before you have touched them in intimacy, and you have already determined for them an obligatory dowry, then give them half

٩ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَيْكِنِ لَّا تُوَاعِدُوهُنَّ سِرًّا وَإَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ لَّاحُنَاحَ عَلَيْكُ مُوهُنَّ عَلَىٰ ٱلْوُسِعِ قَدَرُهُۥ

of what you have already determined, unless they grant remission of it, or the one in whose hand is the marriage contract grants remission of it. Yet if you believers grant remission of the full amount, it is, indeed, nearer to the virtue of fearing God. Thus do not forget benevolence among yourselves. Indeed, God is all-seeing of all that you do.

2:238 Be ever mindful of the 'obligatory' Prayers—and 'especially' the middle Prayer.

And stand devoutly obedient before God.

2:239 But if you fear harm, then pray on foot or while riding.

Then when you become secure, remember God with solemn reverence, as it is He who has taught you of the Divine Law what you did not know.

2:240 As to those among you who die and leave wives behind, let there be a testament for their wives, bequeathing provision for a year, without expulsion from the husband's residence.

But if they depart of their own accord, then there is no blame on you who are his heirs, as to what they choose to do with themselves, in accordance with what is right.

And God is overpowering, all-wise.

المُنْ النَّانِ اللَّهُ النَّانِ اللَّهُ النَّانِ اللَّهُ النَّانِ اللَّهُ الْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللْمُنْ اللّهُ اللْمُنْ اللْمُنْ اللْمُنْ الْمُنْ الْم

﴿ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْرُكَبَانًا فَإِذَا آمِنتُمْ فَاذْكُرُوا ٱللَّهَ كَمَا عَلَّمَكُم مَا لَمْ تَكُونُوا تَمْلَمُونَ ﴿ وَالَّذِينَ يُتَوَفَّوَا تَمْلَمُونَ ﴿ وَالَّذِينَ يُتَوَفِّوَا تَمْلَمُونَ

وَيَدَرُونَ أَزْوَجَهُ وَيَدَرُونَ أَزْوَجَهِم مَتَنَعًا إِلَى ٱلْحَوْلِ عَيْرَ إِخْرَاجٌ فَإِنْ خَرَجْنَ فَلَا جُنَاحٌ عَلَيْكُمْ فَلَا جُنَاحٌ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي مَا فَعَلْنَ وَٱللّهُ عَزِيدُ حَكِيمٌ وَٱللّهُ عَزِيدُ حَكِيمٌ

حَقًّا عَلَى ٱلْمُتَّقِيرِ بِ

الجُنْرَةُ الثَّالِي

2:241 And let there also be reasonable provision for divorced women, in accordance with what is right, as an obligation upon the God-fearing.

Thus does God make the commandments of His revealed verses clear to you, so that you may understand them.

2:243 \*\*Have you not considered the miraculous case of those from the Children of Israel who in the spirit of cowardice departed from their dwellings in thousands, fearful of death, whereupon God said to them: Die all of you!

and, thereafter, brought them back to life?

Indeed, God is ever bountiful to all people.

But most people do not give thanks for the plenty God gives them.

2:244 So have no fear, and fight on in the path of God against aggression and know that God is, indeed, all-hearing, all-knowing.

who is that special one who shall loan to God a goodly loan for His cause, so that He may multiply it for him many times over?

For it is God alone who withholds and extends reward and abundant provision.

And to Him alone shall you all be returned.

2:246 Have you not also considered

the case of the elders of the Children of Israel
after Moses?

They said to a prophet of theirs:

كَذَالِثُ
 يُبَيْنُ اللهُ لَكُمْ ءَاينتِهِ لَمَلُكُمْ تَعْقِلُونَ
 المَلْكُمْ تَعْقِلُونَ
 التَتَ الْ الذَّنَ

الله الدّين الدّين الدّين الدّين الدّين حَرَجُوا مِن دِيندِهِمْ وَهُمْ أُلُوكُ حَدَر الْمَوْتِ فَقَالَ لَهُمُ اللّهُ مُوتُوا فَقَالَ لَهُمُ اللّهُ مُوتُوا ثُمَّ الْحَيْنَهُمْ إِن اللّهَ لَهُ مُوتُوا ثُمَّ الْحَيْنَهُمْ إِن اللّهَ لَكُونَ اللّهَ لَكُونَ اللّهُ عَلَى النّاسِ لَدُو فَضْلٍ عَلَى النّاسِ وَلَكِنَ أَتْ النّاسِ وَلَكِنَ أَتْ النّاسِ لَا يَشْتُ اللّهُ اللّهُ اللّهِ اللهِ اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الل

وَقَنْتِلُواْ فِي سَكِيدِلِ اللهِ وَأَعْلَمُواْ أَنَّ اللهَ

سمِيعُ عليكُ شَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَامِفَهُ لَهُ اللَّهُ أَضْعَافًا كَثِيرًةً وَاللَّهُ يَقْبِضُ وَيَبْضُ طُل

> وَالِنَدِ رُجَعُونَ أَلَمْ تَرَ إِلَى الْمَلَا مِنْ بَنِيَ إِسْرَهِ بِلَ مِنْ بَعْدِمُوسَىَ إِذْ قَالُوالِنَيِّ لَهُمُ ابْعَثْ لَنَا مَلِكًا فُكْنِلْ فِي سَنِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ ان حُدَّ مَا مَكَ

Appoint for us a king and we will fight in the path of God!

He said:

Might it be that if fighting is prescribed for you you will not fight?

They said:

Why should we not fight in the path of God while truly we have been driven out of our own dwellings and deprived of our children whom they have killed? But when fighting was prescribed for them, they turned away from it—all but a few of them.

And God is all-knowing about the wrongdoers who are godless in heart.

2:247 Thus their prophet said to them: Indeed, God has appointed Saul for you as a king.

They said:

How can it be that he shall have kingship over us, while we are 'nobles' more worthy of kingship than him, and while he has not 'even' been given any abundance of wealth?

He said:

Indeed, God has chosen him over you and has increased him amply in knowledge and in stature.
For God gives His dominion to whomever He so wills.

And God is all-encompassing, all-knowing.

2:248 Thus their prophet said to them: Indeed, the sign of his kingship ٤

الجُئزَّهُ الثَّالِي

قَالُواْ وَمَا لَناآ أَلَّا نُقَانِتِلَ فِي سَبِيلِ ٱللَّهِ مِن دِيكرِنَا وَأَبْنَاآبِنَا عَلَيْهِمُ ٱلْقتَالُ تَوَلَّوْا إلَّا قَلْهُ لَا مَنْفُهُ \* وَأَلِلَّهُ عَلَيْهُ مَالظَّالِمِيرِ ﴿ إِنَّ ٱللَّهَ قَدْ يَعَثَ لَكُمْ طَالُوتَ مَلكًا قَالُهُ أَ أَذَّ مَكُونُ لَهُ ٱلْمُٱلْثُ عَلَيْنَا وَنَعَنُ أَحَقُّ بِٱلْمُلِّكِ مِنْهُ وَلَمْ نُؤْتَ سَعَكَةً مِرِبِ ٱلْمَالُ قَالَ إِنَّ ٱللَّهَ في ٱلْعِملِيهِ وَٱلْجِسِّ وَاللَّهُ نُوْتِي مُلْكُهُ، وَقَالَ لَهُمْ نَسُهُ انَّ ءَاكةَ مُلْكِه ۽

is that the ark of the covenant will come to you from the hand of the enemy,

wherein shall be tranquility for your hearts from your Lord

and a remnant of what the Family of Moses and the Family of Aaron

have left behind.

And carrying it shall be the angels.

Indeed, in this there is a sure sign for you if, indeed, you are believers.

2:249 So when Saul set out with the hosts of Israel, he said:

God shall, indeed, test you with thirst when you come to a river.

Thus whoever drinks of it is not of me.

And whoever does not taste it, he is of meexcept one who is compelled

to scoop up a single scoop with his hand.

But they all drank 'their fill' of it, except a few of them.

Then when he had crossed it-

he and those few who believed with him-

they said in their council:

There is no force of strength for us today compared with Goliath and his hosts!

But those who realized that they would certainly meet God said:

How many a small company of believers has prevailed over a more numerous company of the ungodly, by God's permission?

And God is with those who are patient.

2:250 So when they came forth to engage Goliath and his hosts, they said: Our Lord! Pour forth upon us patience. كُنْءُ الشَّانِي

وَيَقِيَّةٌ مِّمَّاتَكَوْكَ

ءَالُ مُوسَى وَءَالُ هَدُرُونَ تَحْمِلُهُ ٱلْمَلَتِيكَةُ

إِنَّ فِي ذَالِكَ لَآيَةً لِّكُمْ

إِن كُنتُم مُؤْمِنِينَ

(الله عَلَمَا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ اللَّهَ

قان إن الله مُبْتَلِيكُم سَفِ

فَكُنُ شَرِبَ مِنْهُ فَلَيْسَ مِنَّ

وَمَن لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِيَّ

إِلَّا مَنِ أَغْتَرَفَ

غُرْفَةً بِيدِهِ \* فَشَرِبُوا مِنْهُ

إِلَّا قَلِيلًا مِّنْهُمْ

فَلَمَّا جَاوَزَهُ.هُوَ

وَٱلَّذِينَ ءَامَنُواْ مَعَـُهُ

فَكَالُواْ لَاطَاقَكَةَ لَنَا ٱلْيُوْمَ

يجَالُوتَ وَحُهِنُودةً -

قَالَ ٱلَّذِينَ يَظُنُّونَ

أَنَّهُم مُلَكَقُوا اللَّهِ

كم مِن فِنكة قَليكة

غَلَتَ فَئَةً كَثْمُ وَ

علبت وته کتیره

بِإِذْنِ ٱللَّهِ وَٱللَّهُ مَعَ ٱلصَّسَعِرِينَ

وَلَمَّا بَرَزُوا

لِجَالُوتَ وَجُنُودِهِ قَالُواْ لَيَخَالُواْ لَيَ

وَثُكِبَتْ أَقَدُامَنِكَا

وأنضت ناعكي

ألْقَوْمِ ٱلْكَيْمِينَ

And set firm our feet.
And grant us victory
over the disbelieving people.

2:251 And so they vanquished them, by God's permission.

And David killed Goliath.

And God gave him kingship and prophetic wisdom.

Moreover, He taught him of divine and worldly matters whatever He so willed.

And were it not for the decree of God to repel some people by means of others, the whole earth would, most surely, become corrupted. But ever is God benevolent to the peoples of all the world.

2:252 These are the revealed verses of God.

We recite them to you
with the very essence of all truth.

For, indeed, O Muhammad,
you are, most surely,
one of the chosen messengers of God.
2:253 \*Of these messengers—
We have shown preference

to some above others:

Among them

are those to whom God has spoken.

And some of them He raised higher by degrees. Thus We gave Jesus, son of Mary,

clear and miraculous proofs to confirm his truth.

Moreover, We aided him

with Angel Gabriel, the Holy Spirit.

٩

الجُدْرَةُ الشَّالِثُ

فَهَرَمُوهُم بِلِإِنِ اللهِ وَقَتَلَ دَاوُر دُ جَالُوتَ وَقَتَلَ دَاوُر دُ جَالُوتَ وَءَاتَئَهُ اللهُ اللهُ اللهُ اللهُ اللهُ وَعَلَمَهُ مِعَايَشَاءً مُّ اللهِ النّاسَ وَكُولَا دَفْعُ اللّهِ النّاسَ وَكُولَا دَفْعُ اللّهِ النّاسَ بَعْضَهُم بِبَعْضِ وَكُولَا دَفْعُ اللّهِ النّاسَ لَفْسَدَتِ الْأَرْضُ لَنَّهُ وَكُلْكِنَ اللّهَ وَلَكِئَ اللّهَ وَلَكِئَ اللّهَ وَلَكِئَ اللّهَ عَلَى الْعَكَلَمِينَ وَلَكَ عَلَى الْعَكَلَمِينَ عَلَى الْعَلَمُ عَلَى الْعَكَلَمِينَ عَلَى الْعَكَلَمُ عَلَى الْعَلَيْمُ عَلَى الْعَلَمُونَ عَلَى الْعَلَمُ عَلَى الْعَلَيْسَ الْعَلَمُ عَلَى الْعُلْمُ عَلَى الْعَلَمُ عَلَى الْعُلْمَ عَلَى الْعَلَمُ عَلَى الْعُلْمُ عَلَى الْعَلَمُ عَلَى الْعَلَمُ عَلَى الْعَلَمُ عَلَى الْعُلُمُ عَلَى الْعَلَمُ عَلَى الْعُلْمُ عَلَى الْعُلُمُ عَلَى الْعُلْمُ عَلَى الْعُمْ عَلَى الْعُلُمُ عَلَى الْعُلْ

(الله عَلَيْثُ اللَّهِ اللَّهُ عَلَيْثُ اللَّهِ اللَّهُ اللَّهُ الْمُؤْسِلِينَ الْمُؤْسِلِينَ الْمُؤْسِلِينَ

وَمَنْ لَنَ الرُّسُلُ فَضَلْنَا بَعْضَهُمْ عَلَى بَعْضِ فَضَلْنَا بَعْضَهُمْ عَلَى بَعْضِ مَن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَنتِ وَوَفَعَ بَعْضَهُمْ دَرَجَنتِ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْنَاتِ وَأَيَّذَنْكُ بِرُوحِ الْفُدُسِ وَأَيَّذَنْكُ وَلَا الْفُدُسِ وَأَيَّذَنْكُ وَلَا الْفُدُسِ وَأَيَّذَنْكُ وَلَا الْفُدُسِ وَلَا الْفُدُسِ وَلَا الْفُدُسِ وَلَوْحِ الْفُدُسِ اللهِ مَا الْفَتَتَلَى وَلَوْ اللهُ مَا الْفَتَتَلَى وَلَوْتُ اللهُ مَا الْفَتَتَلَى وَلَوْتُ اللهُ مَا الْفَتَتَلَى وَلَوْتُ اللهُ مَا الْفَتَتَلَى وَلَوْتِ اللهُ مَا الْفَتَتَلَى وَلَوْتِ اللهُ مَا الْفَتَتَلَى وَلَوْتِ اللهُ مَا الْفَتَتَلَى وَلَا اللهُ اللهُ مَا الْفَتَتَلَى وَلَوْتِ اللهُ اللهُ مَا الْفَتَتَلَى وَلَوْتُ اللهُ اللّهُ اللهُ اللهُ

الَّذِينَ مِنْ بَعْدِهِم مِنْ بَعْدِ مَا لَكُونَ مِنْ بَعْدِ مَا جَاءَتْهُمُ ٱلْبِيَنْتُ



And had God so willed, those people who came after them would not have fought each other, after the clear and miraculous proofs of God had come to them. Yet they bitterly disputed. So among them are those who believed. And among them are those who disbelieved. And had God so willed, they would not have fought each other. Yet God does all that He intends.

Spend charitably out of what We have provided you, before there comes a Day Hereafter in which there shall be no gainful trade nor availing friendship, nor intercession. Then as to the disbelievers who embrace false gods — it is they who are the wrongdoers, godless in heart.

cod! There is no God but Him, the All-Living, the Self-Subsisting All-Sustaining One. Slumber does not overtake Him, nor does sleep. To Him belongs all that is in the heavens and all that is in the earth.

Who is it that shall intercede with Him, except by His permission?

He knows what lies before them and what lies behind them.

And they do not comprehend anything of His knowledge—except that which He wills.

وَلَكُن أَخْتَلُفُواْ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَاءَ ٱللَّهُ مَا ٱفْتَ تَكُواْ وَلَنَكُنَّ ٱللَّهَ يَفْعَلُ مَا رُمِدُ تَتَأْتُهَا ٱلَّذِينَ ءَامَنُهُ أَ أنفِقُوا مِمَّا رَزَقْنَكُم مِن قَبْل أَن يَأْتِي يَوْمُ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَٱلْكَنفِرُونَ هُمُ ٱلظَّالِمُونَ ٱللَّهُ لَا إِلَكَ إِلَّا هُوَ لَّهُ: مَا فِي ٱلسَّمَاهِ ) ت وَمَا فِي ٱلْإِرْضَ مَن ذَا ٱلَّذِي يَشْفَعُ عِندُهُ وَ إِلَّا بِإِذْ نِهِ } يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيءٍ مِنْ عِلْمِهِ عِلْمُ لِلْ مِمَا شَكَاعً وَلَا نَتُهُ دُهُ حِفْظُهُمَا وَهُوَ ٱلْعَلَىٰ ٱلْعَظِيمُ

His Seat of Divinity encompasses the heavens and the earth, and preserving them does not fatigue Him.

For He is the Ever-Exalted, the Magnificent.

2:256 There shall be no compulsion in religion!
For truly
rectitude has been made clearly distinct
from perversity.
Thus whoever disbelieves in false deities
and believes in God alone
has truly grasped the firmest handhold,
which is forever unbreakable.

And God is all-hearing, all-knowing.

2·257 God is the Patron of those who believe.

He brings them out
from the veils of darkness into the light.

And those who disbelieve,
their patrons are false deities.

They bring them out from the light
into the veils of darkness.

These are the Companions of the Fire of Hell.
They shall abide therein forever.

2:258 Have you not considered the folly of the one who arrogantly argued with Abraham about his Lord—simply because God had given him the kingship?

When Abraham said to him:

My Lord is He who gives life and gives death, he said:

I give life and give death.

Abraham said:

Then, indeed, it is God who brings the sun from the East;

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الحينة والقالف

ٱلْعُرُوةِ ٱلْهُثْقَارِ لَا ٱنفصامَ لَمَا رجُهُ عِنَ ٱلظُّلُمَات أَلَمْ تَرَ إِلَى ٱلَّذِي مَآجَ إِبْرَهِتِمَ فِي رَبِّهِ ۗ أَنْ عَاتِمَهُ أَلَّهُ ٱلْدُالُةِ أَلَّهُ الْدُالُةِ كُلُّ إِذْ قَالَ إِبْرَاهِتُمُ قَالَ إِنْ الْمِئْمُ فَالِكَ ٱللَّهُ مَأْقِ بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ

الجئزءُ القَّالِثُ

so you bring it from the West.

Thus he who disbelieved was confounded.

For God does not guide the wrongdoing people who are godless in heart.

2:259 Or consider the case of the sincere and humble one from the prophets of Israel who passed by a town, desolate and 'toppled' upon its rooftops. He said: How will God ever give life to 'all' this after its death? So God caused him to die for a hundred years. Then He resurrected him. God said to him: How long have you tarried? He said: I have tarried a day, or some part of a day. He said: No. Rather, you have tarried a hundred years! But look at your food and your drink. They have not spoiled. And look at the remnants of your donkey, so that We may make you a clear sign of resurrection for people. Now look at the bones of the donkey, how We set them together, then clothe them with flesh! So when it all became clear to him, he said: I know now with certainty that God is, indeed, powerful over all things!

2:260 And behold! Abraham said:

My Lord!

Show me how You give life to the dead.

أَوْ كَالَّذِي مَسَرَّعَلَىٰ قَرْبِيةٍ وَهِيَ خَاوِيَةُ عَلَىٰ عُرُوشِهَا قَالَ أَنَّ يُحْي، هَنذِهِ ٱللَّهُ فَأَمَاتَهُ ٱللَّهُ مِأْثَةَ عَامِر ثُمَّ بَعَثَةُ أَوَّالَكَمْ لَبِثْتُ قَالَ لَيثَتُ يَوْمًا أَوْ بَعْضَ يَوْمِرُ قَالَ بَل لَبِثْتَ مِأْتُهُ عَامِر فَأَنظُمْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهُ وَٱنْظُرُ إِلَىٰ حِمَارِكَ وَلنَحْعَاكَ ءَاكِةُ لِلنَّاسِ وأنظته إلى ألعظام كَيْفَ نُنشَرُهَا ثُمَّ نَكُسُوهَا لَحُمَّا فَلَمَّاتَكُمُّ لَدُ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَديِرٌ اللهِ وَإِذْ قَالَ إِبْرَهِءُ مُرَبِّ أَرِنِي كَيْفَ تُحْي ٱلْمَوْ تَكُ قَالَ أَوَلَمْ تُؤْمِنُ قَالَ بَلِيَ وَلَكِن لِيَطْمَيِنَّ قَلْبِيٌّ

God said:

Do you not believe?

Abraham said: I do indeed!

But it is only that my heart
may be fully assured.

He said:

Take, then, four varied types of birds
and draw them to you.

Then set on each mountain top
a dismembered part of them.

Then call them.

They shall come rushing to you.

And know, then, with certainty

that God is, indeed, overpowering, all-wise.

2:261 The likeness of those who spend their wealth in the path of God is as the likeness of a grain that sprouts seven spikes.

In every spike, there are a hundred grains.

Thus does God multiply reward for whomever He so wills.

And God is all-encompassing, all-knowing.

2:262 Those who spend their wealth in the path of God—then do not follow up what they have spent in charity with boastful reminders, or any harm—they shall have their reward with their Lord in full.

And there shall be no fear upon them when they assemble for Judgment.

Nor shall they ever grieve over the life of the world.

2:263 \*\*A good word and forgiveness are better than any charity that is followed by harm.

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الجُزَّةُ الثَّالِثُ

قَالَ فَخُذْ أَرْبَعَةُ مِنَ ٱلطَّلْر فَصُمْ هُنَّ إِلَيْكَ ثُمَّ أَجْعَلُ عَلَىٰ كُلّ جَبَل مِنْهُنَّ جُزْءًا تُمَّ اَدْعُهُنَّ يَأْتِينَكَ سَعْبًا وَأَعْلَمْ أَنَّ ٱللَّهَ عَنِيرُ حَكِيمُ ((١٦)) مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمُوا لَهُمْ في سَبِيلِ ٱللَّهِ كَمَثُلُ حَبَّةٍ أَنْكِتَتْ سَبْعَ سَنَابِلَ في كُلّ سُنْكُة مّائكة حَاتَةٌ وَٱللَّهُ يُضَلِعِفُ لِمَا: نَشَاآهُ ۗ وَٱللَّهُ وَاسِمُ عَلَيمُ اللَّذِينَ يُنفِقُونَ أَمُولَهُمُ في سَبيل ٱللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَآ أَنفَقُواْ مَنَّا وَ لَا أَذُى لَهُمْ أَجُرُهُمْ عِندَرَبْهِمْ وَلَا خَوْفُ عَلَيْهِمْ يَّ أَلِّي مَعْرُوفُ وَمُغْفِرُ خَبْرٌ مِن صَدَقَةِ وَٱللَّهُ عَنِيُّ حَلِيكُمُ يَتَأَيُّهَا الَّذِينَ ءَامَنُواْ

لَا نُبَطِلُواْ صَدَقَاتِكُم

مَالَمَنَ وَالْأَذَيٰ

And God is self-sufficient, most forbearing.

Do not nullify your charitable acts
with boastful reminders and harm,
as does one who spends his wealth
merely to be seen by people
while he does not truly believe in God
and in the coming Judgment of the Last Day.
The likeness of such a one
is as a smooth boulder
upon which there is light soil.
Then a heavy rain strikes it and leaves it bare.
They have no power to retain anything

that they have sought to earn.

For God does not guide the disbelieving people.

2:265 But the likeness of those who spend their wealth seeking the pleasure of God—

and as an affirmation of faith for themselves—

is as the likeness of a garden on a hilltop struck by heavy rain,

such that it brings forth its produce twofold.

And even if no heavy rain strikes it, then a drizzle suffices.

2:266 Would any one of you like
to have a garden of date palms and grapevines,
beneath which rivers flow,
wherein he has every kind of fruit,
but then old age strikes him
while he has children who are weak,
and then a whirlwind wherein is fire
strikes it, and thus it is burned?
Thus does God make the wisdom
of His revealed verses clear to you,

And God is all-seeing of all that you do.

٤

الجُزْءُ الثَّالِثُ

ى يُنفقُ مَالَهُ ورِيَّاءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلۡمَوْ مِرَٱلۡاَحٰرَ ۗ فَمَثَلُهُ كَمَثَل صَفُوان لَّا يَقْدِرُونَ عَلَىٰشَىٰءٍ مِمَّاكِسُهُ أَ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْكَلْفرينَ أيتغكآء مرضكات ألله وَتَنْسِيتًا مِّنْ أَنفُسهم كَمَثُكِلِجَنَّةٍ إِسرَبُوةٍ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ لَهُ، فِيهَا مِن كُلِّ ٱلثَّمَرَاتِ وأصائه الككر فَأْصَابِهَا إِعْصَارٌ فِيهِ نَارٌ فَأَحْتَرَقَتُ كَذَلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْآيَاتِ تَتَأَمُّهَا ٱلَّذِينَ ءَامَنُهُ ۗ ا

أنفيقوا من طبيكت

الجئزءُ الثَّاكُ

so that you may reflect on them and their benefit for you.

2:267 O you who believe! Spend charitably from the wholesome things you have earned and from all that We have brought forth for you from the earth. Thus do not target what is vile to spend from it in charity, though you yourselves would not take it, without closing your eyes to accept it. And know that God is self-sufficient, all-praised. 2:268 Satan threatens you with poverty,

and he commands you to obscenity. while God promises you much forgiveness from Him and great bounty. And God is all-encompassing, all-knowing.

2:269 He gives wisdom to whomever He so wills. And whoever is given wisdom has truly been given much goodness. And none is truly mindful of this but those who are endowed with discretion and understanding and so heed admonition.

2:270 Thus whatever expenditure you spend, and whatever vow you vow, indeed, God knows it. And for the wrongdoers who are godless in heart, there shall not be any helpers against God's punishment.

2:271 If you disclose your charitable offerings, it is commendable. But if you conceal them,

الْخَسِثَ مِنْهُ تُنفقُونَ وكستم كاخذيه الَّآ أَن تُغْمِضُوا فيهُ وَإَعْلَمُوا أَنَّ اللَّهَ غَني حَسَدُ ٱلشَّيْطَانُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُوكُم بِٱلْفَحْسُ إِلَّهُ وَٱللَّهُ يَعِدُكُم مَّغَيْفِرَةً مِّنْهُ وَفَضَلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ يُؤْتِي ٱلْحِكْمَةُ مَن يَشَاءُ وَمَن كُوْتَ ٱلْحِكُمَةَ فَقَدْ أُو تِي خَثْرًا كَثِيرًا وَ مَا يَذَّكُ أَوْنَذَرْتُم مِن نَكَذُرِ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَكَار إِن تُسَدُّوا ٱلصَّدَقَات فَنعِمًا هِيٌّ وَإِن تُخْفُوهَا

and give them to the poor, then it is best for you. Thus shall He absolve you of your misdeeds. For God is all-aware of all that you do.

2:272 \*It is not incumbent upon you,

O Muhammad, to ensure the openness of the hearts of people and their acceptance of divine guidance. Rather, it is God who guides whomever He so wills. And know that whatever good you believers spend, it is for the good of your own souls. So whatever you spend in charity, do so seeking only the Face of God. Thus whatever good you spend shall be rendered to you in full—

2:273 Give to the poor
who, striving in the path of God,
have become constrained—
unable to tread through the land for livelihood.
One ignorant of their condition
would think them rich
because of their self-restraint.
You shall recognize them
by their mark of poverty.
They ask not of people importunately.
And whatever good you spend,
God is indeed all-knowing of it.

and never shall you be wronged in the least.

2:274 Those who spend their wealth
for the sake of God, by night and by day,
secretly and openly—
they shall have their reward
with their Lord in full.

الجُزَّهُ النَّالِثُ مُنْوَاقًا لَلْهَمَّرُةُ

اللهُ وَلَكِكِنَّ ٱللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنفِقُواْ مِنْ خَيْرِ فَيلاَّنفُسِكُمْ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجِهِ ٱللَّهِ \* وَمَا تُنفِقُواْ مِنْ خَيْرِ يُوَفَ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ لِلْفُ قَرَآءِ ٱلَّذِينَ أُحْصِرُوا ف سكيب الله لَا يَسْتَطِعُونَ ضَرَرُيًا فِ ٱلأَرْضِ يخسئفه الجساهل أَغْنِيَاءً مِنَ ٱلتَّعَفُّف تعرفهم بسيكهم لايستأون ألتاس الحكافأ ومَا تُنفِقُوا مِنْ حَكِير فَإِنَّ ٱللَّهَ بِهِ عَلِيكُمْ الَّذِينَ يُنفِقُونَ أَمْوَا لَهُم بألَّيْل وَالنَّهَار سِرًا وَعَلَانِكَةً فكهم أجرهم عندرتهم وَلَا خَوْفُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

الجُهُزِّءُ الثَّالِثُ

And there shall be no fear upon them when they assemble for Judgment.

Nor shall they ever grieve over the life of the world.

2:275 Those who devour usury shall not rise on Judgment Day, except as one rises whom Satan has battered with the touch of madness. That is because they say: Indeed, selling is just like usury while God has made selling lawful and has prohibited usury. So when an admonition comes to one from his Lord, and he quits usury, then to him belongs what was formerly gained. And his affair henceforth rests with God. But whoever returns to usury then these are the Companions of the Fire of Hell They shall abide therein forever.

2:276 God obliterates all blessing from usury and increases generously the reward for charity. For God loves no relentlessly unbelieving sinner.

2:277 Indeed, those who believe
and do righteous deeds
and duly establish the Prayer
and give the Zakât-Charity,
they shall have their reward
with their Lord in full.
And there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.

ٱلشَّيْطَانُ مِنَ ٱلْمَسِّ فَأَنْكُهُ لِ فَلَهُ مَا سَكُفَ وَأَمْهُ وَهُ وَإِلَى ٱللَّهِ وَمَرَّبِ عَادَ فَأُوْلَتِكَ أَصْحَابُ ٱلنَّارُّ هُمَّ فيهَا خَلِلدُونَ يَمْحُقُ ٱللَّهُ ٱلرِّيوا وَكُورِي ٱلصَّكَدَقَاتِ وَٱللَّهُ لَا يُحِبُّكُلُّ كَفَّارِ أَثِيمِ إِنَّ ٱلَّذِيرِ سِيءَامَنُهُ أ وعكمأه أألقكلحكت وأَقَامُ أَالصَّكَاةَ وَعَاتَهُ أَ أَلَّكُ الْكَكُهُ ةَ لهمرأجرهم عندرتهم وَلَاهُمْ يَحْزَنُونَ يَكَأَيُّهَا ٱلَّذِينَ عَامَهُمُ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّيَوَاْ

ان كُنتُم مُّؤَمِنينَ

الحكة والقالة

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2:278 O you who believe!

Be ever God-fearing and forsake all that remains due to you from usury,

if, indeed, you are believers.

2:279 Yet if you do not do so,
then be forewarned of war from God
and His Messenger.
But if you repent,
for you is the capital of your wealth.
You shall neither do wrong nor be wronged.

Now, if one in debt has hardship, then let there be respite, until there is ease for him.And should you give it up as charity, it is best for you, if only you were to know.

in which you shall be returned to God.

Then each soul shall be rendered in full what it has earned—

and never shall they be wronged in the least.

When you contract a loan between each other for a stated term, then write it down.

Indeed, let a scribe
write it down between you with justice.
And never should a scribe refuse to write, truthfully, as God has taught him.
Therefore, let him write.

Moreover, let the one who shall incur the debt dictate the terms of the contract.
And let him fear God, his Lord.

Nor shall he defraud anyone of any part of it.
But if the one who shall incur the debt

﴿ فَإِن لَمْ تَفْمَلُوا فَأَذَنُوا بِحَرْبِ مِّنَ اللَّهِ وَرَسُولِهِ \* وَإِن تُبَثُّمُ فَلَكُمْ رُهُ وَسُ أَمْوَلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

وإن كَاكَذُو عُسْرَةٍ
فَنَظِرَةً إِلَى مَيْسَرَةً
وَأَن تَصَدَّقُواْ خَيْرٌ لَكُنَّدُ
إِن كُنتُمْ تَعْلَمُونَ

وَاتَّقُواْ يُوْمًا
 تُرْجَعُون فِيدِ إِلَى اللَّهِ
ثُمَّ تُوُفِّ كُلُّ نَفْسٍ
 مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُ

يَتَأَيُّهُا ٱلَّذِينَ امْتُواْ
إِذَا تَدَايَنَهُ بِدَيْنٍ
إِذَا تَدَايَنَهُ بِدَيْنٍ
وَلْيَكْتُبُ بَيْنَكُمْ
وَلْيَكْتُبُ بَيْنَكُمْ
وَلَايَّتُ بَالْمَكْدُ لِ
وَلَايَّتُ بَالْمَكْدُ لِ
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الجُئزَةُ الثَّالِثُ

is incompetent, or a minor, or he himself is unable to dictate its terms. then let his guardian dictate them with justice. Moreover, bring two witnesses from your men to witness it. But if there are not two men, then you may bring a man and two women from those whom you mutually approve of as witnesses. so that if one of the two should err then the other one can remind her Nor shall the witnesses refuse to bear witness when they are called upon to do so. Still, you shall not be loath to write it down in a contract —be it small or large in value together with its due term. That is more just than oral agreement in the sight of God. and more suitable for testimony. and likelier to safeguard you from becoming doubtful. Excepted from this command to write down terms is an immediate transaction transferred between yourselves. In such case, then, there shall be no blame on you for not writing it down. But otherwise have witnesses when you sell to one another. Moreover, neither scribe nor witness shall be harmed. For if ever you do so, it shall be deemed grave ungodliness on your part. Therefore, be ever God-fearing.

فَإِن لَّمْ يَكُونَا رَجُلَيْن فَرَجُ لُو وَأَمْرَأَتُكَانِ ممَّن وَضُونَ مِنَ ٱلشُّهُدَايَهِ أَن تَضِلَّ احْدَنِهُ حَا فَتُذَكِّرَ احْدَيْهُ مَا ٱللَّهُ عَا وَلَا مَأْتِ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْ وَلَا نَسْتُمُوا أَن تَكُذُبُوهُ صَغِيرًا أَوْ كَسِرًا إِلَىٰ أَجَلَهُ عَ ذَالِكُمْ أَقْسَكُمُ عندَ الله وَأَقُومُ لِلشَّهَدَةِ وأدنج ألأك تائيأ الَّا أَن تَكُونَ تَحَدَةً حَاضَهَ ةً تُدِيرُونَهَا بَيْنَكُمُ فَلَيْسَ عَلَيْكُمْ جُنَاحُ وَإِن تَفْعَلُواْ

الحُدُّةُ التَّالِثُ

٩

For it is God who teaches you.

And God is all-knowing of all things.

and you cannot find a scribe,
then have a security on hand.
But if you trust one another,
then let him who is entrusted deliver his trust—
and let him be ever God-fearing,
and conscious of God, his Lord.
Nor shall you ever willfully suppress
a testimony.
For whoever suppresses it,
then, most surely, his heart is sinful.

And God is all-knowing of all that you do.

2:284 To God belongs all that is in the heavens
and all that is in the earth.

Hence, whether you disclose
what is in your souls or you conceal it,
God will call you to account for it.

Thus He shall mercifully forgive
whomever He so wills
and justly torment whomever He so wills.

For God is powerful over all things.

in what has been sent down to him from his Lord, as do the believers.

All believe in God and His angels and His revealed Books and His messengers.

They say:

We do not differentiate in faith between any of His messengers.

Moreover, they say: We hear and we obey. Your forgiveness, our Lord!

فَإِنْ أَمِنَ بَعْضُكُم بَعْضَا فَلْيُوَّدِّ ٱلَّذِي ٱوْ تُمِنَ آمَنَتَهُۥ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيهُ يَلَّهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضُ وَإِن تُبَدُواُ مَا فِي أَنفُسِكُمْ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبٍّ وَٱلْمُوْمِنُونَ كُلُّ ءَامَنَ مَاللَه

وَالْتُكَ ٱلْمَصِهُ

وقسكاأدأ سمعنيا وأطعنيآ

For to You alone is the ultimate destiny. 2:286 God does not task a soul beyond its capacity. For it in the Hereafter is all the good that it has earned. And against it is the evil it has reaped. Thus pray, O you who believe: Our Lord! Hold us not accountable if ever we forget or we have erred. Our Lord! Neither lay upon us a burden like that which You have laid upon those before us. Our Lord! Nor lay upon us that which we do not have the strength to bear. Rather, pardon us. And forgive us. And have mercy upon us. You alone are our Patron. So give us victory over the disbelieving people.

٤

الجُزْءُ الثَّالِثُ

رَبَّنَا لَا تُؤَاخِذْنَآ

إِن نَسِينَآ أَوَ الْخَطَكَأَنَّا

رَبَّنَا وَلَا تَغْمِلُ عَلَيْنَآ

إِضْرًا كُمَا حَمَلَتَهُ

عَلَ الَّذِيكِ مِن قَبْلِنَا

مَنَّا وَلَا تُعْكِيلُنَا

مَا لَا طَافَةً لَنَا بِدِيْ

وَاعْفُ عَنَّا

وَاعْفِرْ لَنَا وَازْحَمْنَا أَ

اَنْكُمُولُكُنَا فَأَنْصُلُونَا

عَلَى الْفَوْمِ الْحَكَافِدِين



The surah that mentions that God has chosen the descendants of THE FAMILY OF 'IMRÂN to inherit prophethood above the people of all the world.

# Surah 3 / 200 verses / revealed at madinah

# Âl ʿImrân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 3:1 Alif Lâm Mîm
- 3:2 God!

  There is no God but Him, the All-Living, the Self-Subsisting All-Sustaining One.
- 3:3 It is He who has sent down to you, O Muhammad, the Book with the 'very essence of all revealed' truth to confirm the divine revelations' that have preceded it.
  - And He sent down the Torah and the Evangel before this—as guidance for all people.
  - And now He has sent down in this Quran the Criterion of the way of truth.

    As for those who disbelieve in the revealed signs of God,
    - for them there is a severe torment awaiting in the Hereafter.
    - For God is overpowering, all-avenging of evildoing.
- 3.5 Indeed, God is He from whom nothing in the earth nor in the heaven is hidden



- -TI (T)
- اللهُ لا اللهُ إِلَهُ إِلَّا هُوَ اللهُ ا
- تُ زَلَّ عَلَيْكَ الْكِئْبَ بِالْمَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْدِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْدِ
  - وَأَنْزَلَ ٱلتَّوْرَيْنَةَ وَٱلْإِنْجِيلَ عِن قَبْلُ هُدَى لِلنَّاسِ وَأَنْلَ ٱلْمُثَوَّالُّ
- إِنَّ اَلَّذِينَ كَفُرُواْ جِايَنتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَنْهِنُّ ذُو اَنْفَامِ

الجُزَّةُ الثَّالِثُ

3:6 He is the One
who fashions you in the wombs as He so wills.
There is no God but Him,
the Overpowering, the All-Wise.

He is the One who has sent down the Book to you. In it are verses clearly decisive in their meaning. They are the mother of the Book. And others are ambiguous. As for those in whose hearts there is perversity, they pursue whatever is ambiguous in it, thereby seeking dissension and thereby seeking to distort its interpretation. But none truly knows its ultimate interpretation except God. Thus, those well-grounded in knowledge say: We believe in it. All of it is from our Lord. And none is truly mindful of this but those who are endowed with discretion and understanding and thus heed admonition, and so pray:

Our Lord! Let not our hearts swerve after You have guided us.

And grant us mercy from Your own providence.

Indeed, it is You, You alone, who are the All-Granting.

Our Lord!
You shall certainly gather all people for a Day Hereafter, about which there is no doubt.
Indeed, God does not fail to fulfill the promise He makes.

لاَّ إِلَنَّهُ إِلَّاهُوَ ٱلْعَرْسِزُٱلْحَكِيمُ هُو ٱلَّذِيَّ أَنِزَلَ عَلَتُكَ ٱلْكِئْكَ منه عَالِكُ عُحْكُمُكُ فَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِمْ زَيْعٌ فَيَلَبُّعُونَ مَا تَشْكِيهُ مِنْهُ أبتِغَاآءَ ٱلْفِسْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ وَمَا يَعْلَمُ تَأُوبِلَهُ ﴿ إِلَّا ٱللَّهُ وَٱلرَّسِخُونَ فِي ٱلْمِلْمِ يَقُولُونَ ءَامَنَّا بِهِ عَكُلُّ مِنْ عِندِ رَيِّنآ وَمَا نَذَكُمُ إِلَّا أُولُوا ٱلْأَلْبَ رَبُّنَا لَا يُزغَ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا انَّكَ أَنتَ ٱلْهَ هَاتُ

3:9

3:7

الجُدِّعُ التَّالِثُ

never shall their wealth, nor their children, avail them against God in anything at all.

And it is they who are the fuel for the Fire of Hell.

Such was the case with the House of Pharaoh, and all those who disbelieved before them.

They denied Our signs.

Then, suddenly, God seized them by their sins, for God is severe in punishment.

Say, O Prophet, to those who disbelieve: You shall be defeated.

And you shall be mustered to Hell—
and a most woeful cradle it is!

There has already been, for you who disbelieve, a sure sign of the triumph of faith in the encounter of the two companies at the Battle of the Wells of Badr:
One company, fighting in the path of God; and the other—staunch disbelievers, who saw the believers with their very eyes as twice their own number.
For God aids with His victory whomever He so wills.
Indeed in this, there is a sure lesson for those who have eyes to see!

Made fair-seeming to people are their beloved desires—
as to women, and begetting children, and heaped up piles of gold and silver, and well-bred horses, and cattle, and tillage. That is the mere enjoyment

لابخلف آلمسعساد الَّ ٱلَّذِينَ كَفَرُوا لَن تُغَنِي عَنْهُمْ أُمُوالُهُ وَأُوۡلَٰكِيۡكَ هُمَّ وَقُودُ ٱلنَّارِ الله كذأب عَالِ فِي عَوْنَ وَٱلَّذِينَ مِن قَيْلِهِمُّ كَذَّبُوا بِعَايِنتِنَا فَأَخَذُهُمُ أَلِلَّهُ بِذُنَّوِيهِمْ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ وتحشرون إلى جهناء في فشَتَانُ ٱلْتَقَتَا فِئَةٌ تُقَدّاُ وَٱللَّهُ لِوَيِّدُ بِنَصْرِهِ عَن يَشَاءُ إنك في ذَالِكَ لَعُبْرُةً لأؤل الأبقهك

الجُنْءُ الثَّالِثُ

of the life of this world. Yet with God is the most excellent resort. \*Say, O Prophet, to humanity: 3:15 Shall I tell you of something far better than this. reserved for those who are God-fearing? They shall have Gardens of Paradise with their Lord, beneath which rivers flow. wherein they shall abide forever along with spouses, ever pure, and the good pleasure of God. And God is all-seeing of all His servants. It is they who say penitently: 3:16 Our Lord, we have, indeed, believed. So forgive us our sins. And save us from the torment of the Fire of Hell. These are the patient ones, the truthful ones, the devoutly obedient, the givers of charity, and the seekers of forgiveness at night's end. God Himself bears witness that, indeed, 3:18 there is no God but Him-as do the angels, and those with knowledgethat He is the One upholding justice.

There is no God but Him,
the Overpowering, the All-Wise.

Indeed, the true religion with God
that He has revealed to all the prophets is Islam,
a willing submission to God alone.
As for those who were previously
given the Scripture,
they did not dispute among themselves
regarding the true religion,
until after the revealed knowledge
of the Scripture had come to them.

الْحَيُوةِ الدُّنِيَّ وَاللَّهُ الْمَعَادِ وَاللَّهُ عِندَهُ وَصَدَّ الْمَعَادِ وَاللَّهُ عِندَهُ وَصَدَّ الْمَعَادِ وَخَيْرِ مِن ذَلِكُمْ وَاللَّهُ الْمَعَادُ اللَّهُ الْمُعَادُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُحْلِيلُولُ اللَّهُ الللْمُلْمُ اللَّهُ اللَّهُ اللْمُعْال

شَهِدَ اللَّهُ أَنَّهُ لَآ إِلَهَ إِلَّا هُوَ

قَابَمًا بِٱلْقِسْطِ لَآ إِلَهَ إِلَّا هُوَ

وَٱلْمَلَتَيِكَةُ وَأُوْلُوا ٱلْعِلْمِ

الْعَرَبِيزُ الْحَكِيمُ

اللهِ إِنَّ ٱلدِّينَ عِندَاللَّهِ ٱلْإِسْكَنْمُ ۗ

وَمَا ٱخْتَلَفَ ٱلَّذِينَ

إلَّا مِنْ بَعَدِ مَا جَآءَهُمُ ٱلْعِلْمُ

أُوتُوا ٱلكتَك

الجُئزَهُ الثَّالِكُ

thereby exceeding the due bounds of God with one another, out of nothing but insolence and envy. Yet whoever dishelieves in the revealed signs of God, know, then, that God is, indeed, swift in reckoning. So if they argue with you about God, O Prophet, then say: Willingly, have I submitted my face in worship to God alone, as have those who follow me. And say, moreover, to those who were given the Scripture and to those who are unlettered in revelation: Will you not submit yourselves to God willingly? Thus if they willingly submit themselves, then truly they are rightly guided. But if they turn away, then what is incumbent upon you is no more than the clear conveyance of the message. And God is all-seeing of all His servants. As to those who disbelieve in the signs of God, and who kill the prophets without any right, and who kill those among the people who enjoin justice—give them heavy tidings of a most painful torment. It is these whose good works are rendered utterly futile with God in this world and in the Hereafter.

فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْجِسَاب فَانْ حَآجُ كَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَن ٱتَّبَعَنُّ وَقُل لِلَّذِينَ أُوتُوا ٱلْكِتَنَ وَٱلْأُمْتِينَ ءَأَسْلَمْتُهُ فَإِنَّ أَمْسُكُمُواْ فَقَيد أَهْتَكَدُوأً وَّ الن تَدُلَّةُ أ فَإِنَّ مَاعَلَيْكَ ٱلْبَكَةُ وألله بصبه الألعساد إِنَّ ٱلَّذِينَ يَكُفُرُونَ بَايَنتِ ٱللَّهِ وَيَقْتُلُوكَ ٱلنَّبيَّنَ بِغَيْرِحَقِّ وَيَقْتُلُونِ ٱلَّذِيرِ بِي يأمر وك بألقسط مِنَ ٱلنَّاسِ فَبَشِّرُهُ م بِعَكَذَابِ أَلِيدٍ الله المُؤلِّدِينَ اللَّهُ اللَّاللَّا اللَّهُ الللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّا حبطت أعمالهم في الدُّنكا وَ الْأَخِهِ وكمالكه وتين فكصرين

(١٠٠٠) أَلَةُ تَمُ الْمُ اللَّهِ مِنْ أُوتُوا

3.23 Have you not seen the case of those who were given knowledge of a portion of Heavenly Scripture?

against God's punishment.

And for them, there shall not be any helpers

الجُزُءُ النَّالِثُ

They are called to the Book of God, so that it may judge between them wherein they differ.

Yet thereafter a group of them turns away, in utter evasion of the truth.

- And they dare do this because they say:

  Never will the Fire of Hell touch us,
  in the Hereafter
  except for a few numbered days!

  For these lies they have forged in their religion have deluded them.
- 3:25 How then shall it be
  when We gather them to a Day Hereafter
  wherein there is no doubt
  and each soul is rendered in full
  what it has earned?
  And never shall they be wronged in the least.
- Rather, say in all humility: O God!

  Master of all dominion!

  You give dominion to whomever You will.

  And You strip dominion
  from whomever You will.

  You exalt whomever You will.

  And You abase whomever You will.

  In Your mighty Hand is all good.

  Truly, You have power over all things.
- You make the night penetrate the daylight.

  And You make the daylight penetrate the night.

  And You bring forth the living from the dead.

  And You bring forth the dead from the living.

  And You give provision to whomever You will, without measure.
- 3:28 Let not the believers take the disbelievers as allies

نَصِيبُ مِنَ ٱلْكِتْ ِاللَّهِ مَنْ الْكِتْ ِ اللَّهِ مَنْ مَا لَكُونَ إِلَى كِنْ الْكِتْ اللَّهِ اللَّهِ الْمَنْ مُنْ اللَّهُ مُ الْمَنْ اللَّهُ مُ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ اللْمُنْ اللْمُنْ اللَّهُ اللْمُنْ الْمُنْ الْمُنْ اللْمُنْ الْمُنْ اللْمُنْ اللْمُنْ اللَّهُ اللْمُنْ اللْمُنْ الْمُنْ الْمُنْ ا

وهم لا يظلمون قُلِ اللّهُمَّ مَالِكَ الْمُلْكِ

تُوْقِي الْمُلْكَ مَن تَشَاءُ

وَتَنزعُ الْمُلْكَ مِمَن تَشَاءُ

وَتُشِرُ مَن تَشَاءُ

وَتُشِيزُ مَن تَشَاءُ

وَتُشِيزُ مَن تَشَاءُ

إِنَّكَ عَلَى كُلُّ شَيْءٍ وَقَدِيرٌ

إِنْكُ عَنْ هِي سَىْءُ وَلَاِيْرُ ﴿ تُولِجُ النَّهَارَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي الْيَتِلِّ وَتُخْرِجُ الْمَيْتَ مِنَ الْمَيِّ وَتُخْرِجُ الْمَيْتَ مِنَ الْمَيِّ وَتَدَرُقُ مَن مَشَاءً مِعْنَا لِمَيْ

آلايَتَخِذِ المُؤْمِنُونَ
 الْكَنغِرِينَ أَوْلِيكَآة

instead of the believers. And whoever among you does this has nothing to hope for from Godexcept if you are safeguarding against a genuine fear from them. And God warns you to beware of Him. For to God alone is the ultimate destiny. Say to them, O Prophet: 3-29 Whether you conceal what is in your breast or you disclose it, God knows it. And He knows what is in the heavens and what is in the earth. For God is powerful over all things. There shall come a Day Hereafter 3:30 when each soul will find present before it whatever good it had done in the world. And concerning whatever evil it had doneit shall wish there were a very great distance between it and that evildoing. And God warns you to beware of Him, though God is all-kind to all His servants. O Muhammad, say to the believers: 3:31 If you love God, then follow me. God will love you and forgive you your sins. For God is all-forgiving, mercy-giving. Say to them: 3:32 Obey God and the Messenger. And if they turn away, then know that God does not love the disbelievers.

\*Indeed, God has chosen Adam and Noah, and the Family of Abraham, and the Family of Imrân above the people of all the world.

الجُدْزُهُ الثَّالَةِ. ٥ مِن دُونِ ٱلْمُؤْمِنينَ وَمَن يَفْعَكُلُّ ذَالِكَ فَلَتُسَ مرب أللّه في شَيْءِ الَّآ أَن تَسَنَّقُوا مِنْفُ: ثُقَ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَكُم وَإِلَى ٱللَّهِ ٱلْمَصِيرُ وَيَعْلَمُ مَا فِي ٱلسَّمَاوَتِ وَٱللَّهُ عَلَىٰ كَ لَهُ شَيْءٍ قَدِيرٌ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرِ تُحْضَرُا وماعملت من متوء تُودُ لَوْ أَنَّ بِيَنْهَا وَبَيْنَهُ وَإَلِلَّهُ رَهُ وَفِي مَالَعِمَادِ قُلْ إِن كُنتُ تُحَدُّونَ اللَّهُ اللهُ إِنَّ ٱللَّهَ ٱصْطَفَيْ عَادَمُ وَنُوحًا وَعَالَ إِسْرَاهِيمَ وَعَالَ عِنْوَنَ

عَلَى ٱلْعَالَمِينَ

They are descendants, one of another.

And God is all-hearing, all-knowing.

3:35 Behold! The wife of 'Imrân said:

My Lord, I have, indeed, dedicated to You what is in my belly to be 'solely' devoted to Your service'.

So accept 'this' from me.

For it is You who are the All-Hearing, the All-Knowing.

I have, indeed, delivered her, she said: My Lord! I have, indeed, delivered her, a female—and God knows best what she had delivered. And, my Lord, she said, the male is not like the female as to service in the High Temple! Yet I have named her Mary. And I do, indeed, seek refuge for her in You, and for her children, from Satan, the Accursed.

with goodly acceptance
and caused her to grow up wholesomely
in the years of her growing.
And He entrusted her
to the foster care of Zachariah.
Whenever Zachariah entered upon her place
in the Sanctuary, he found her with provisions.
He said: O Mary!
From where does this come to you?
She said: It is from God.

Indeed, God provides for whomever He so wills without measure.

3:38 Then and there, Zachariah called upon his Lord. He said: My Lord! Grant me from Your bounty wholesome children.

### ٩

الحينة والقالف

الله المُرَيِّةُ أَبَعْضُهَا مِنْ بَعْضِ اللهِ اللهِ اللهِ اللهُ اللهُ سَمِيعُ عَلِيدُمُ اللهُ اللهُ

إِذْ قَالَتِ اَمْرَاتُ عِمْرَنَ رَبِ إِنِّى نَذَرْتُ لَكَ مَافِى بَطْنِى مُحَرَّرُا فَتَقَبَّلُ مِنْيَ إِنَّكَ أَنتَ الشِّيعُ ٱلْعَلِيمُ

تُ فَلَمَا وَضَعَتُهَا قَالَتْ رَبِّ إِنِّ وَضَعْتُهَا أَنْثَى قَالَتْ رَبِّ إِنِّ وَضَعْتُهَا أَنْثَى وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ اللَّمَ كُو كَالْانُفَى وَلَيْسَ اللَّمَ كُو كَالْانُفَى وَلَيْسَ اللَّهُ عَلَى مَرْيَمَ وَإِنِي سَمَيْتُهَا مَرْيَمَ وَالْمَ يَعْمَدُ وَلَيْتَهَا وَلِيكَ وَذُرِّيَتَهَا وَإِنْ أَعْيَدُها بِلِكَ وَذُرِّيَتَهَا وَإِنْ أَعْيَدُها بِلِكَ وَذُرِّيَتَهَا مِنَ الشَّيْطَانِ الرَّجِيعِ مِنَ الشَّيْطَانِ الرَّجِيعِ

يَّ فَنْقَبَلَهَا رَبُهَا بِهِ فَنْقَبَلَهَا رَبُهَا بِهِ فَنْقَبَلَهَا رَبُهَا بِهِ بَعْدُ فِي فَنْقَبَلُهَا وَكُوْيَا ثُلُما حَسَنًا وَكُفَّلُهَا ذَكِينًا ثُلُما دَخُلُ عَلَيْهَا زَكِينًا الْمِحْرَابِ وَجَدَ عِندَهَا رِزْقًا قَالَ يَنَمَرُمُ أَنَّ لَكِ هَلَا أَنْ لَكِ اللّهِ مَلَا أَنْ لَكِ اللّهُ مَنْ عَندِ اللّهِ فَي اللّهُ اللّهُ مَنْ يَشَاهُ وَاللّهُ اللّهُ الل

هُنَالِكَ دَعَا زَكَرِيًّا رَبَّهُ، اللهُ عَا زَكَرِيًّا رَبَّهُ، اللهُ عَالَى مَا لِي اللهُ عَلَيْ اللهُ اللهُ عَلِيْ اللهُ اللهُ عَلَيْ اللهُ اللهُ اللهُ اللهُ عَلَيْ اللهُ اللهُ اللهُ اللهُ عَلَيْ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْ اللهُ اللهُ عَلَيْ اللهُ اللهُ اللهُ اللهُ عَلَيْ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْ اللهُ اللّهُ اللّه

3:39

Indeed, You are the Hearer of Prayer.

Then the angels called out to him,
as he stood offering his Prayer in the Sanctuary:
God, indeed, gives you glad tidings of a son
who shall be named John,
confirming the revelation of a word from God.

And he shall be an honored leader,
and abstinent.

and a prophet from among the righteous.

He said: My Lord!
How shall I have a boy when old age has already come upon me, and my wife is barren?
He said: So shall it be!
God does whatever He so wills.

3:41 He said: My Lord!
Appoint for me a sign that this will be!
He said:
Your sign is that
you shall not be able to speak to people
for three days, except by gesture.
And remember your Lord much,
with reverence.
And exalt Him
in the evenings and the mornings.

3:42 And behold!

The angels said: O Mary!

Indeed, God has chosen you

to serve Him and purified you.

And He has chosen you
above all the women of the world.

3:43 O Mary, be ever devoutly obedient to your Lord.

And bow your face down

الجُنْزُءُ الثَّاكُ. ٢ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ الله فَنَادَتُهُ ٱلْمُلَتِكِمُ وهو قساتيم يصكي فِي ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُكِيثِمُ كَ بكلكة مِّنَ ٱللَّه وسكيدا وحضورا وَنَيتُامِنَ ٱلصَّيلِحِينَ الله ما كالرب أَنَّ يَكُونُ لِي غُلَامٌ وَقَدْ بِلَغَنَى ٱلْكِبِرُ وَٱمْرَأَتِي عَاقِرُّ قَالَ كَذَلكَ ٱللَّهُ نَفْعَلُ مَا نَشَآءُ قَالَ رَبّ أَجْعَلَ لِيّ ءَايَةً قَالَ ءَاسَتُكَ أَلَّا تُكُلِّمُ أَلْنَاسَ. ثَلَثَثَةَ أَيَّامِ إِلَّا رَمَّزُأُ وَٱذْكُر رَّبَّكَ كَيْبِرًا وَسَــَبْحُ بألعشق وألإبكر الله وَإِذْ قَالَتِ ٱلْمَلَتِكَةُ يَكُمْرِيكُمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَرَ كِ وَأَصْطَفَنْكِ عَلَىٰ نَسَالَهِ ٱلْعَكَلَمِينَ الله يَكُمُرْيِكُمُ أَقْنُقَى لِرَبِّكِ اللهِ اللهِ اللهِ اللهُ ال

وأستحدى

الجنزء التاك

to the ground before Him.

And bow with those who bow in Prayer.

This is but one of the tidings of the unseen past that We reveal to you. For you were not with them when they cast their quills to resolve which of them would have the foster care of Mary. And you were not with them when they were contending for this honor.

3:45 Behold!

The angels said: O Mary!

Indeed, God gives you glad tidings of a son brought into being by a word from Him.

His name is the Messiah, Jesus, son of Mary, eminent in this world and in the Hereafter, and of those brought near to God.

And he shall speak to people of Heavenly guidance while in the cradle and in the prime of manhood.

Moreover, he shall be of the righteous.

3:47 She said: My Lord!
How shall I have a son
when no human being has touched me?
He said: So shall it be!
God creates whatever He so wills.
When He decrees a matter,
He but says to it: Be! And so it is.

3:48 Moreover, He shall teach him
the skill of writing,

with regard to the divine law, and the wisdom of prophethood, وَارْكِي مَعَ الرَّكِوينَ وَارْكِي مَعَ الرَّكِوينَ فُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِ مَ إِذْ يُلْقُونَ اَقْلَامَهُمْ اَيْهُمْ يَكُفُلُمُرْيَمَ وَمَا كُنتَ لَدَيْهِمْ وَمَا كُنتَ لَدَيْهِمْ وَمَا كُنتَ لَدَيْهِمْ

إذ قَالَتِ الْمَلَيْكَةُ يَمَرْيَمُ إِنَّ اللَّهَ يُبَشِرُكِ بِكَلِمَةِ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى آبَنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

وَيُكِمِّ النَّاسَ فِي الْمَهَدِ

وَكَهُلاً وَمِنَ الْفَسَلِحِينَ

اللهِ قَالَتْ رَبِّ اَنَّى يَكُونُ لِي وَلَدُّ

وَلَمْ يَمْسَسْنِي بَشَرُّ

يَخْلُقُ مَا يَشَاءُ إِذَا قَصَىٰ آمُرًا فَإِنَّمَا يَتُولُ لَهُ رُكُن فَيَكُونُ ﴿ وَيُعَلِّمُهُ ٱلْكِئْبَ وَالْحَصَّمَةُ

وَٱلتَّوْرَىٰةَ وَٱلۡإِنجِيلَ

3:49

and the Torah, and the Evangel,

and appoint him as a messenger to the Children of Israel, to say:

Truly, I have come to you

with a sign of my commission from your Lord, that I, indeed, form for you

from the mud of the earth a bird-like figure.

Then I blow into it, and so it becomes a bird—by God's permission.

I heal the born-blind and the leper;

and I give life to the dead-

by God's permission.

And I tell you what no person knows

of what you eat

and of what you store up in your houses.

Indeed, in this there is a sure sign for you, if, indeed, you are believers.

And I am to confirm what has preceded me of the Commandments of the Torah and to make lawful for you some of what has been previously prohibited to you.

I have come to you with a sign of my truth from your Lord. So fear God, and obey me!

3:51 Indeed, God is my Lord and your Lord. So worship Him alone.

This is a straight way to salvation.

3:52 \*But when Jesus discerned from them resolute unbelief, he said to his followers:

Who will be my supporters on the path to God?

The Disciples said:

We are the supporters of the religion of God.

We have, indeed, believed in God.

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الجُنْرَةُ الثَّالِثُ

وَرَسُولًا إِلَىٰ بَنِيَ إِسْرَتِهِ يلَ
 أَنِي قَدْ حِثْمُكُمُ

بِتَايَةٍ مِّن رَّبِّكُمْ أَنِيَ أَنْهُ كُنَّ مِنْ مُرَّبِكُمْ أَنِيَ

كَنْ مُدَالِكًا لَهُ فَأَنْهُ مُ فَدِيد

فَمَكُهُ ثُنَ طُدُاً مَاذُنِ ٱللَّهُ

الأساد الأساد

وَالْأَبْرَصَ وَأُخِي ٱلْمَوْقَ

بإذُن اُللَّهِ

وَأُنْيِئُكُم بِمَا تَأْكُلُونَ

وَمَا تَدَّخِرُونَ فِي بِيُوتِكُمُ

إِنَّ فِي دَالِكَ لَآيَـٰةَ لَـُــٰ إِنَّ كُنتُهِ مُّةً مِنعِنَ

(٥) ومُصدَدقًا لَمَا يَرْسُ بَدَيَّ

مِنَ ٱلتَّوْرَكِةِ

وَلِأُحِلَّ لَكُم بَعْضَ

الذِي حُرِّمَ عَلَيْكُمَ

وَجِثْ تُكُر بِعَايَةٍ مِن زُيِّكُ

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رَبِّ وَرَبُّكُمْ فَأَعْبُدُوهُ

هَلْذَا صِرَاطٌ مُسْتَقِيعُ

الله فَلُمَّا أَحَسَّ عِيسَونَ فَلُمَّا أَحَسَّ عِيسَونَ

عِيهم صحار قَالَ مَنْ أَنْصِكَادِيَ

قَاكَ ٱلْحَوَارِيُّونَ

نَعْنُ أَنْصَكَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ

الجُزْءُ الثَّالِثُ

So bear witness that we are, indeed, muslims, in willing submission to God alone.

Our Lord! We have believed in the Revelation that You have sent down to Jesus.

And we have followed him as the Messenger You sent to us.

So inscribe us among those who bear witness to Your Oneness.

Now, they who disbelieved had devised a plan to kill Jesus.But God had devised a plan to save him.And God is the best of all those who plan.

Indeed, I shall take your soul.
And I shall lift you up to Me.
And I shall cleanse you from the defilement of all those who disbelieve in you.
Moreover, I shall place those who follow you and confirm your message above those who disbelieve until the Day of Resurrection.
Then to Me alone shall be the return of all of you, and I shall judge between you regarding that wherein you have been disputing.
Then as for those who disbelieve.

I shall torment them with a severe torment in the life of this world and in the Hereafter.

And for them, there shall not be any helpers against God's punishment.

But as for those who believe in God.

But as for those who believe in God, and do righteous deeds,
He shall render them their rewards in full.
Yet God does not love the wrongdoers who are godless in heart.

وَاشْهَدَ بِأَنَّا مُسْلِمُونَ وَاتَّبَعْنَا الرَّسُولَ وَاتَّبَعْنَا الرَّسُولَ فَأْحُتُبْنَا مُعَ الشَّنِهِدِينِ مُعَ الشَّنِهِدِينِ وَمُكُرُواْ وَمُكَرَاللَّهُ وَمُكَرُواْ وَمُكَرَاللَّهُ وَاللَّهُ خَيْرُ الْمُنكِرِينَ وَاللَّهُ خَيْرُ الْمُنكِرِينَ إِذْ قَالَ اللَّهُ يَنِعِيسَىَ وَمُطَهِرُكَ وَمُطَهِرُكَ

وَعَكِمِلُواْالصَّدَلِحَنْتِ فَيُوفِيهِ مِ أُجُورَهُمُّ وَاللَّهُ لَا يُحِبُّ الظَّلِلِينَ

الجُئزُهُ الثَّالِثُ

This account that We recite to you,
O Muhammad,
is among the signs of your prophethood
and a confirmation of the truth of this Quran—
the All-Wise Reminder—for all humanity.

9:59 Indeed, the likeness of the creation of Jesus, with respect to God, is as the likeness of that of Adam:
He created him out of dust.
Then He said to him: Be! And he was.

This is the truth from your Lord regarding Jesus.

So do not be of those who have doubt about it.

Hence, whoever argues with you, O Prophet, concerning him after this knowledge has come to you, say to them: Come!

Let us call upon our sons and your sons, and our women and your women, and ourselves and yourselves.

Then we shall earnestly pray to lay the curse of God upon those of us who are the liars.

the true narrative regarding Jesus.

Nor is there any god but the One God.
Indeed, God is most surely
the Overpowering, the All-Wise.

Yet if they turn away from this summons, then God is assuredly all-knowing of the sowers of corruption.

O Muhammad, say:
O People of the Scripture!
Come to an equitable word

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ
 ٱلْآينتِ وَالذِّكِ ٱلْحَكِيمِ

وَ مِثَلَ عِيسَىٰ عِندَ ٱللَّهِ كُمْثُلِ ءَادَمُّ كُمُثُلِ ءَادَمُّ كُمُثُلِ مَادَمُّ كُمْ فَيَكُونُ فَيكُونُ فَيكُونُ

الْحَقُّ مِن زَّيَكَ فَلَاتَكُنُ مِّنَ ٱلْمُمْتَزِينَ

وَنُ بَعْدِ مَا جَاءَكَ فِيدِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ ٱلْمِدِمِ فَقُلْ تَعَالَوًا نَدْعُ أَبْنَاءَ فَا وَأَبْنَاءَ كُمْ وَشِنَاءَ فَا وَنِسَاءَ كُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ ذَبْتَهِ لَى فَنَجْعَل لَعْنَتَ اللّهِ

عَلَى ٱلْكَذِبِينَ
إِنَّ هَلَذَا لَهُوَ ٱلْقَصَصُّ ٱلْحَقَّ
وَمَا مِنْ إِلَهٍ إِلَّا ٱللَّهُ
وَلِكَ ٱللَّهَ
لَهُو ٱلْعَزِيرُ ٱلْحَكِيمُ

الله عَانِ تُوَلَّوا

فَإِنَّ اللَّهَ عَلِيمُ إِالْمُفْسِدِينَ اللَّهُ فَسِدِينَ اللَّهُ فَاللَّهُ الْمُفْسِدِينَ اللَّهُ اللَّهُ ال

تَعَالُوا إِلَىٰ كَلِمَةِ سَوَلَمِ

between us and you:

That together we shall not

worship other than God.

And together we shall not

associate anything at all

in our worship of Him.

And together we shall not

take one another as lords apart from God.

Yet if they turn away, O believers,

then say to them:

Bear witness that we, indeed, are muslims,

in willing submission to God alone.

3:65 O People of the Scripture!

Why do you argue with us about your claim that Abraham was a Jew or a Christian,

while the Torah of Moses

and the Evangel of Jesus

were not sent down until after him?

Are you not, then, able to understand?

3:66 Yet there you are!

You attempt to argue about Moses and Jesus,

wherein you have some knowledge.

Why, then, would you argue

about that which you have

no knowledge at all?

For God knows the truth of all matters,

and you do not know!

3:67 Abraham was neither a Jew nor a Christian.

Rather, he was a believer,

purely upright in heart,

a muslim, in willing submission to God alone -

and never was he of those

who associated gods with God.

3:68 Indeed, the people most worthy

٧

الجُدْزُهُ الثَّاكُ

لحزء الثالِث

بَيْنَ نَا وَبَيْنَكُوْرُ

أَلَّا نَعْدُدُ إِلَّا أَلَّهُ

وَلَا نُشْرِكَ بِهِ عَشَيْنًا

وَلَا مَتَّخَذَ بَعْضَا نَعْضًا

أَرْبَابًا مِّن دُونِ ٱللَّهِ

فَإِن تَوَلَّوْا فَقُولُوا ٱشْهَدُوا

مأنّا مُسلمُونَ

(10) يَتَأْهَلُ ٱلْكِتَاب

لِمَ تُحَاجُونَ فِي إِبْرَهِيمَ

وَمَا أَنِزِلَتِ ٱلتَّوْرَكَةُ

وَٱلْإِنجِيلُ إِلَّا مِنْ بَعْدِهِ =

أَفَلَا تَعَـقِلُوكَ

الله هكأنتُم هَلُؤُلاءً خَجَعْتُم

فِيمَا لَكُم بِهِ عِلْمُ

فَلِمَ ثُحَاجُونَ

فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ

وَٱللَّهُ يُمْلُمُ وَأَنشُمْ لَا تَعْلَمُونَ

🐿 مَاكَانَ إِبْرَهِيمُ يَهُودِيًا

وَلَانَصْرَانِيُّنَا

وَلَنِكِن كَانَ حَنِيفًا مُسْلِمًا

وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ

(الله الله الله الله الله المرازيمية

الجُزِّهُ الثَّالِثُ

of tracing their faith back to Abraham are surely those who follow him in willing submission to God alone — and foremost among them is this Prophet, Muhammad, and all those who believe in his message. And God alone is the Patron of the believers. A group of the People of the Scripture would love to lead you believers astray. But they lead none astray but themselves, though they are not aware of their doom.

3:70 O People of the Scripture!
Why do you disbelieve
in the revealed signs of God
while you yourselves
bear witness to their truth?

3:71 O People of the Scripture!
Why do you mix the truth with falsehood
and willfully suppress the truth,
while you know that it is wrong to do so?

And furthermore,
a group from the People of the Scripture
say to one another:
Profess faith at the start of the day
in what has been sent down to Muhammad
and to those who believe in his message.
And renounce faith at day's end,
so that they may doubt themselves
and turn back from their faith.

Yet all the while, in your heart
believe none except one
who follows your own religion,

keeping its knowledge to yourselves.

لَلَّذِينَ أَتَّبِعُوهُ وَهَنذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُواۗ وَٱللَّهُ وَلَيُّ ٱلْمُؤْمِنِينَ الله وَدَّت طَّا آبِفَةٌ مِّنْ أَهِّ لِ ٱلْكِتَابِ لَةَ يُضِلُّونَكُ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ الله كَالْحُنْبِ اللهُ الْكِنْبِ لِمَ تَكُفُرُونَ بِثَايِنتِ ٱللَّهِ وَأَنتُمُ تَشْهَدُونَ الكَتُنب يَتأَهُلُ ٱلْكِتنب لِمَ تَلْبِسُونَ ٱلْحَقُّ بِٱلْبِيطِل وَتَكُنُّمُونَ ٱلْحَقَّ وَأَنْتُهُ تَعَلَّمُونَ الله وقالت طَاآبِفَةٌ مِّنَ أَهُل ٱلْكِتَاب ءَامِنُواْ بِٱلَّذِي أَنزِلَ عَلَى ٱلَّذِينَ وَامَنُواْ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُواْ ءَاخِرُهُ لَعَلَّهُمْ يَرْجِعُونَ (٣) وَلَاتُؤْمِنُوا

الَّا لِمَن تَبعَ دِينَكُمْ

الجيزء الفاك

Say to them: Indeed, all true guidance is the guidance of God. Are you envious and begrudging that someone is given revealed knowledge from God like what you have been given from Him, or are you fearful that the believers will prevail in argument against you on Judgment Day before your Lord? Say: Indeed, all bounty is in the mighty Hand of God. He gives it to whomever He so wills. And God is all-encompassing, all-knowing. It is He who singles out for His mercy whomever He so wills. For God alone is the Possessor of Magnificent Bounty.

\*Yet there are also 3.75 among the People of the Scripture the likes of one who. if you were to entrust him with a heap of gold, he would faithfully restore it to you. And there are among them the likes of one who. if you were to entrust him with even a single dinar, he would not restore it to you, unless you were to remain standing over him. That is because they say: It is not incumbent upon us to keep faith with people unlettered in Scripture! And thus do they speak lies against Godand they do so knowingly.

قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ أَن تُؤْتَحَ أَحَدُ قُلُ إِنَّ ٱلْفَضَّ لَ بِيَدِ ٱللَّهِ وَٱللَّهُ ذُو ٱلْفَضْ لِ ٱلْعَظِيبِ وَمِنْ أَهِلِ ٱلْكِتَكِ مَنْ إِن تَأْمَنُهُ بِقِنطَارِ وَمِنْهُم مِّنْ إِن تَأْمَنَّهُ بدينَارِ لَّا يُؤَدِّهِ ۗ إِلَيْكَ إلَّا مَادُمْتَ عَلَيْهِ قَآبِمَا ۗ ذَاكَ بِأَنَّهُمْ قَالُواْ لَيْسَ عَلَيْنَا فِي ٱلْأُمِّيِّتَ نَسَ وَ يَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وهم يعكموك

الجُنْءُ الثَّالِثُ

Rather, whoever fulfills his covenant and fears God, know that God, indeed, loves the God-fearing.

As for those People of the Scripture

who sell the covenant of God and their solemn oaths for a small price, they shall not have any share of Paradise in the Hereafter.

Nor shall God speak to them!

Nor shall He even look at them on the Day of Resurrection!

Nor shall He purify them of this evildoing!

Rather, there shall be for them a most painful torment awaiting.

3:78 For, indeed, there is a faction among them who distort the Scripture with their tongues, so as to make you think what they say is from the Scripture, when it is not from the Scripture.

And they say: This is from God!

Yet it is not from God.

And thus do they speak lies against God—and they do so knowingly.

to whom God gives the Scripture
and good judgment
and the gift of prophethood
to say thereafter to the people:
Be you worshippers of me instead of God!
Rather he would say:
Be you well-versed
and devout servants of God alone
and exemplify His way,
in that you have been teaching the Scripture,
and in that you have been studying it.

اللهُ بَلَىٰ مَنْ أُوفَىٰ بِعَهْدِهِ وَالتَّقَىٰ فَإِنَّ اللَّهَ يُجِبُّ ٱلْمُتَّقِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَنهُمْ ثُمَنَّا قَلِيلًا أُوْلَتِلِكَ لَاخَلَقَ لَهُمَّ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وكاينظر إليهم يؤم القيكمة وَلَفْ عَذَاكُ أَلَّهُ وَمَاهُوَمِنَ ٱلْكِتَابِ وَبَقُولُونَ هُوَمِنْ عِندِ ٱللَّهِ وَمَاهُوَ مِنْ عِندِ ٱللَّهِ وَ يَقُولُونَ عَلَى اللَّهِ ٱلْكَذِبَ الله مَاكَانَ لِبَشَر أَن ذُوْ تِسَكُ اللَّهُ الْكِتَابَ وَٱلْحُكُمَ وَالنَّهُ مُوَّةَ

ثُمَّ يَقُولَ لِلنَّاسِ

كُونُواْ عِكَادًا لَي

بِمَا كُنتُم تُعَلِّمُونَ ٱلْكِئلَبُ

وَسِمَا كُنْتُمْ تَدُّرُسُونَ

من دُون ٱللَّهِ

الجُدْزُءُ الشَّالِثُ

Nor would one so commissioned command you to take the angels or the prophets as lords to be worshipped.

Would he command you to disbelieve after you have become *muslims*, in willing submission to God alone?

And behold! 3:81 God made a sacred covenant with all the prophets, saying: Convey to your people whatever I give you of the Scripture and of revealed wisdom. Then when there comes to you a final messenger who confirms what is with all of youin fulfillment of My promise ardently shall you believe in him and ardently shall you support him. God said: Do you pledge your consent and accept My solemn compact to fulfill this trust? They said: We do so consent. He said: Then bear you witness to it! For, indeed, I am with you among those who so bear witness. Thus whoever turns away 3:82 from God's religion after this-

then it is they who are the ungodly.

So as to the People of the Scripture:
Is it, then, other than God's religion that they seek,
when all those in the heavens
and in the earth submit to Him—

وَلَا يَأْمُرَكُمُ أَن تَنَّخِذُوا ٱلْلَكَيْكُةَ وَٱلنَّابِيِّنَ أَرْبَابًا أيَأُمُرُكُم بِٱلْكُفِّر بَعْدَإِذْ أَنْتُم مُّسْلِمُونَ (١٨) وَإِذَ أَخَذَ اللَّهُ مِيثَاقَ ٱلنَّابِيَّانَ لَمَا ءَاتَيْتُكُم مِّن كِتَابِ وَحِكُمَةٍ ثُمَّرُ جَاءَ كُمْ رَسُولُ لَتُؤْمِنُنَّ بِهِ، وَلَتَنصُرُنَّهُ، قَالَ ءَأَقَّ رَبُّهُ وَأَخَذْتُمْ عَلَىٰ ذَالِكُمْ إِصْرِ قَالُوا أَقَدُ نَا قَالَ فَأَشَكُواْ وَأَنَاْ مَعَكُم مِنَ ٱلشَّلَهِدِينَ اللهُ فأؤكتك هُمُ ٱلْفَكِسِقُونَ (٨٣) أَفْغَيْرُ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُ وَأَسْلَمُ مَن في ٱلسَّهَادَاتِ وَٱلْأَرْضِ

الجُئزَةُ الثَّالِثُ

willingly or unwillinglyand when it is to Him that they shall all be returned for Judgment? Say to one and all, O Prophet: 3:84 As for those who follow me, we believe in God and in what has been sent down to us, and in what has been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and to the prophets of the Tribes of Israel. And we believe in what was given to Moses and to Jesus and to all the other prophets from their Lord. We do not differentiate in faith between any of them. Thus are we muslims, in willing submission to Him alone. And so, anyone after this who seeks submission to God

And so, anyone after this who seeks submission to God through a religion other than Islam as revealed to all the prophets—
never shall it be accepted from him!
Moreover, in the Hereafter,
he shall be among the losers
of an everlasting Paradise.

How shall God guide a people

who have disbelieved
after they have professed their faith
and borne witness that the Messenger is true,
and after the clear proofs of God
have come to them?
For God does not guide the wrongdoing people
who are godless in heart.

3:87 As for the likes of these, their recompense is that upon them is the curse of God,

طَوْعُنا وَكُمُ هُمَا وَإِلَيْهِ يُرْجَعُونَ الله عُلُ ءَامَتَ اللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَهِيمَ وإشماعيل وإشكاق وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَا أُوتِي مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن زَّبِهِمُ لَانْفُرَقُ بَيْنَ أَحَدِ مِنْهُمْ وَنَحَنُّ لَهُ مُسَلِّمُونَ الله وَمَن يَبْتَغ غَيْرَ ٱلْإِسْلَامِ دِينَا فَكُن يُقْسُلُ مِنْهُ وَهُوَ فِي ٱلْآخِرَةِ مِنَ ٱلْخَاسِرِينَ الله كَيْفَ يَهَدِى اللهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَنِهِمْ وَشَهِدُوَاٰأَنَّ الرَّسُولَ حَقُّ وَجَاءَهُمُ ٱلْبَيْنَاتُ

وَاللَّهُ لَا يَقَدى

ٱلْقَوْمَ ٱلظَّالِمِينَ

أُوْلَتِيكَ جَزَآؤُهُمْ

أَنَّ عَلَيْهِمْ لَعَنَكَةَ ٱللَّهِ

الجئزة الزابغ

and of the angels and of humanity all together. They are doomed to Hell and shall abide therein forever. Never shall the torment be lightened for them. Nor shall they ever be reprieved-

except for those of them who repent after this breach of faith, and set things aright. For, indeed, God is all-forgiving, mercy-giving.

But as for those who have disbelieved after having professed their faith, and who then stubbornly increase in unbelief, never shall their repentance be accepted! For it is these who are the ones astray.

3:91 Indeed, those who disbelieve and die as disbelievers. not even the whole earth full of gold shall be accepted from any of them in repentance, were one of them so able to ransom himself with it. It is these for whom there shall be a most painful torment. And for them, there shall not be any helpers against God's punishment.

Even so, O believers, you shall never attain to the highest virtue of faith until you spend in charity from that which you love. And anything you spend, indeed, God is all-knowing of it.

\* Furthermore, all wholesome food was lawful to the Children of Israel, except what the Prophet Israel

وألمكتيكة وَٱلنَّاسِ أَجْمَعِينَ

لَا يُحَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمَّ يُنظَرُونَ

(١١) إلَّا أَلَدِينَ تَادُأُ مِنْ يَعْدِ ذَالِكَ وَأَصْدَكُواْ فَإِنَّ ٱللَّهَ عَفُورٌ رَّحيمُ

إِنَّ ٱلَّذِينَ كَفَرُواْ بعدإيكنهم ثُمَّ أَذْ دَادُوا كُفًّا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُوْلَئِكَ هُمُ ٱلطَّبَآلُونَ (١١) إِنَّ ٱلَّذِينَ كُفَرُواْ

وَمَاتُواْ وَهُمْ كُفَّارٌ فَكُن يُقْبِكُ مِنْ أَحَدِهِم مّانُ ٱلأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِ أُوْلَيْكَ لَهُمْ عَذَابُ أَلِيمُ وَمَا لَهُمْ مِن نَصْرِينَ

حَتَّىٰ تُنفِقُوا مِمَّا يَحْبُونِكُ وَمَا لَنفِقُواْ مِن شَيْءِ فَإِنَّ ٱللَّهَ بِهِ عَلِيمٌ

كَانَ حِلًّا لَّبَنَّ إِمْرَاءِ بِلَ



prohibited for himself
long before the Torah was sent down.
Say to them, O Muhammad:
If you deny this, then bring the Torah
and recite the evidence from it,
if you are truthful in your claim.

But whoever forges lies against God after this word of truth, then it is they who are the wrongdoers, godless in heart.

Say: God has spoken the truth.
So follow the sacred way of Abraham, the purely upright in heart—
and never was he of those who associated gods with God.

appointed for all people is that in the valley of Bakkah.

It is most blessed and a source of guidance for all the peoples of the world.

From the time of Abraham, there have remained in it clear signs—such as the Station of Abraham.

Moreover, whoever enters its sanctuary shall be secure.

Thus Hajj-Pilgrimage to the Sacred House in Makkah is owed to God, as an obligation upon all people who are able to attain a way to it.

And as to those who disbelieve this, know, then, that God is, indeed, self-sufficient, without any need for any of His creation in all the worlds.

الجُزْءُ الرَّامِعُ يُنْوَكُوْ ٱلْتَعْبَرُكُ الْتَاعِيمُ الْتَعْبَرُكُ الْتَعْبَرُكُ الْتَعْبَرُكُ ا

إِلَّا مَاحَرَمَ إِسْرَءِيلُ عَلَى نَفْسِهِ -مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَئَةً قُلْ فَأْتُوا بِالتَّوْرَئِةِ فَاتَلُوهَا إِن كُنتُمْ صَدِقِينَ فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلكَذِبَ مِنْ بَعْدِ ذَالِكَ فَأُولَتَهِكَ هُمُ الظَّالِمُونَ فَأُتَبِعُواْمِلَةً إِبْرَهِيمَ حَنِيفًا

وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ آنَ أَوَّلَ بَيْتٍ وُضِعَ اِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدُى لِلْعَالَمِينَ

وَيِهِ مَايَئَ بَيِنَتُ مُعَنَّ مُنْ فَعَامُ إِرَهِيمُ مَنَّ لَكُمْ مَكَانُ عَامِنَا لَّهُ وَمَن دَخَلَهُ مَكَانَ عَامِنَا لَّهُ وَمَن عَلَى النَّاسِ وَلِمَة عَلَى النَّاسِ حِجُّ الْبَيْتِ مَن المُسْتَطَاعَ إِلَيْهِ سَبِيلًا مَن كَفَرَ وَمَن كَفَر وَمَن كَفَرَ وَمَن كَفَرَ وَمَن كَفَرَ وَمَن كَفَرَ وَمَن كَفَر وَمَن كَفَرَ وَمَن كَفَرَ وَمَن كَفَرَ وَمَن كَفَرَ وَمَن كَفَر وَمِن كَفَرَ وَمَن كَفَرَ وَمِن كَفَرَ وَمِن الْمَعْلَمِينَ وَمِنْ كَفَرَ وَمِن كَافِيقَ وَمِن الْعَمَلُمِينَ وَمِن كَافِيقَ وَمِن كَافِيقٍ وَمِن كَافَع إِلَيْهِ وَمِن كَافِيقٍ وَمِن كَافَرَ وَمَن كَافَرَ وَمَن كَافَرَ وَمَن كَافَرَ وَمَن كَافَرَ وَمَن كَافَرَ وَمِن كَافَع إِلَيْهِ وَمِن كُون الْعَمَالَ مَن الْعَمَلُ مَن الْعَمَلُمُ وَالْعَالَ مَا الْعَالَ مِن الْعَمْ لَكُولُونَ وَمَنْ كُونُ وَمُ الْعَمْ لَكُولُونَ وَالْعَالَ مِن الْعَمْ لَكُولُ وَمَنْ كُونُ وَالْعَمْ لِلْمَالُولُونَ وَمَنْ كُونُ وَالْعَالُولُونَ وَمَنْ كُونُ وَالْعَالُمُ وَالْمَالُولُونَ وَمَالِمُ وَالْمَالُولُونَ وَمَا لَالْعَالُمُ وَالْمَالُولُونَ وَالْمَالُولُونَ وَمَا لَاعِمْ وَالْمُعْلِقُونَ وَالْمَالُولُونَ وَالْمَالُولُونَ وَالْمُعْلِقُونَ وَالْمَالُولُونَ وَالْمَالُولُونَ وَالْمُعِلِي الْمُعْلِقُونَ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعِلِي مُنْ الْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعِلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلُمُ وَالْمُعْلُمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلُمُ وَالْمُعْلُمُ وَالْمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلُمُ وَالْمُعْلُمُ وَالْمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمِنْ وَالْمُعْلِمُ وَالْمُعْلُولُونُ وَالْمُوالُمُ وَالْمُعْلِمُ وَالْمُعْلِمُ وَالْمُعْلِمُ

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3:98 Say: O People of the Scripture!
Why do you disbelieve
in the revealed signs of God,
while you yourselves know
that God is all-witnessing over what you do?

3:99 Moreover, say: O People of the Scripture!
Why do you bar from the 'straight' path of God those who believe, seeking to render it crooked, while you are 'charged to be' witnesses 'to its truth'?
Yet never is God at all heedless of what you do.

3.100 O you who believe!

Were you to obey the dictates

of a certain faction of those

who have been given the Scripture,
they would turn you back into disbelievers
after your having come to faith.

while it is to you yourselves
that the verses of God are being recited?
Moreover, His Messenger is among you!
So know well
that whoever holds fast to faith in God,
then it is he who is most surely guided
along a straight way of salvation.

3:102 O you who believe!

Be ever God-fearing, with a fear justly due Him.

And do not die, except while you are *muslims*,
in willing submission to God alone.

3:103 So hold fast to the rope of God—
all of you together! You shall not divide!
And remember with reverence
the grace of God upon you

اللهُ عُلْيَالُهُ لَا لَكِنْبِ اللهِ الْكِنْبِ اللهِ المِلْمُلِي المِلْمُلِي اللهِ اللهِ المِلْمُلِي ا لِمَ تَكُفُرُونَ بِعَايِئتِ ٱللَّهِ وَاللَّهُ شَهِيدُ عَلَىٰ مَا تَعْمَلُونَ (١١) قُلْ يَتَأَهْلُ ٱلْكِئْب لِمَ تَصُدُّونَ عَن سَكِيل اللَّهِ مَنْ ءَامَنَ تَنْغُو نَهَاعُوكًا وأَنتُمْ شُهِكَدَآءُ وَمَا اللَّهُ بِغَافِلِ عَمَّا تَعْمَلُونَ ( الله يَكَأَمُّهُا ٱلَّذِينَ عَامَنُو ٓ ا إِن تُطِيعُواْفَرِبِهَا مِّنَ ٱلَّذِينَ أُوتُوا ٱلْكِئْتَ يُردُّوكُم بَعْدَ إِيمَانِكُمْ كَفرينَ ( وَكَيْفَ تَكُفُرُونَ وَأَنتُمْ تُتَالَىٰ عَلَيْكُمْ إَايَتُ اللَّهِ وَفِيكُمْ رَسُولُهُۥ وَمَن يَعْنَصِم بِٱللَّهِ فَقَدْ هُدِي إِلَىٰ صِرَطِ مُسْنَقِيم أَتَّقُوا اللَّهَ حَقَّ تُقَالُهِ وَلَا تَمُونُنَّ إِلَّا وَأَنتُم مُسْلِمُونَ (١٠٣) وأغتَصِمُوا بحَبِّل ٱللَّهِ جَمِيعًا وَلَا تَفَ قُواً

وَأَذْكُرُوا نِعْمَتَ ٱللَّهِ عَلَيْكُمْ

when you were enemies and He bound your hearts together, so that you became—by His grace brothers to one another. For you were on the brink of a pit of Fire. And He rescued you from it. Thus does God make His revealed signs clear to you, so that you may be guided aright. 3:104 So let there be of you one 'united' community calling to all that is good and enjoining what is right and forbidding what is wrong. And it is these who are the truly successful. 3:105 Therefore, be not like those who became divided and disputed regarding the true religion even after the clear and miraculous proofs of God had come to them! Indeed, for these, there shall be a great torment awaiting 3:106 on a Day Hereafter when some faces shall be whitened with purity, and some faces blackened by sin. As for those whose faces shall be blackened, it will be said: Did you disbelieve after professing your faith? Then taste the everlasting torment

3:108 These are the revealed verses of God

Therein shall they abide forever.

in that before this Day you have disbelieved!

3:107 Yet as for those whose faces shall be whitened,

they shall be secure in the mercy of God.

الجيزة الآابعة ٤ إِذْ كُنتُمْ أَعَدَآءُ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصَّبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَىٰ شَفَاحُفْرَةِ مِّنَ ٱلنَّادِ فَأَنقَذَكُم مِّنْهَا كَذَالِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَائته عَ لَعَلَكُ مُعَدُونَ الله وَلَتَكُن مِنكُمُ أَمَّةً" يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْعَرُونِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَأُوْلَتِكَ هُمُ ٱلْمُقَلِحُونِ الله ولائكذا كَالَّذِينَ تَفَدَّقُوا وَأَخْتَلَفُواْ مِنُ بَعَدِ مَاجَآءَهُمُ ٱلْبَيْنَكُ وَأُوْلَئِكَ لَئُمْ عَذَابٌ عَظِيمٌ وتَسْمَدُ وَحُمِهُ فَأَمَّا ٱلَّذِينَ أَسُودَاتُ وَجُوهُهُمْ أَكَفَرَثُمُ بَعَدَ إِيمَنِكُمُ فَذُوقُهُ أَلْعَذَابَ بِمَاكُنتُمْ تَكَفَرُونَ وَأُمَّا ٱلَّذِينَ ٱبْتَضَّتْ وُحُوهُ هُمِّ فيهَا خَلادُونَ

that We recite to you, O Prophet, with the very essence of all truth. And never does God desire injustice for any being in all the worlds.

For to God alone belongs
all that is in the heavens
and all that is in the earth.
Indeed, to God alone
are all matters returned for just judgment.

You believers are the best Community ever brought forth for the good of humankind: You enjoin what is right.

And you forbid what is wrong.

And you believe in God.

Yet if only the People of the Scripture had believed!

It most surely would have been better for them. Among them, there are believers.

But most of them are ungodly.

3:111 So be comforted
that they shall not inflict harm upon you,
except a slight hurt.
And if they should fight you,
they shall ultimately turn away from you
in retreat.

Then they shall not be helped by God.

3:112 They shall be struck with humiliation wherever they are encountered—
except if they have a bond of covenant with God,
or a bond of peace and security with the people of the community.
For they have incurred great wrath from God.

٤ الجئزة الرّابعُ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ 📆 وَيلَّهِ مَا فِي ٱلسَّكَمَاوَتِ وَ مَا فِي ٱلْأَرْضُ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ الله كُنتُهُ خَيْرُ أُمَّةٍ أخرجت للنّاس تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أهل ألكتنب لَكَانَ خَيْرًا لَّهُمَّ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكُثُرُهُمُ ٱلْفَلْسِقُونَ لَن يَضُرُّوكُمْ إِلَّا أَذَكُ وَإِن يُقَايِبُ كُمُ نُوَلُّوكُمُ ٱلْأَدْبَارَ فيمَّ لَا يُنْصُرُ ونِ خُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَنْ مَا ثُقفُهُ أ إِلَّا بِحَبِّلِ مِّنَ ٱللَّهِ وَحَبِّلِ مِّنَ ٱلنَّاسِ

وَيَآءُو بِغَضَبِ مِّنَ ٱللَّهِ

الجُزَّةُ الرَّابِعُ

Moreover, they shall be struck with indigence. That is because, again and again, they have disbelieved in the revealed signs of God and killed His prophets without right. That is also because they have disobeyed God and persistently transgressed His covenant.

3:113 \*Yet know that not all of them are the same. For among the People of the Scripture, there is an upstanding community that recites the verses of God in the watches of the night.

And they bow their faces down to the ground in worship before Him alone.

They believe in God
and in the coming Judgment of the Last Day.
Moreover, they enjoin what is right
and forbid what is wrong.
And they hasten to exceed one another
in good works.
So these are among the righteous.

3:115 Thus whatever good they do, never shall they be denied its reward. For God is all-knowing of those who are God-fearing.

never shall their wealth, nor their children, avail them against God in anything at all.

These are the Companions of the Fire of Hell.

They shall abide therein forever.

3:117 The parable of what they spend charitably in the life of this world is like that of a wind in which there is a bitter cold that afflicts—and thus destroys—the tillage of a people who have wronged their own souls.

وَضُرِبَتْ عَلَيْهُمُ ٱلْمَسْكَنَةُ ذَالِكَ إِلَّهُمْ كَانُوا يَكُفُرُونَ بِعَايَنتِ ٱللَّهِ وَيَقْتُلُونَ ٱلأَنْبِيَآءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوا وَكَانُوا يَشْتَدُونَ

﴿ لَيْسُوا سَوَآءً مِنْ أَهْلِ الْكِتَبِ أُمَّةً قَانِهَةً يَتْلُونَ ءَايَتِ اللَّهِ ءَانَآءَ اليَّلِ وَهُمْ يَسْجُدُونَ \* دُوْمِنُونَ بَاللَّه

وَٱلْمَيْوُ مِرِ ٱلْآخِدِ
وَيَاْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهُوْنَ عَنِ ٱلْمُنكِرِ
وَيَسْوِعُونَ فِي ٱلْمُنكِرِ
وَيُسْوِعُونَ فِي ٱلْخَيْرَتِ
وَأُولَتَهِكَ مِنَ ٱلصَّلِاحِينَ
وَمُا يَقْعَكُواْ مِنْ خَيْرِ

وَٱللَّهُ عَلِيهُ أَ إِلَّمُتَّقِينَ إِنَّ ٱلَّذِينَ كَفَرُوا لَن تُغْنِى عَنْهُمْ أَمَوَلُهُمْ وَلَا ٱوْلَلَاُهُم مِّنَ ٱللَّوشَيْعَا وَأُوْلَكِيكَ أَصْحَلُ ٱلنَّارِ هُمْ فِهَا خَلِلُونَ هُمْ فِهَا خَلِلُونَ

مَثُلُ مَا يُنفِقُونَ فِي هَنذِهِ ٱلْحَيَوْةِ ٱلدُّنْيَا كَمَثَلِ ربيج فِهَاصِرُّ أَصَابَتْ حَرَّثَ قَوْمٍ ظَلَمُواْ أَنفُسَهُمْ فَأَهْلَكَ For God has not wronged them in punishing them.
But rather, it is their own souls they themselves have wronged with ungodliness.

Do not take anyone as a confidant, apart from those who believe in your own faith.

And beware!

Those who disbelieve will spare nothing to corrupt you.

They love that which overburdens you.

Already, bitter hatred has become apparent from their own mouths.

And what their hearts conceal is greater still.

We have, indeed, made clear to you the revealed signs, if you but use your reason to understand His admonitions.

3:119 Yet there you are! You love them.

But they do not love you.

Moreover, you believe in every revealed Book.

But as for them, when they meet you they say:

We believe.

But when they are alone, they bite their very fingertips out of rage because of you.

Say to them: Die in your rage! Indeed, God is all-knowing of all that is harbored within the breast of people.

3:120 If any good comes to you believers, it troubles them.

And if any evil afflicts you, they rejoice in it.

٤

الجُزْءُ الرَّابِعُ

وَمَاظَلَمَهُمُ ٱللَّهُ وَلَكِنَ أَنفُسَهُمْ يَظْلِمُونَ الله كَالمُنا الدِّينَ عَامَنُهُ أَ لَا تَنَّخِذُواْ بِطَانَةً مِّن دُونِكُمُ كَالْمُ تَكُمُّ خَمَالًا قَدِّينَّنَّا لَكُهُ ٱلْآيِكَتُ إِن كُنتُم تَعْقِلُونَ هَنَأَنتُم أُوْلاَهِ يُحِيُّونَهُمْ وَلَا يُحِيُّونَكُمْ وَتُوْمِنُونَ بِٱلْكِئْبِ كُلِّهِ. وَإِذَا لَقُوكُمْ قَالُواْ ءَامَنَّا وَ إِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمْ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ قُلِّ مُوتُوا بِغَيْظِكُمُ

And yet, if you but remain patient and God-fearing, their cunning will not harm you in anything at all.

Indeed,
God is all-encompassing of what they do.

3:121 Remember, O Muhammad,
when you went forth in the early morning
from your household
to settle the believers in positions
for fighting at the Battle of Uhud.
And God is all-hearing, all-knowing.

3:122 Then two groups among you were about to become fainthearted.

Yet God was the assuring Patron of them both.

So upon God alone, let the believers rely.

3:123 And truly God gave you victory at the Battle of Badr before this, though you were humble in number. Thus be ever God-fearing.

And be conscious of His help, so that you may give thanks to Him.

3:124 Behold, O Prophet! You said to the believers: Will it not suffice you that your Lord shall reinforce you with three thousand forces from the angels sent down to help you?

if you remain patient and God-fearing and the enemy forces come upon you suddenly, your Lord will reinforce you with five thousand forces from the angels of marked distinction.

الجُزُهُ الرَّائِعُ فَيُونَعُ الْخَيْرُانُ

وَإِن تَمْسِيرُواْ وَتَنَّقُواْ لَا يَفُرُّرُكُمْ كَيْدُهُمْ شَيْئًا إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مِحْيطً

الله وَ إِذْ غَدُوْتَ مِنْ أَهْلِكَ تُبَوِّئُ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَنْ أَهْلِكَ مَقَاعِدً لِلْقِتَالِ مَقَاعِدً لِلْقِتَالِ فَاللّهُ سَمِيعُ عَلِيمٌ

(۱) إذ همت طَّآبِفَتَانِ مِنكُمْ أَن تَفْشَلَاوَاللَّهُ وَلِيُّهُمَّا وَعَلَىٰ اللَّهِ فَلْمَتَوَكِّمُ أَلْمُؤْمِنُهُ نَ

الله وَلَقَدْ نَصَرَكُمُ الله وَلَقَدُ نَصَرَكُمُ الله يَسَالُهُ فَأَلَّقُوا الله يَسَالُمُ الله العَلَامُ وَنَ الله لَعَلَاكُمُ مَشَكُمُ وَنَ الله لَعَلَاكُمُ مَشَكُمُ وَنَ

آلَ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكُفِيكُمُّمْ أَن يُمِذَكُمُ رَبُّكُم بِثَلَنثَةِ ءَالَفِ مِثَلَنثَةِ ءَالَفِ

مِّنَ ٱلْمُلَتَهِكَةِ مُنزَلِينَ

بَلَنَّ إِن تَصْبِرُوا وَتَنَّقُواْ

وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا

يُمَّدِدُكُمْ رَبُّكُم

مِخْمُسَةِ ءَالَفِ

مِّنَ ٱلْمُلَتَهِكَةِ مُسَوِّمِينَ

الجنزء الرابغ

3:126 Nor does God occasion this promise of help as other than a glad tiding for you—and for your hearts to be calmed thereby. For victory comes only from God, the Overpowering One, the All-Wise.

3:127 God made the believers victorious at Badr, so that He might cut off a leading flank of those who disbelieve, or subdue them, so that they would turn back in utter failure.

O Prophet.

Rather, it is for Him alone to determine

whether to grant them repentance or to punish them.

For indeed, they are wrongdoers

For, indeed, they are wrongdoers, godless in heart.

3:129 For to God alone belongs
all that is in the heavens
and all that is in the earth.
He forgives whomever He so wills.
And He punishes whomever He so wills.
Yet God is all-forgiving, mercy-giving.

You shall not consume usury on anything lent, multiplying and compounding the return.

Rather, be ever God-fearing, so that you may be successful.

3:131 Therefore, fear the Fire of Hell, which has been prepared for the disbelievers.

3:132 Thus obey God and, 'Muhammad', the Messenger, so that you may be shown mercy.

3:133 \*And hasten to attain forgiveness from your Lord—

وَمَا جَعَلَهُ اللهُ وَمَا جَعَلَهُ اللهُ إِلَّا بُشْرَى لَكُمْ إِلَّا بُشْرَى لَكُمْ وَلِنظَمَ إِنَّا فَلُوبُكُم بِيَّةٍ وَكَالنَّصُرُ إِلَّا مِنْ عِندِ اللهِ وَمَا النَّصُرُ إِلَّا مِنْ عِندِ اللهِ اللهَ عَلَى فَلَا مِنْ عِندِ اللهِ اللهِ المُعَمِيدِ الْمُعَمِيدِ المُعْمَدِ اللهِ اللهِ اللهِ اللهِ اللهُ عَلَى فَلَى اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ الله

فَيَنَقَلِبُوا خَآبِيِينَ آلَّ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءُ اَوْيَتُوبَ عَلَيْهِمْ أَوْيُعَذِّبَهُمْ فَإِنَّهُمْ ظَلِمُونَ

وَلِلَّهِ مَا فِي السَّمَاوَتِ
وَمَا فِي الْأَرْضِ

يَغْفِرُ لِمَن يَشَاءُ
وَيُعُذِّبُ مَن يَشَاءُ
وَيُعُذِّبُ مَن يَشَاءُ

﴿ يَتَأَيُّهَا ٱلَّذِيكَ ءَامَنُواْ
لا تَأْكُلُواْ الرِّبَوَّاْ
أَضْعَمَفًا مُضَمَعَفَةً
وَاتَّقُواْ ٱللَّهَ لَعَلَّكُمْمُ تُفْلِحُونَ

ا وَاتَّقُوا النَّارَ الَّيَّةَ أَوَّا النَّارَ الَّيِّةَ أَيْهَ أَيْمَ الْكَيْفِرِينَ أَيْمَةً لِلْكَيْفِرِينَ

الله وَأَطِيعُوا الله وَالرَّسُولَ لَعَوَا الله وَالرَّسُولَ لَعَمُونَ الْعَلَّا الله وَالرَّسُولَ الْعَلَاثُ مُنْ وَخُمُونَ

﴿ وَسَادِعُوا إِلَىٰ
 مَغْفِرَةٍ مِن رَّبِّكِ

الجُزَّةُ الرَّابِعُ

and a Garden in Paradise, whose breadth is as the heavens and the earth, prepared only for the God-fearing:

3:134 The ones who spend in charity, in times of prosperity and adversity alike; and who suppress their rage, and who pardon people—for God loves those who excel in doing good.

who when they commit any act of obscenity, or wrong themselves with sin, they remember God, to whom they are accountable, and so seek forgiveness for their sins. For who is it that forgives sins but God? Nor do they persist in whatever wrong they have done when they know it is wrong.

is forgiveness from their Lord—
and Gardens beneath which rivers flow,
wherein they shall abide forever.
And how exceedingly commendable
is the reward of those
who ever do the will of God!

in the generations' before you, O humanity.
So journey in the earth,
and see how devastating was the end
of those who belied God!

of divine truth for all people.

Thus it is Heavenly guidance and an inspired admonition

في ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَ طَمِينَ ٱلْغَيْظُ وَٱلْعَافِينَ عَنِ ٱلنَّاسُّ وَاللَّهُ يُجِبُ الْمُحْسِنِيرِ بِ وَٱلَّذِكِ إِذَا فَعَـٰلُواْ فَيَحِشَةً أوظكموا أنفسهم ذَكُ وَا اللَّهُ وَمَن يَغْفُ ٱلذُّنَّهُ كَ وكمة يُصِرُّواْ عَلَىٰ مَا فَعَـُلُواْ وهُمْ مَعْلَمُهُ رَبِّ

وَيِغَمَّ أَجْرُ اَلْعَكِيلِينَ

قَدْخَلَتْ مِن قَبْلِكُمْ سُنَنُّ فَيَسِيرُوا فِي الْأَرْضِ

فَسِيرُوا فِي الْأَرْضِ

فَانظُرُوا كَيْفَكَانَ
عَيْمِهُ ٱلْمُكَذِّبِينَ

هَنذَابَيَانُّ لِلنَّاسِ وَهُدَى
 وَمَوْعِظَةٌ لِلْمُتَّقِينَ

for the God-fearing.

So do not grow feeble in spirit, O believers, nor grieve over losses.

For you shall be the uppermost, if, indeed, you are believers.

then know that similar injury
has certainly touched the people opposing you.
And such are the days of life.
By turns do We alternate them
among humankind,
that God may know those who believe,
and that He may take to Himself martyrs
from among you.
For God does not love
the wrongdoers who are godless in heart.

3:141 Moreover, in this way does God purge fault from the believers and obliterate the disbelievers.

or did you think that you would enter the Garden of Paradise while God has not yet 'made known who among you has 'faithfully' striven, nor 'made known those who are 'truly' patient?

3:143 And, indeed, you used to long for death in the cause of God, before actually confronting it in combat. So now you have truly seen it for yourselves and looked upon it.

So endure patiently.

3:144 And remember that Muhammad is not other than a Messenger of God. All the messengers before him have already passed on.
If he dies, or is killed in battle.

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الجُدُزَءُ الرَّابِعُ

وَلَا تَهِنُواْ وَلَا تَحْنَرُنُواْ
وَأَنتُمُ الْأَعْلَوْنَ
إِن كَشُتُم مُّ وَمِنِينَ
إِن يَمْسَسُمُ مُ قَرَّ ثُلِي الله الله المَّقَامَ مَسَّ الْفَوْمَ
قَدَرْحٌ مِشْ لُكُمْ
وَيَلْكَ الْأَيْلَامُ نُذَا وِلُها
بَيْنَ النّاسِ وَلِيعًلَمَ اللّهُ
الَّذِينَ النّاسِ وَلِيعًلَمَ اللّهُ
وَيَتَنْخِذَ مِنكُمْ شُهَدَاةً
وَاللّهُ لَا يُحِبُ الظّلِينِ
وَاللّهُ لَا يُحِبُ الظّلِينِ

الله وَلِيُمَحِّضَ اللهُ الَّذِينَ عَامَنُوا وَلِيمَحِّضَ اللهُ الَّذِينَ عَامَنُوا وَيَرْمَحُقَ الْكَلفرينَ

ويمنى المحسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَنهَ الْوَامِن كُمْ

وَيَعْلَمَ ٱلصَّدِهِ ِنَ

وَلَقَدُ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ

مِن قَبْلِ أَن تَلْقَوْهُ

فَقَدْ رَأَيْنُمُوهُ وَأَنتُمْ لَنظُرُونَ

will you then turn back on your heels after having faith?
Yet should any one so turn back on his heels, never would he harm God in anything.
And it is the thankful whom God shall reward.

Nor does any soul ever die,
except by the permission of God,
at the end of a predetermined term.
So whoever desires the reward of this world,
from this shall We give him.
And whoever desires
the reward of the Hereafter,
from this shall We give him.
And it is the thankful whom We shall reward
with great goodness.

3:146 And how many a prophet has there been, alongside of whom fought many godly followers!

Nor were they ever disheartened by what afflicted them in the path of God. Nor did they weaken.

Nor did they seek to surrender.

And God loves those who are patient.

3:147 Rather, their only utterance then was to say:
Our Lord! Forgive us our sins,
and our excesses in our affairs.
And set firm our feet.
And grant us victory
over the disbelieving people.

3:148 So God gave them the reward of this world and the most excellent reward of the Hereafter. For God loves those who excel in doing good.

3:149 O you who believe!

Were you to obey the dictates of

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الجُزَّةُ الرَّابِعُ

أنقَلَتُتُمْ عَلَىٰٓ أَعْقَابَكُمْ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ رِ نِي ثُرُدُ ثُوَابَ ٱلدُّنْيَا وَمَاضَعُفُواْهِ مَا ٱسْتَكَانُواْ وَٱللَّهُ يُحِبُّ ٱلصَّدِينَ وَمَاكَانَ قَدْ لَهُمْ الَّا أَن قَالُواْ رَبَّنَا أَغْفُ لَنَا ذُنُّونَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثُبِّتُ أَقَدا مَنا وَأَنصُمُ نَا عَلَى ٱلْقَوْمِ ٱلْكَيْفِرِينَ فَعَانَىٰهُمُ ٱللَّهُ ثُوابَ ٱلدُّنْيَا والله يحث المحسنة الله يَتَأَيُّهَا ٱلَّذِينِ وَاحْتُواْ اللَّهِ الْمُنْوَا

الجئزة الزابغ

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those who disbelieve, they would cause you to turn back on your heels after having faith. And thus you would turn back as losers of an everlasting Paradise.

3:150 Indeed, God alone is your patron.

And He is the very best of supporters.

of those who disbelieve for having associated gods with God, for which He has not sent down any authority. Moreover, their final abode shall be the Fire of Hell—and a most woeful dwelling it is for the wrongdoers who are godless in heart!

of victory at Uhud.

Behold! You were sweeping them away,

with His permission—
until, suddenly, you grew fainthearted.
And you quarreled about the Prophet's order
to hold your positions.

And you disobeyed it —

as soon as He had shown you what you love of spoils and worldly gain—among you being those who desire this world, and among you being those who desire the Hereafter.

Thereupon, He turned you away from routing them, that He might test you. But truly He has pardoned you.

For ever is God benevolent to the believers.

3:153 **%Behold!** 

You were scrambling up the hillsides, fleeing—and not looking back for anyone else!— while the Messenger was calling out to you,

إن تُطِيعُواُ الَّذِينَ كَفَرُواْ يَرُدُّوكُمْ عَلَىٰ أَعَقَدِكُمْ فَتَسْتَقَلِبُواْ خَسِرِينَ بَلِ اللَّهُ مُولَىٰ حُمَّمٌ

وَهُوَ خَيْرُ النَّنْصِرِينَ سَنُلَقِي فَلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُواْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ مُسُلْطَكَنَا وَمَأْوَنَهُمُ النَّارُ

وَيِئْسَ مَثُوى الظَّالِمِينَ وَلَقَادُ مِنْ الظَّالِمِينَ الْفَالِمِينَ الْفَالِمِينَ الْفَالِمِينَ

صكدَقَكُمُ اللهُ وَعَدَهُ، إِذْ تَحُسُونَهُم بِإِذَنِهِ، حَقَّ إِذَا فَشِلْتُمْ وَتَنَذَرْعَتُمْ فِي الْأَمْرِ وَعَصَكِيْتُم مِّنْ بَعْدِ مَا أَرْسَكُم مَّا تُحِبُّونَ مِنكُم مَّن يُرِيدُ اللَّذِيكِ وَمِنكُم مَّن يُرِيدُ الْآخِرةَ لِبَنْتَلِيكُمُّمْ وَلِمَنْ مُحَمَّمَ عَنْهُمُمْ وَلَقَدُ عَفَا عَنِكُمُ مَّ فَيْ اللَّهِ اللَّهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ ا

وَاللَّهُ ذُو فَضَّ لِعَلَى ٱلْمُؤْمِنِينَ إِذَ تُصَّعِدُونَ وَلَاتَكُورُنَ عَلَىٓ أَحَكِدِ وَالرَّسُولُ يَدْعُوكُمْ وَالرَّسُولُ يَدْعُوكُمْ

from behind you, to stand firm. And God sees all things. Thus He requited you, with anguish upon anguish, so that you might learn not to grieve for whatever gain has escaped you, nor for whatever loss has stricken you. And God is all-aware of all that you do. 3:154 Then He sent down upon you, after the anguish, a sense of security in the form of a sleepfulness that came upon a group of you. Yet a group of you kept worrying about themselves, having thoughts about God that are not true like the thoughts of the days of ignorance, saying: Did we have any choice at all in undertaking this affair? Say to them: Indeed, the whole of every affair belongs to God alone. They conceal in their souls what they do not disclose to you, O Prophet. They say to themselves: Had we anything at all to do with this affair, we would not have fought and our companions would not have been killed here in this place! Say to them: Even if you had been in your own homes at that time, still those for whom death by killing was prescribed would have issued forth to their death place. And it is such, so that God may test you

٢ الجُزَّهُ الرَّابِعُ فَأَثْبَكُمْ عَمَّا بِغَيِّ لِكَنْلًا تَحْذَنُوا عَلَىٰ مَا فَاتَكُمُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ الله أَمَّ أَنزَلَ عَلَيْكُم مِّنَ بَعَدِ ٱلْغَيِّرِ أَمَنَةُ نَعَاسًا يَغْشَىٰ طَآبِفَ أَمِنكُمُ وَطَاآبِفَةٌ قَدَ آهـمتهم أنفسهم يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَهِلِيَّةً يَقُولُونَ هَل لَّنا مِنَ ٱلْأَمْرِ مِن شَيْءٍ قُلُ إِنَّ ٱلْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهم مَّا لَا يُندُونَ لَكَ لَقُهُ أَدُنَ لَوْكَانَ لَنَامِنَ ٱلْأَمْرِ شَيْءً مَّا قُتلْنَا هَنفُنَّا قُل لَوْ كُننُمْ فِي بُيُوتِكُمْ لَبُرُزَ ٱلَّذِينَ كُتِبَ عَلَتِهِمُ ٱلْقَتُلُ إِلَىٰ مَضَاجِعِهِم وَلِيَتَكِلَ ٱللَّهُ

as to what conviction is in your breast; and also that God may purge whatever sin is in your hearts. For God is all-knowing of all that is 'harbored' within the breast of people.

3:155 As for those among you who turned away from their duty the day the two armies met at Uhud, it was Satan who caused them to slip into error by means of something sinful they themselves have earned. Yet truly God has pardoned them. Indeed, God is all-forgiving, most forbearing.

3:156 O you who believe! Do not be like those who disbelieve and who say of their brothers when they tread in the land or are on a campaign: Had they remained with us, they would not have died, and they would not have been killed. So does it appear, but only that God may make it a cause of regret in their hearts. For it is God alone who gives life and gives death. And God is all-seeing of all that you do.

3:157 Thus, if you are killed in the path of God or die in it, most surely forgiveness from God and His mercy are far better than all that they who remain alive shall amass in the life of this world.

3:158 Yet even if you should so die or be killed, still, you shall most surely

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الجُزُهُ الرَّامِعُ

مَا فِي صُدُورِكُمُ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمُّ بذَاتِ ٱلصُّدُور إِنَّ ٱلَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ ٱلْتَهَى ٱلْجَمْعَانِ إنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّبَطَكِ أ وَلَقَدَ عَفَا اللَّهُ عَنْهُمُّ انَّ ٱللَّهَ عَفْهُ رُحَلُّهُ ا يَتَأَمُّهُا ٱلَّذِينَ ءَامَنُوا اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ ا لَا تَكُونُوا كَأَلَّذِينَ كَفَرُوا وَقَالُواْ لِإِخْوَانِهِمْ إذَا ضَهَ لَوا فِي ٱلْأَرْضِ أَوْ كَانُواْ غُنَّاي

لَّهُ كَانُهُ أَعِندُنَا مَا مَادُّا وَمَاقُتِلُواْ لِيَجْعَلَ ٱللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمَّ وَأُلَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

فِي سَكِيلِ ٱللَّهِ أَوْ مُتُّمَّ لَمَغُفَوَةً مِنَ ٱللَّهِ وَرَحْمَةً خَارُ مُمَّا تَحْمَعُونَ

الله وكن مُتُّم أَوْقُتِلْتُمْ وَاللَّهِ اللَّهُ اللّلْمُ اللَّهُ اللَّلَّا اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ

be assembled before God in the Hereafter. 3:159 And so, O Muhammad. it was by the sheer mercy of God that you were lenient with them after their disobedience at Uhud. For had you been harsh and hard-hearted, then they would have disbanded from around you. So pardon them. And seek forgiveness for them. And take counsel with them concerning the community's affairs. Thereafter, if you become resolved on a matter, O Muhammad, then rely upon God alone. Indeed, God loves those who rely only on Him. 3:160 If God helps you, then none shall defeat you. But if ever He forsakes you, then who is it that can help you besides Him? So upon God alone let the believers rely. 3:161 It is not conceivable that a prophet would defraud. For whoever defrauds shall come on the Day of Resurrection with whatever he has defrauded. Then each soul shall be rendered in full what it has earnedand never shall they be wronged in the least. 3:162 Is one who follows the good pleasure of God like one who brings upon himself the wrath of God. and whose final abode shall be Hell? And a most woeful destination it is!

3:163 They shall be 'arrayed' before God in ranks of ascending grace

٩ الجُزّةُ الرَّابِعُ لَإِلَى ٱللَّهِ تُحْشَرُونَ الله فَهِمَا رَحْمَةٍ مِنَ اللهِ لِنتَ لَهُمَّ وَلَةَ كُنتَ فَظًّا غَلِيظً ٱلْقَلِّب فأغف عَنْهُمْ وَأَسْتَغْفِرْ لَمُمْ وَشَاوِرُهُمْ فِي ٱلْأُمْرُ فَإِذَا عَزُمْتَ فَتُوكُّلُ عَلَى ٱللَّهُ \* إِنَّ ٱللَّهَ يُحِثُ ٱلْمُتَوَكِّلِينَ ان يَنصُرُكُمُ ٱللهُ فَلاَ غَالِبَ لَكُمُ وَإِن يَخَذُلُكُمُ فَمَن ذَا ٱلَّذِي يَنْصُرُكُم مِنْ بَعْدِهِ وَعَلَى ٱللَّهِ فَلْيَتَوَكُّلُ ٱلْمُؤْمِنُونَ الله وَمَاكَانَ لِنَهِيّ أَن يَعُلُّ يَأْتِ بِمَا غَلَّ بَوْمَ ٱلْقِيَامَةِ مُ مَ أُوفَقَ كُلُنَفَسِ مَّا كُسَبَتْ وَهُمَّ لَا يُظْلَمُونَ الله أَفَمَنِ ٱتَّبَعَ رِضُوَنَ ٱللَّهِ كَمَنُ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ

الجُنزَءُ الرَّابِعُ

and descending damnation.

For God is all-seeing of all that they do.

3:164 Truly, God has conferred favor upon the believers in sending forth to them a messenger from among themselves, one who recites to them His verses revealed in the Quran, and who purifies them, and teaches them the Heavenly Book and the wisdom of prophethood. Indeed, before this they were utterly lost in clear misguidance.

3:165 O believers!

Is it that when an affliction strikes you—

Is it that when an affliction strikes you—while you have already afflicted your opponents with one twice as great!—that you say:
How could this be?
Rather, say to them, O Prophet:
It is from the doings of your own souls.
Indeed, God is powerful over all things.

the day the two armies met at Uhud was by the permission of God, so that God might make known the true believers;

and that He might make known those who are hypocrites.

For when it was said to them: Come! Fight in the path of God, or defend us against our foes!

They said:

If we knew with certainty

وَاللَّهُ بَصِيرُ بِمَا يَعْمَلُونَ اللهُ عَلَى ٱلْمُعْ مِنْ اللَّهُ عَلَى ٱلْمُعْ مِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنَ أَنفُسِهُمُ يَتْلُواْ عَلَيْهِمْ ءَايَكِتِهِ، وَيُزَكِيمُ وَيُعَلِّمُهُمُ ألكنك والحكمة وَ إِن كَانُواْ مِن قَبْلُ لَفِي ضَلَال مُبينِ الله أَوَلَمَّا أَصَابَنَكُم مُصِيبَةً قَدُ أَصَبْتُمُ مِثْلَيْهَا قُلْئُمَ أَنَّى هَلَأَا قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٦) وَمَا أَصَابَكُمْ

فَيِإِذِنِ اللّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ وَلِيَعْلَمَ الْمُؤْمِنِينَ وَلِيَعْلَمَ الْمُؤْمِنِينَ وَلِيَعْلَمُ الْمُؤْمِنِينَ وَلِيعَلَمُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ

نَوْمَ ٱلْتَقَى ٱلْجِمْعَانِ

that there will be fighting, we certainly would follow you to the battlefield. On that day, they were closer to unbelief than to belief. They say with their mouths what is not in their hearts. And God knows best what they suppress.

3:168 They are the ones who said of their brothers, while they themselves stayed behind: Had they obeyed us, they would not have been killed! Say to them: Then thrust death away from yourselves, if you are truthful.

3:169 And do not think those killed in the path of God are dead. Rather, they are alive, with their Lord, being provided for,

3:170 rejoicing in what God has given them from His bounty. Moreover, they are gladdened by the prospects of those believers who have not yet joined them, who remain behind in the world. For they know that there shall be no fear upon them when they assemble for Judgment. Nor shall they ever grieve over the life of the world

3:171 \*They are gladdened by the grace and great favor of God, and that God, indeed, does not neglect the reward of the believers:

3:172 The ones who have answered the summons

٢

الجثرة الآايع

يَقُولُونَ بِأَفَوَاهِهِم مَّا لَيْسَ فِي قُلُوبِهِمُّ وَٱللَّهُ أَعْلَمُ مِمَا يَكْتُمُونَ ٱلَّذِينَ قَالُواْ لِإِخْوَانِهِمْ وَقَعَدُواْ لَةِ أَطَاعُونَا مَا قُتَلُواْ قُلِّ فَأَدِّرَءُوا عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمُ صَيْدِقِينَ وَلَا تَحْسَانَ ٱلَّذِينَ قُتِلُوا في سَبِيل ٱللَّهِ أَمُّوَاتًا عِندَ رَبِّهِمْ بُرِّزَقُونَ

(١٧) فرحين بمآ ءَاتَهُمُ ٱللَّهُ مِن فَضِّلِهِ، وَكَسَّتَبَّشِّرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ ألَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

بنِعْمَةِ مِّنَ ٱللَّهِ وَفَصْل

لَا يُضِيعُ أَجَّ ٱلْمُؤْمِنِينَ

of God and the Messenger
to press on in pursuit of the aggressors—
even after they themselves
had been stricken with wounds.
For such of them as have excelled
in doing good and have been God-fearing,
there is a magnificent reward awaiting;

Indeed, the people have amassed against you.
So be fearful of them!
This, then, only increased them in faith.
Thus they said to them:
God is sufficient for us.

And He is the most excellent Guardian!
3:174 So they returned from pursuing the aggressors

with the grace of God and His great favor, untouched by any evil.

For they had followed the good pleasure of God.

And God alone is the Possessor of Magnificent Bounty.

3:175 Indeed, that voice of despair is only from Satan, prompting your hearts with fear of his patrons. So do not fear them.

But fear Me, if, indeed, you are believers! O Messenger!

Do not let those factions bent on racing one another into unbelief grieve you:

Never shall they harm God in anything at all. God intends not to assign to them any good portion in the Hereafter.

And for them,

there is a great torment awaiting.

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الجُزْءُ الرَّابِعُ

الَّذِينَ اَسْتَجَابُواْ لِلَّهِ وَالرَّسُولِ
مِنْ بَعْدِ
مَا أَصَابَهُمُ الْقَرْخُ
لِلَّذِينَ أَحْسَنُواْ مِنْهُمْ وَاتَّقَوْا
لَدُي عَظِمُ

آلِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمُّمَ فَاخْشُوهُمْ فَزَادَهُمْ إِيمَننَا وَقَالُواْ حَسْبُنَا اللَّهُ وَيْغُمُ الْوَكِيلُ

(٣) فَأَنقَلَهُ أَينِعُمَةٍ مِنَ اللهِ وَفَضْلٍ لَمْ يَمْسَمْهُمْ سُوَءً وَأَتَّبَعُوا رِضْوَنَ اللهِ وَاللهُ دُو فَضْل عَظِيمِ

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ
يُعْوِّفُ أَوْلِيكَآءَ هُ.
فَلَا تَخَافُوهُمْ وَخَافُونِ
فِلَا تَخَافُوهُمْ مُؤْمِنِينَ

الَّذِينَ يُسَدِّرِعُونَ فِ الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللهَ شَيْئاً يُرِيدُ اللهُ أَلَّا يَجْعَلَ لَهُمْ حَظًا فِ ٱلْآخِرَةً at the cost of belief
shall never harm God in anything.
For them, moreover,
there is a most painful torment awaiting.

3:178 Then let not those who disbelieve think that the respite We now grant them is good for their souls.

Indeed, We grant them respite only that they may increase in sin.

For them, moreover, there is a disgracing torment awaiting.

3:179 Never will God leave vou believers in the state of vulnerability you are in, with hypocrites in your midst, but only until He sets apart through trial those who are corrupt in faith from those who are good. Nor will God let you believers look into the realms of the unseen to know who is faithful and who is not. But rather, God chooses from His messengers whomever He so wills for this end. So believe in God and His messengers, unfailingly. And if you so believe and are God-fearing, then for you there is a magnificent reward awaiting.

3:180 Nor let those who are miserly with what God has given them of His bounty think that it is good for them.

Rather, it is evil for them.

What they stingily withhold shall be hung about their necks on the Day of Resurrection.

الجُزُهُ الرَّاجِعُ لَيْنَا الْمُتَمِّلُونَا لِيَعْمَلُونَا لَيْنَا الْمُتَمِّلُونَا لَيْنَا الْمُتَمَالِنَا لَ

وَلَمْمُ عَذَابُ عَظِيمُ إِنَّ الَّذِينَ اَشْتَرُواْ الْكُفْرَ وَالْإِيمَنِ لَن يَضُسرُّواْ اللهَ شَيْئًا وَلَهُمْ عَذَابُ أَلِيمً

وَلا يَحْسَبَنَ الَّذِينَ كَفَرُوٓا الْمَا يُسَابَقُ الَّذِينَ كَفَرُوٓا الْمَا يُمْلِى لَهُمُّ خَيَّرٌ لِإَنْفُسِمِمٌ الْمَالَ الْمُمْلِ لَهُمُّ لِللّهُمُّ لِللّهُمُّ لِللّهُمُّ لِللّهُمُّ لِللّهُمُّ لِللّهُمُّ لَا يُرْدَادُوٓا إِنْسَمَا اللّهُ مُهانً وَكُمْ عَذَابٌ مُهانً اللّهُ مُهانً اللّهُ مُهانً اللّهُ مُهانً اللّهُ مُهانً اللّهُ مُهانًا اللّهُ مُهانَا اللّهُ مُنْ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ

وهُمْ عَذَابٌ مَهِينَ مَاكَانَ اللَّهُ لِيَذَرَا لَمُوْمِنِينَ عَلَىٰ مَا آانتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخِينَ مِنَ الطَّيِبِ وَمَاكَانَ اللَّهُ وَلَكِنَ اللَّهَ يَجْتَبِي وَلَكِنَ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ، مَن يَشَأَهُ فَنَا مِنُوا بِاللَّهِ وَرُسُلِهِ، وَإِن تُوْمِنُوا وَتَسَلَّهُ وَإِن تُوْمِنُوا وَتَسَلَّهُ

سه المستر سيسيد ولا يحسّبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا مَاتَنَهُمُ اللَّهُ مِن فَضَالِمِ هُوخَيْلُ لَمُّمُّ بَلَ هُوَ شَرُّ لَهُمَّ سيكطوقُونَ مَا بَخِلُوا بِدِ، تَوْمَ الْقَدَىمَةُ For to God alone belongs the inevitable heritage of the heavens and the earth.

For God is all-aware of all that you do.

Truly God has heard the statement of those who 'mockingly' said:

Most surely God is poor, and we are rich!

We shall inscribe what they have said—
along with their condoning of the killing of the prophets without any right!

Then We shall say to them in the Hereafter:

Taste the everlasting torment of burning!

That is the recompense for all the evil that your own hands have advanced in the world—and never does God wrong His servants in the least.

3:183 There are others, as well, who have said:
Indeed, God has made a covenant with us
that we shall not believe
in any messenger until he brings us an offering
that shall be consumed by fire.
Say to them:

Truly, messengers have come to you before me from God— with clear and miraculous proofs— and with the fulfillment of what you have now said. Why, then, did you kill them, if you are truthful?

3:184 So if they have belied you, O Muhammad, then do not grieve.

For messengers before you have been belied by them.

They came to them

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الجُزْءُ الزَّابِعُ

وَأُللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ القَدْسَمِعُاللَّهُ اللهُ الله قَوْلَ ٱلدُّرِبِ قَالَوْ أَ إِنَّ ٱللَّهَ فَقِيرٌ وَنَعَيْنَ أَغْنِيآهُ سَنَكُتُ مَا قَالُهُ ا وَقَتْلَهُمُ ٱلْأَنْبِيكَآءَ بِغَيْرِ حَقِّ وَنَقُولُ ذُوقُوا عَذَابُ ٱلْحَرِيق الله يما قَدَّمَتُ أَيْدِيكُمُ وَأَنَّ لَيَّةً لَيْسَ بِظُلَامِ لِلْعَبِيدِ إِنَّ ٱللَّهَ عَهِ دَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولِ حَقَّ يَأْتِينَا بِقُرْبَانِ تَأْكُلُهُ ٱلنَّادُّ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِن قَبِلِي بٱلْبَيَنَاتِ وَبِٱلَّذِي قُلْتُمْ فَإِمْ قَتَلُتُمُوهُمْ إِن كُنتُمْ صَلاِقِينَ المال فَإِن كَذَّنُوكَ

فَقَدْ كُذِّبَ رُسُلٌ مِن قَبَاكَ

with clear and miraculous proofs from God—along with revealed Writs, and the Illuminating Scripture.

3:185 Every single soul shall taste death.

And you shall all be rendered in full
your rewards on the Day of Resurrection.
So whoever is removed
far from the Fire of Hell and is admitted
to the Garden of Paradise,
truly he has triumphed.
For the life of this world is nothing
but the mere enjoyment of a delusion.
3:186 \*You shall most surely be tested

in your wealth and in your persons.

And you shall most surely hear many hurtful things from those who have been given the Scripture before you and from those who have associated gods with God.

But if you remain patient and be God-fearing, great shall be your reward.

For, indeed, these are among the foremost commandments of God that must be kept with diligent resolve.

# God took the covenant of those who were given the Scripture, saying: You shall make its message clear to the people. And you shall not suppress it. But they cast it behind their backs. And sold it for a small price. How woeful is what they have purchased with it!

٢ الجيزة الآايغ جَآءُو بِٱلْبَيِّنَاتِ وَٱلزُّيْرِ والككتك المند الله كُلُّ نَفْسِ ذَا يِقَةُ ٱلمَوْتِ وَ إِنَّمَا تُوكُونُكُ أُجُورَكُمْ يَوْمَ ٱلْقِيكَمَةُ فَكُن ذُحْزَعَ عَن ٱلنَّكَارِ وَأُدْخِلَ ٱلْحَثَكَةَ فَقَدْ فَانَّ وَمَا ٱلْحَدَةُ ٱلدُّنَّا إِلَّا مَتَنعُ ٱلْفُرُودِ أمَّوَالِكُمِّ وَأَنفُسِكُمْ وَلَتَسْمَعُكَ مِنَ ٱلَّذِينَ أودُا ٱلكتك مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينِ أَشْرَكُواْ أذنح كثرأ وَإِن تَصَبِّرُواْ وَتَدَيَّقُواْ فَإِنَّ ذَالِكَ مِنْ عَـُزْمِراً لِأُمُور الله وَإِذْ أَخَذَ اللَّهُ مِيثَنِقَ ٱلَّذِينَ أُوثُواْ ٱلْكِتَابَ لَتُبِيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرُواْ بِهِ، ثَمَنُاقَلِيلًا فَيْثُمَّى مَا مَشْتُرُورِي

الجُرْءُ الرَّابِعُ

in abominable acts that they have done, and who love to be praised for what they have not done—do not think that they shall ever be safe from torment in this life.

And for them in the Hereafter, there shall be a most painful torment.

3:189 For to God alone belongs all dominion over the heavens and the earth.

And God is powerful over all things.

of the heavens and the earth and in the alternation of the night and the daylight are signs of God's creative power for those who are endowed with discretion and understanding and so heed admonition:

The ones who remember God with reverence while standing and while sitting and while lying on their sides; and who reflect on the creation of the heavens and the earth, saying: Our Lord!

You have not created all this in vain.

Highly exalted are You far above all!

So save us from the torment of the Fire of Hell.

3:192 Our Lord!

Indeed, whoever You commit to the Fire of Hell, truly You have disgraced him.

And for the wrongdoers who are godless in heart, there shall not be any helpers

الانحسان الأنحسان النين يَفْرَحُونَ بِمَا أَتُواْ وَيَجِبُونَ أَن يُحْمَدُواْ عَلَى اللهُ يَقْعَلُواْ فَلا تَحْسَبَنَهُم عِمَا لَمْ يَفْعَلُواْ فَلا تَحْسَبَنَهُم بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابُ أَلِيدُ

(الله مُلكُ السَّمَاوَتِ وَالْأَرْضِ السَّمَاوَتِ وَالْأَرْضِ السَّمَاوَتِ وَالْأَرْضِ السَّمَاءِ وَلَا لَأَرْضِ السَّمَاءِ وَلَا لَكُلِّ شَيْءٍ وَلَا لِمُرَّ السَّمَاءِ وَلَا لِمُرَّ السَّمَاءِ وَلَا لِمُرَّا السَّمَاءِ وَلَا لِمُرَّا السَّمَاءِ وَلَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَلَا لِمُرْ

آ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَادِ لَاَيْنَتِ لِأُولِي الْأَلْبَيْدِ اللَّهُ الَّذِينَ مَذْكُرُونَ اللَّهَ اللَّذِينَ مَذْكُرُونَ اللَّهَ

قِينَمًا وَقُعُودُا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَلَا ابْطِللاً سُبْحَنَكَ فَقِنَا عَذَا بَالنَّادِ

(٣٥ رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ ٱخْزَيْتَهُۥ to deliver them from it.

3:193 Our Lord!

We have heard a caller calling to faith, saving: Believe in your Lord! So we have believed. Our Lord! Forgive us our sins. And absolve us of our misdeeds. And take our souls while we are among the virtuous.

3:194 Our Lord!

And give us what You have promised us through Your messengers. And do not disgrace us on the Day of Resurrection. Indeed, You do not fail to fulfill the promise You make.

3:195 Thus their Lord has answered them: I do not neglect the deeds of anyone of you who works, whether male or female. You are of one another. So those who have emigrated for the sake of God and who have been expelled from their homes and who have suffered harm in My path and who fought against persecution and were killed-I shall absolve them all of their misdeeds. Moreover, I shall admit them into Gardens beneath which rivers flowa reward from God.

3:196 Do not let the unrestrained mobility of the disbelievers in the land delude you.

And with God is the most excellent reward.

3:197 It is small enjoyment! Thereafter, their abode shall be Hell—

الجيزُءُ الرَّايعُ ٢ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارِ (١١١) رَبُّنَا إِنَّنَا سَمِعْنَا رَبَّنَا فَأَغْفُ لَنَا ذُنُّو بَنَا وَكَفِّرْ عَنَّاسَيِّعَاتِنَا وَتُوفَّنَا مَعَ ٱلْأَثْرَار (الله رَبُّنَا وَءَانِنَا مَا وَعَد تَّنَاعَلِ رُسُلِكَ وَلَا يُخَذِّنَا يَوْمَ ٱلْقَائِمَةُ انَّكَ لَا يُخْلِفُ ٱلْمُعَادَ وأُخْرِجُواْمِن دِيكرهِمْ وَأُوذُواْ فِي سَكِيبِلِي وَ مَنْ مُنَالًا وَ فُتِدًا

ٱلَّذِينَ كَفَرُواْ فِي ٱلْمِلَادِ

الجيزة الرابغ

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and a most woeful cradle it is?

3:198 But as to those who fear their Lord,
for them there are Gardens
beneath which rivers flow
wherein they shall abide forever—
an everlasting hospitality extended from God.
And all that is with God
is most surely far better for the virtuous.

there are among the People of the Scripture those who believe in God and in what has been sent down to you and in what has been sent down to them, humbling themselves before God.

They do not sell the revealed signs of God for a small price.

For these, their reward is with their Lord in full.

3:200 O you who believe! Be patient.
And have outlasting patience.
And be ever at the ready.
And be ever God-fearing,
so that you may be successful.

Indeed, God is swift in reckoning.

وَمِثْسَ ٱلْمَادُ لَكُن ٱلَّذِينَ ٱتَّـعَوْا رَبِّهُمْ لَمُمّ جَنَّكُ تَجْرِي مِن تَعْتِهَا ٱلْأَنْهَارُ خَالِدِينَ فِيهَا نُ كُلَّ مِّنْ عند اللَّهُ وَمَاعِندَ أَلَّهِ خَيْرٌ لَّلاَّ تَرَاد (m) وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰكِ لَمِنَ تُؤْمِنُ مَاللَّهِ وَمَآ أُنزِلَ إِلَيْكُمُ وَمَآ أُنزِلَ إِلَيْهِمّ خَلْشعِينَ لِلَّهِ لَا دَشْتَرُونَ بِكَايِئِتِ ٱللَّهِ ثَمَنَاقَلِيلاً أُولَتِك عِندَ رَبِّهِمُّ إِنَّ ٱللَّهَ سريع ألحساب يَتَأْتُهَا ٱلَّذِينَ ءَامَنُهُا أصبركأوصابروا وكايطوا وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُورِي



The surah that enshrines the spiritual-, property-, lineage-, and marriage-rights and obligations of WOMEN.

# Surah 4 / 176 verses / Revealed at Madinah

# Al-Nisâ'

IN THE NAME OF GOD. THE ALL-MER CIFUL, THE MER CY-GIVING

## 4:1 O humankind!

Be ever God-fearing, conscious of your Lord who created all of you from a single soul—and from it created its mate, and from them both spread abroad many men and women.

So fear God, in whose name you ask consideration of one another.

And, therefore, be dutiful to kindred.

For, indeed, ever is God vigilant over all of you.

- Moreover, restore to orphans their wealth when they attain maturity.

  Nor shall you substitute your tainted wealth for their wholesome wealth.

  Nor shall you consume their wealth with your own wealth, for it is, indeed, a great offense.
- that in marrying orphaned females you may not act with justice, then marry other women



that seem good to you up to two, or three, or four.

Yet if you fear that you will not be equitable between them, then marry only one.

Or consider those

whom your hands may rightfully attain to.

This is most befitting

to ensure that you will not be unfair.

- 4:4 Moreover, give the women whom you marry their rightful marriage present, unconditionally. Yet if they are pleased to give something of it to you, then enjoy it salubriously, pleasantly.
- But do not give those who are mentally incompetent your wealth, for God has assigned you to maintain this yourselves.
  Rather, provide for them from it.
  And clothe them.
  And say to them
  a gracious and comforting word.
- Therefore, test the 'judgment of the' orphans in your care', until they reach the age of marriage.

  And when you recognize mature judgment in them, then hand over their wealth to them.

  Nor shall you consume it in wasteful spending, or in haste, for fear they will grow up 'and claim it'.

  Moreover, if the one who is the orphan's guardian is rich, then let him abstain from it entirely'.

But if one is poor, then let him consume of it

only in accordance with what is right.

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الجُزَّءُ الرَّابِعُ

قَانكِحُواْمَاطَابَ لَكُمُ مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَاثَ وَرُيْعَ فَإِنْ خِفْتُمُ أَلَّا نَقْدِلُواْ فَوَحِدَةً أَوْمَا مَلَكَتْ أَيَّا نَقْدِلُواْ ذَلِكَ أَدْنَى أَلَّا نَعُولُواْ

وَ اَثُواْ النِسَاءَ صَدُقَتِهِ نَ غُلَةً فَإِن طِلْبَ لَكُمْ فَإِن طِلْبَ لَكُمْ عَن شَيْءٍ مِنْهُ نَفْسًا فَكُمُّهُ هُ هَنتَا مَرْبَيْنَا فَكُمُوهُ هَنتَا مَرْبَيْنَا فَكُمُوهُ هَنتَا مَرْبَيْنَا

وَلَاتُؤَتُّوا ٱلسَّفَهَآءَ أَمُولَكُمُّ الَّتِي جَعَلَاللَّهُ لَكُرُّ قِينَمَا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُواْ لَهُمْ قَوْلًا مَعْهُوفاً

وَابْنَلُواْ الْيَنَكَى حَقَّ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ ءَانَسْتُم مِنْهُم رُشْدًا فَادَفَعُواْ إِلَيْهِمْ أَمْوَهُمُّ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكُبُرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفٌ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفٌ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفٌ فَلْيَا كُلُّ لِهَا لَمَعُهُوفٍ And when you hand over their wealth to them, then bring witnesses before them to attest to it. Yet sufficient is God as a just reckoner.

- For men, there shall be a portion of what parents and nearest relatives leave behind in death.
  And for women, there shall be a portion of what parents and nearest relatives leave behind.
  Whatever there is of it, be it little or much, there shall be an obligatory apportionment made.
- Moreover, when close relatives, or orphans, or the indigent attend the division of inheritance, provide for them out of it.

  Moreover, say to them a gracious and comforting word.
- And let those, who were they themselves to leave behind them helpless children—for whom they would be fearful—beware of God!

  Thus let them fear God and say a forthright word to uphold the inheritance rights of orphans and others.
- 4:10 Indeed, those who consume the wealth of the orphan unjustly are only consuming fire into their bellies. For they shall roast in a flaming fire in Hell.
- God hereby enjoins you concerning your children's inheritance:

  To the male heir

الجُزَّةُ الرَّابِعُ لِيُعْوَلُولُلِمِيَّا الْمُتَالِقُةُ الْمِيَّةُ الْمُتَالِقُةُ الْمُتَالِقُةُ ا

فَإِذَادَ فَعَتْمُ إِلَيْهِمْ أَمُوالْكُمْ فَأَشْهِدُواْ عَلَيْهِمْ وَكَفَنَ بِأَللَّهِ حَسِيمًا (٧) لِلرِّجَالِ نَصِيبُ مِّمَّا تَرَكَ ٱلْوَالِدَانِ وَٱلْأَقْ يُونَ وَلِلنِّسَآءِ نَصِيبُ مِّمَّا تَرَكَ ٱلْوَالِدَانِ وَٱلْأَقْرِبُونِ مِمَّا قَلَّ مِنْهُ أَوْ كُثُرُ نَصِيبًامُّهُ وضًا ( ) وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُوْلُوا ٱلْقُرْنَ وَٱلْمِنْكُونُ وَٱلْمُسَاكِينُ مردير فارزفوهم مِنْهُ وَقُولُوا لَكُمْ قَدْ لَا مَّعْدُوفًا (١) وَلْمُخْشَ الَّذِيرِ كَا وَتُكُا مِنْ خَلِفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُواْ عَلَيْهِمْ فَلْيَتَّقُواْ ٱللَّهَ وَلْيَقُولُواْ قَوْلًا سَدِيدًا (أ) أِنَّ ٱلَّذِينَ يَأْكُلُونَ أمَّهُ لَ ٱلْسَتَهُمُ كُلُلُمًا إنَّمَا مَأْكُلُونَ في بُطُونهم نَارًا وسَمَصْلَةُ دِسَ سَعِيرًا الله كوسكوالله فِي أَوْلَكِ كُمْ

الجزء الآايع

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goes a portion like that of two females. But if there are only females—two or morethen to them go two-thirds of what he who is deceased leaves behind. But if there is only one daughter, then to her goes one-half. And as to his parents, to each one of them, goes one-sixth of what he leaves behind, if he has children. But if he does not have children, and his only heirs are his parents, then to his mother goes one-third. Yet if he has brothers or sisters. then to his mother goes one-sixth, after any testament he bequeaths is apportioned or any debt is paid.

### Behold!

They are your parents and your children. Yet you do not know which one of them is rightfully closer as a benefactor to you. This injunction of inheritance is an obligation from God. Indeed, ever is God all-knowing, all-wise.

\*And as to you men, there goes one-half of what your wives leave behind, if they do not have children.

But if they have children, then to you goes one-fourth of what they leave behind, after any testament they bequeath is apportioned or any debt is paid.

لِلذَّكِرِ مِثْلُ حَظِّ ٱلْأُنشَيَيْنُ فَإِن كُنَّ نِسَاءً فَوْقَ ٱثَّنْتَان فَكُفَّ : ثُلُثًا مَا ذَكُّ وَإِن كَانَتُ وَرِحِــ دَةً فَلَهَا ٱلنِّصْفُ وَلاَّ بَوَيْهِ لِكُلِّ وَحِدِ مِنْهُمَا ٱلسُّدُسُ مِمَّا تَرُكَ إِن كَانَ لَهُ وَلَدُّ فَإِن لَّمْ مَكُون لَّدُولَكُ اللهُ وَلَكُ اللهُ وَوَرِثُهُ وَأَنَّوَاهُ فَلَأُمِّهِ ٱلثُّلُثُ فَإِن كَانَ لَهُ وَ إِخْوَةً فَلاَمتِهِ ٱلسُّدُسُ مِنْ بَعَدِ وَصِسَيَّةِ يُوصِي بِهَا أَوَّ دَيْنٌ ءَابَآ وُكُمْ وَأَيْنَآ وُكُمْ لانتذون أَيُّهُمْ أَفْرُبُ لَكُمْ نَفْعًا فَريضَكَةً مِّنَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا الله ﴿ وَلَكُمْ نِصْفُ مَا تَــُوكَ أَذُوكَجُكُمْ إِن لَةٍ يَكُنُ لَهُرِسٍ وَلَدُّ فَإِن كَانَ لَهُنَّ وَلَدٌّ

الجثزءُالزَّابِعُ

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And to them goes one-fourth of what you husbands leave behind, if you do not have children. But if you have children, then to them goes one-eighth of what you leave behind, after any testament you bequeath is apportioned or any debt is paid.

And if a man or a woman is to be inherited by a non-lineal heir while having a uterine brother or sister, then to each one of them goes one-sixth. But if they number more than two, then they all share equally in one-third, after any testament one bequeaths is apportioned or any debt is paid—without causing anyone harm. This is an enjoinment from God. And God is all-knowing, most forbearing.

These are the ordained limits of God.
And whoever obeys God and His Messenger,
He shall admit him
into Gardens beneath which rivers flow
to abide therein forever.
And that is the magnificent triumph!

But whoever disobeys God and His Messenger,
and transgresses His ordained limits,
He will commit him to a blazing Fire in Hell,
wherein he shall abide forever.
And for the likes of him
a disgracing torment awaits.

4:15 As to those of your women

وَلَهُرَبِ ٱلرُّبُعُ مِمَّا تَرَكَّتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌّ فَإِن كَانَ لَكُمْ وَلَدُّ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكَعُتُمْ من بعد وصبيّة تُوصُوك بِهِكَ أَوْ دَيِّنَّ وَإِن كَاكِ رَحُلُّ يُورَثُ كَلَاةً أُوامْرَأَةً \* وَلَهُۥ أَحُ أَوْ أُخْتُ فَلِكُلِّ وَحِدٍ مِنْهُمَا ٱلسُّدُسُ فَإِن كَانُوا أ أَحُ ثَرَ مِن ذَاكَ فَهُمْ شُرَكَاءُ فِي ٱلثُّلُثِ مِنْ بَعْدِ وَصِيَّةِ يُوصَىٰ بِهَاۤ أَوۡدَيۡن غَيْرُ مُضَكَآدٌ وَصِيَّةً مِنَ اللَّهُ وألله عليه كلية تِلْكَ حُدُودُ ٱللَّهُ وَمَن يُطِع ٱللَّهَ وَرَسُولَهُۥ يُدِّخِلُهُ جَنَّنتِ تَجْرِي مِن تَحْتِهِكَا ٱلْأَنْهَكُمُ خَلَاسِ فَعِكَا وَذَلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ (١١) وَمَر . نَعْص أَللَّهَ وَرَسُولَهُ. وَكَتُعَكُّ حُدُودُهُ مدخلة كارا خكلدا فيهكا وَلَهُ عَذَاتِ شُهِيتِ (الله وَالَّذِي كَأْتِينَ الْفَنْحِشَةَ مِن نِسَابِكُمْ

who commit illicit sexual intercourse, you shall call against them four eyewitnesses to the very act from among yourselves.

Thus if these so bear witness, then confine such women within designated homes until death takes them, or until God decrees in His Book

a different means of discipline for them.

4:16 As to the two parties among you who commit this offense, you shall punish them both.

Then if they repent and do righteousness, turn aside from them and punish them no more.

Indeed, ever is God all-relenting, mercy-giving.

Yet there is acceptance of repentance with God only for those who do evil out of ignorance then repent soon after.

It is to such as these whom God will grant repentance.

And ever is God all-knowing, all-wise.

But there is no repentance for those who continue to do great sins—
until, when death approaches one of them, he says:
I do, indeed, repent now!
Nor is there repentance for those who die while they are disbelievers.
For such as these, We have made ready a most painful torment.

4:19 O you who believe!

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الجُزْءُ الرَّامِعُ

فَاسْتَشْهِدُواْ عَلَيْهِنَ اَرْبَعَةُ مِنكُمْ فَإِن شَهِدُواْ فَاَمْسِكُوهُ فِي الْبُسُيُوتِ حَتَّى يَتَوَقَّهُنَّ الْمَوْثُ اَوْ يَجْعَلَ اللّهُ لَمُنَ سَبِيلًا وَالْذَان نَاتَنَاهَا مِنكُمْ اللهُ وَالْذَان نَاتَنَاها مِنكُمْ

والدان باليكيها مِنكَكَمَّمُ فَكَاذُوهُمَا فَإِن تَابَاوَأَصْلَحَا مَدْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ

فَأَعْرِضُواْ عَنْهُمَا ۚ إِنَّ ٱللَّهَ كَانَ تَوَّابُ ارَّحِيمًا

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّكِيَّ عَاتِ حَقَّ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِي نَبُثُ الْكِنَ وَلَا الَّذِينَ يَمُوثُونَ وَهُمُ حَكُفًارُّ أُولَتَهِكَ أَعْتَدُنَا لَمُعَمَّ عَذَابًا أَلِيمًا

اللهِ يَتَأَثِّهَا اللَّهِ مِنْ ءَامَنُوا لَا يَعِلُ لَكُمْ

It is not lawful for you to inherit like mere objects the women of your deceased; nor to hold them forcibly in order to have their wealth.

Nor shall you impede them from marriage, in order for you to take away anything of whatever possessions you have given them, except when they commit flagrant indecency. So consort with them only in accordance with what is right and honorable.

And should you come to detest them after marrying them, then, behold:

It may be that you detest something and God will place therein much goodness.

- if you intend a substitution of one wife in place of another wife and you have given one of them as much as a heap of gold in dowry, then you shall not take back anything at all from it.

  Will you take it by way of calumny and clear sin?
- 4:21 And how could you take it back when you have consorted intimately with each other, and when they have taken from you a most solemn covenant of marriage?
- 4:22 Moreover, you shall not marry those women whom your fathers have married before.

  Excepted from this proscription is what has already taken place in the past.

  It is, indeed, lewdness,

الجُزَّةُ الرَّابِعُ مُؤْنَةَ

أَن تَرِثُواْ ٱلِنِّسَآءَ كَرْهُأَ وَلَا يَعْضُلُوهُنَّ لِتَذْهَبُهُ أ بِيعْضِ مَا ءَاتَنْتُمُوهُنَّ إِلَّا أَن نَأْتِينَ شِرُوهُنَّ بِٱلْمَعْرُوفَ فَإِن كُوهُ مُعْمُوهُ مُنَ فَعَسَى إِنْ تَكُرُهُواْ شَيْعًا وَيَحْعَلَ ٱللَّهُ فيهِ خَدُّا كَثْمُا 💮 وَإِنْ أَرَدَتُكُمُ ٱسْسَنِدَالَ زُوْج مَّكَاك زُوْج وَءَاتَيْتُمُ إِحْدَنِهُنَّ قِنطَارًا فَلَا تَأْخُذُواْ مِنْهُ شَكِيَّا أَتَأْخُذُهُ نَهُ ثُمَّ أَنَا وَلَالْنَكُحُواْ مَا نَكُحَ ءَابِكَآؤُكُم مِنَ ٱلنِّسَاءِ الَّا مَا قَدْ سَكَفَ إنَّـهُ. كَانَ فَاحِشَةً وكمقتناؤكسكآء سكيد

الجيزة للخامش

حُرِّمَتْ عَلَيْكُمُّ أُمَّهَ لَكُمُ وَبَنَاتُكُمُ وعمَّناتُكُمُ وَخَالَاتُكُمُ وَمَنَاثُ الْأَخِ وَمَنَاتُ الْأُخْتِ وأمتهاتكم ٱلَّتِيَّ أَرْضَعْنَكُمْ وأخَواتُكُم مِّنَ ٱلرَّضَاعَةِ وَأُمَّهَاتُ نِسَآبِكُمْ وَرَيْكِيبُ كُمُ ٱلَّنتي في حُجُورِكُم مِّن نِّسَاۤ بِكُمُ ٱلَّايِّي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُواْ دَخَلْتُد بِهِنَ فكالجنكاخ عكيتكم وَحَلَنَهِلُ أَبْنَابِكُمُ ٱلَّذِينَ مِنْ أَصَّلَىٰبِكُمَّ وَأَن تَجْمَعُوا مَارِّبُ ٱلْأُخْتَكِيْنِ إِلَّا مَاقَدُ سَلَفَ إِنَّ اللَّهَ كَانَ عَنْهُ زُا رَّحِهُمًا

(أ) ﴿ وَٱلْمُحْصَنَاتُ مِنَ ٱلنِّسَاءَ إلَّا مَامَلَكُتْ أَيْمُنْكُمُّ كِنْبَ ٱللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمُ مَّا وَرَآهُ ذَالِكُمْ

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and utterly abhorrent, and an evil way. Forbidden to you in marriage, as well, are your mothers, and your daughters, and your sisters. and your paternal aunts, and your maternal aunts, and the daughters of a brother, and the daughters of a sister, and your foster-motherswho have nursed youand your sisters through nursing, and the mothers of your wives, and your step-daughters who are in your foster care from your wives with whom you have consummated marriage. But if you divorce them while you have not yet consummated marriage with them, then there is no blame on you in marrying their daughters. Furthermore, the spouses of your sons from your own loins are forbidden to you in marriage as is having two sisters as wives together. Excepted from this proscription is what has already taken place in the past. Indeed, ever is God all-forgiving, mercy-giving. \*Also forbidden to you are presently wedded women, excepting those whom your hands may rightfully come to attain to. Such is the prescribed law of God. It is binding upon you.

الجُزِّهُ الحَامِينِ

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But lawful for you are 'all' those beyond this, provided you seek them out through 'a gift of your wealth in 'chaste' matrimony, not in fornication. So if ever you are to have 'intimate marital' enjoyment from them, you shall first give them their full dowry compensation, by way of obligation.

Yet there is no blame on you regarding 'adjustments' you both 'agree to by mutual consent, after 'having established the dowry' obligation. Indeed, ever is God all-knowing, all-wise.

Now, if any among you are unable to afford marrying believing, chaste, free-women, then you may marry of those to whom your hands may rightfully attain from your believing handmaids. And God knows best about your faith. Moreover, you human beings are all of one another. So regarding your handmaids, you may marry them, with the permission of their households. But give them their full dowry compensation, in accordance with what is right. They are to be chaste women and not fornicators, nor those who take lovers. But when they are in wedlock, if they commit illicit sexual intercourse, then for them is half the punishment prescribed for chaste free-women.

فَمَا أَسْتَمْتَعُنُمُ بِهِ عِنْهُنَّ وَلَاجُنَاحَ عَلَيْكُمُ فيما تَراضَكُتُم بلاء إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِمُ ا وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ ألمحصنكت ألمؤمنكت فَعِن مَّا مَلَكُتُ أَنْعَنْكُمُ مُحْصَنَكتِ غُيْرٌ مُسَافِحَتِ وَلَا مُتَّخِذَاتِأَخْدَانَ فَإِذَا أُحْصِدً فَإِنَّ أَتُكُرِكَ بِفَلْحِشَةٍ مَا عَلَى ٱلْمُحْصَنَاتِ مِنَ ٱلْعَذَابُ

الجيزة الخامش

This marriage provision to handmaids is for those among you who fear the burden of illicit sexual intercourse.

Yet if you remain patient, it is best for you. And God is all-forgiving, mercy-giving.

- His commandments, and to guide you to the godly ways of those before you, and to grant you repentance.

  For God is all-knowing, all-wise.
- 4:27 Moreover,
  God desires to grant you repentance,
  while those who follow their passions
  desire that you should fall a great fall
  away from faith.
- God desires to lighten the burden for you, for man is created weak.
- 4:29 O you who believe!
  You shall not consume one another's wealth by false means.
  But, rather, let there be free trade with consent among yourselves.
  And you shall not kill one another.
  Indeed, God is ever merciful to you.
- 4:30 And whoever does this—with aggression and injustice—We shall most surely roast him in the Fire of Hell.
  And that, for God, is ever easy.
- 4:31 If you but keep away from the great sins from which you are forbidden,
  We shall absolve you of your misdeeds.

وكان دالت عَلَى اللّه يَسِيرًا (آ) إن تَجْتَنِبُواْ كَبَآيِرَ مَا نُنْهَوْنَ عَنْـهُ

And We shall cause you to enter Paradise with a most honorable entrance.

Thus you shall not covet that with which God has favored some of you over others. To men goes in recompense the portion that they have earned. And to women goes in recompense the portion that they have earned. Rather, ask God of His bounty. Indeed, God is ever knowing of all things.

Therefore, to everyone have We assigned heirs to receive from what parents and nearest relatives leave behind. As to those with whom you have a bond of sworn fidelity, give them their due portion, as well. Indeed, ever is God a witness over all things.

Men are maintainers of the affairs of women. 4:34 for God has preferred in bounty one of them over the other, and for what they spend to sustain them from their own wealth. Thus, righteous women are devoutly obedient, safeguarding their sacred trusts

in the absence of their husbands. For God has ordained such trusts to be safeguarded. So as to those wives whose flagrant defiance you fear, you shall admonish them.

part with them in bed. And, should they persist strike them with a light hand.

And, should they persist,

But if they obey you,

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الجُوزَةُ الحَامِثُ

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then do not seek to go against them in any way.

Indeed, God is ever exalted, all great.

Moreover, as to spouses in dispute, if you believers fear a split between the two of them, then send for an arbitrator from his people and another arbitrator from her people. If they both desire reconciliation, God will bring about harmony between the two of them.

Indeed, God is ever-knowing, all-aware.

\* O believers! You shall worship God alone. 4:36 And you shall not associate anything with Him therein. And to your parents you shall be good, as well as to close relatives and orphans and the indigent; and also to the neighbor who is near, and to the neighbor who is distant; and to the companion by your side, and to the wayfarer: and to those whom your hands rightfully possess. Indeed, God does not love anyone who is self-conceited, boastfulthose who are miserly

those who are miserly
and enjoin miserliness on people,
and who conceal
whatever God has given them of His bounty.
Thus have We made ready for the disbelievers
a disgracing torment.

4:38 Nor does God love those who spend their wealth

فَلا نَبْغُواْ عَلَيْنَ سَهِيلاً إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَسُرًا وَ إِنْ خِفْتُمْ شِقَاقَ مَنْهِ مَا فَأَنْعَثُواْ حَكُمًا مِنْ أَهْلِهِ ـ وَحَكُمًا مِنْ أَهْلِهَا إن تُربداً إصلكحا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَا ۗ إِنَّ ٱللَّهُ كَانَ عَلِيمًا خَبِيرًا اعَندُوااللّه الله وَلَا نُشْرِكُواْ بِهِ عِ شَيْئًا اللهِ عِلَيْنَا اللهِ عِلَيْنَا اللهِ عِلْمُ اللهِ عِلْمُ اللهِ ع وَ مَأْلُوا لِدَيْنِ الْحَسَنَا وَ مذى ٱلْقُدِي إِنَّ والتكنئ والمسكحين والمارذي القري وَٱلْجِنَارِ ٱلْجُنُبِ والصاحب بالجئ وَأَبِّن ٱلسَّبِيلِ وَمَا مَلَكَتُ أَيْمَكُنُكُمُّ إِنَّ اللَّهُ لَا يُحِثُ مَن كَانَ مُخْتَالًا فَخُه رًا

الَّذِينَ يَبْخَلُونَ
وَيَأْمُرُونَ النَّاسَ
بِالْبُخْلِ وَيَكْتُمُونَ
مَا مَا مَا مَنْهُمُ اللَّهُ مِن فَضَّلِهِ مُ

للجُزِّءُ للفَامِثُ

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merely to be seen by people, while in truth they do not believe in God, nor in the coming Judgment of the Last Day. So as to such as these for whom Satan becomes a close companion—how evil a close companion they have chosen!

- 4:39 For what harm would come to them were they to believe in God and in the coming Judgment of the Last Day and spend charitably from all that God has provided them?

  And ever is God all-knowing about them.
- 4:40 Indeed, God wrongs none,
  not even an atom's weight.
  Yet if there is a good deed, He multiplies it
  and gives, moreover, from His own bounty
  a magnificent reward in the Hereafter.
- 4:41 How then shall it be on Judgment Day when We bring forth from each community its prophet as a witness—and We bring you forth, O Muhammad, over all these as a witness?
- 4:42 On that Day, those who have disbelieved and disobeyed the Messenger shall ardently wish that the earth would be leveled with them in it. For they shall not conceal from God even a single word of their deeds.
- Do not approach the Prayer while you are intoxicated, until you know what you are saying.

  Nor approach a place of Prayer when you are ritually unclean,

وَالَّذِينَ يُنفِقُونَ الْمُولَهُمْ رِحْآةَ النَّاسِ وَلَا يُؤْمِنُونَ إِللَّهِ وَلَا يُؤْمِنُونَ إِللَّهِ وَمَن يَكُنِ الشَّيْطِكُ لَهُ قَرِينًا فَسَاءَ قَرِينًا وَمَاذَا عَلَيْهِمْ لَوْ مَاذَا عَلَيْهِمْ لَوْ مَاذَا عَلَيْهِمْ وَمَاذَا عَلَيْهِمْ وَمَاذَا عَلَيْهِمْ وَمَاذَا عَلَيْهِمْ وَمَاذَا عَلَيْهِمْ وَكَانَ اللَّهُ لِهِمْ عَلِيمًا وَكُانَ اللَّهُ لَا يَظْلِمُ مِثْقَالَ ذَرَقَ وَإِن تَكُ مَسَنَةً يُضَاعِفَهَا وَيُؤْتِ مِن لَّدُنَهُ وَيُؤْتِ مِن لَّدُنَهُ

الله المحتفظة المحتمدة المحتم

يَوْمَيِدِيَوَدُ الَّذِينَ كَفَرُواْ وعَصَوُا الرَّسُولَ لَوْشُوكَى بِهِمُ الْأَرْضُ وَلَا يَكُنُمُونَ اللَّهَ حَدِيثًا

﴿ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوا ﴿ لَا تَقْرَبُوا ٱلطَّسَلُوةَ لَا تَقْرَبُوا ٱلطَّسَلُوةَ وَأَشَدُ شُكَرَى

الجيزءُ الحامِيرُ

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until you have bathed—except to cross through. And if you become sick, or are on a journey, or if one of you comes forth from the place of relieving oneself, or if you have touched women intimately and you cannot find water—then take recourse to patting clean earth; then wipe it over your faces and your hands in place of ritual ablution. Indeed, God is ever pardoning, all-forgiving.

Have you not seen the case
of those who were given knowledge
of a portion of Heavenly Scripture,
how they have purchased misguidance
in exchange for Heavenly truth?
And now they desire
that you too should stray from God's path.

4:45 Yet God knows best your enemies!

And sufficient is God as an invincible ally.

And sufficient is God as a mighty supporter.

who alter the words of the Scripture, omitting them from their contexts.

Moreover, they say of this Quran:

We have heard. But we disobey!

And also they say to you, O Prophet:

Hear! But may you be unable to hear!

And they say to you, as well:

Râ'inâ, pay heed to us,

twisting it with their tongues

and thereby reviling this religion.

Yet if only they had said:

We have heard, and we obey!

And also: Do hear and regard us.

وَكَفَىٰ بِاللّهِ وَلِيّا وَكَفَىٰ بِاللّهِ وَلِيّا وَكَفَىٰ بِاللّهِ نَصِيرًا مِن اللّهِ مَلْ اللّهِ مَا اللّهُ مَن اللّهِ مَن اللّهُ اللّهُ اللّهُ مَا اللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ ال

وَلَوْ أَنَّهُمْ قَالُواْ

سَمِعْنَا وَأَطَعْنَا

الجُزَّةُ الخَامِدُ

مُوَدُو النَّكَاهِ

It, most surely, would have been better for them and most upright of heart.

But God has cursed them for their unbelief. Little, then, do they believe.

4:47 O you who have been given the Scripture! Believe in what We have sent down to Muhammad. confirming what is already with you, before the time comes when We blot out faces and turn them around upon their backs; or before We condemn the ungodly and curse them, as We have cursed the Sabbath-breakers And the command of God is ever done.

Indeed, God will not forgive associating any god with Him. But He forgives anything less than this for whomever He so wills. For whoever associates gods with God has truly forged a great sin.

Have you not seen those among Jewry who profess the inherent purity of their own souls. Rather, it is God who commends the purity of whomever He so wills.

And never shall they be wronged even a whit.

Look how they have forged lies 4:50 against God by saying this?! And that alone suffices as a clear act of sin.

Have you not seen the case of those who were given knowledge of a portion of Heavenly Scripture? They believe in demonic witchery and false deities.

Then they dare to say-

وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَمُّتُمَّ وَأَقْوَمَ وَلَئِكِن لَعَنَّهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلا يُؤْمِنُونَ إِلَّا قَلِيلًا

يَتَأْتُهَا الَّذِينَ أُوتُوا الْكِئْبَ ءَامِنُهُ الْمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُم مِّن قَبْل أَن نَطْمِسَ وُجُوهًا فَنَرُدُّهَاعَلَ أَدْبَارِهَا كَمَا لَعَنَّا أُصْعَلَتُ ٱلسَّنْتُ وَّكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا

النَّاللَّهُ لَا يَغْفِرُ أَن يُشْمَ كَ مِهِ ۽ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن بَشَآهُ وَمَن ثُشِّركً بألَّلَهِ فَقَدِ أَفْتَرَى إِثْمًا عَظِيمًا

ٱلَّذِينَ يُزِّكُونَ أَنفُسَهُمْ بَلِ ٱللَّهُ يُزِّكِي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ( ) انظر كَنْفَ نَفْتَرُونَ

عَلَى ٱللَّهِ ٱلْكُذِبَ وَكُفِيَ بِهِ } إِثْمًا مُبِينًا اللهُ تَمَ إِلَى ٱلَّذِينَ أُودُانصسا مِّنَ ٱلْكِتَابِ يُؤْمِنُونَ

to bolster those who disbelieve: These idolaters have a more guided way than Muhammad and those who have believed with him.

4:52 These are the faithless ones whom God has cursed.

And whomever God curses—
never will you find any supporter for him!

4:53 So do they 'yet claim to have a controlling share in God's kingdom? If ever they did, then be sure that they would not give people even a speck of it.

Or is it rather that they envy Muhammad and his people for the Heavenly guidance that God has given them from His abounding benevolence?

Then, assuredly, such is Our way.

For We gave to the Family of Abraham the Scripture, and prophetic wisdom.

And We gave to them under David and Solomon a magnificent kingdom.

some of them, who follow the Scripture, have believed in him, and some of them have barred people from believing in him. So sufficient for the disbelievers is Hell as a flaming fire!

As for those who disbelieve in Our revealed signs,
We shall, assuredly, roast them in the Fire of Hell.
Whenever their skins are thoroughly burned,
We shall give them, in exchange, other skins,

الجُزْةُ الحَالِمِ ثُلِيَّا لَيْنَا

وَيَقُولُونَ لِلَّذِينَ كَفَرُواْ
هَتُولُآءِ أَهْدَىٰ
مِنَ الَّذِينَ ءَامَنُواْ سَبِيلًا
أُولَتِهِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
وَمَن يَلْعَنِ اللَّهُ
فَلَن يَجِدَ لَهُ, نَصِيرًا

آمْ هُمُ نَصِيبُ مِنَ الْمُلْكِ

فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا

أَمْ يَحْسُدُونَ النَّاسَ عَلَى

مَآءَاتَ شَهُمُ اللَّهُ مِن فَضْلِةٍ مَ

فَقَدُ ءَاتَيْنَآءَالَ إِبْرَهِيمَ

الْكِنْبَ وَالْمِكْمَةَ

وَءَاتَيْنَهُم مُلكًا عَظِيمًا

وَكُفَىٰ بِجَهَنَّمَ سَعِيرًا إِنَّ الَّذِينَ كَفُرُواْ بِثَا يَنْتِنَا سَوْفَ نُصُّلِيهِمْ نَازًا

فَيِنَّهُم مَّنَّ ءَامَنَ بهِـ

وَمِنْهُم مَّن صَدَّ عَنْهُ

الجُزَّةُ الحَامِشُ

so that they may ceaselessly taste the eternal torment. Indeed, ever is God overpowering, all-wise.

- But as to those who believe and do righteous deeds,
  We shall admit them into Gardens beneath which rivers flow, wherein they shall abide forever and ever. For them therein are spouses ever-pure.
  And We shall admit them into a blissful shade that is ever-shading.
- \*Indeed, God commands you
  to render all trusts to their rightful people.
  Moreover,
  whenever you judge between people,
  you shall judge with justice.
  Indeed, that to which God exhorts you
  is most excellent.
  Indeed, ever is God all-hearing, all-seeing.
- O you who believe! You shall obey God.

  And you shall obey the Messenger and those in authority among you.

  And if you should ever dispute over anything, then refer it to God and the Messenger, if truly you believe in God and in the coming Judgment of the Last Day. That is the best and fairest resolution to your conflicts.
- 4:60 Have you not seen the feckless example of those who allege that they have believed in the revelation that has been sent down to you and in the revelation

كُلِّماً نَضِعَتْ حُلُودُهُم بَدَّلَنَهُمْ جُلُودًاغَيْرَهَا لَكُوفُوا ٱلْعَذَاتُ إِنْ أَلِلَّهُ كَانَ عَزِيزًا حَكِيمًا ( ov ) وَالَّذِينَ ءَامَنُهُ أ سَنُدُ خَلُفُهُ حَنَّات تَجَرَى مِن تَحَيِّهَا ٱلْأَنْهَارُ خَالِدِينَ فِيهَا أَنْدُأَ لَكُمْ فِبِهَا أَزْوَاجٌ مُّطَهَرَةً ۗ وَنُدُخِلُهُمْ ظِلَّا ظَلِيلًا (١٠٠٠ ﴿ إِنَّ أَلَّهُ يَأْمُرُكُمْ أَن تُؤدُّوا ٱلْأَمَلِيَاتِ إِلَىٰ أَهْلِهَا وَ إِذَا حَكُمْتُم يَكُنَّ ٱلنَّاسِ أَن تَحَكُّمُواْ بِٱلْعَدُلُّ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِيَّةٍ إِنَّ اللَّهُ كَانَ سَمِعَاتَصِمُ (٥) يَا ثَهَا ٱلَّذِينَ مَا مَنْوَا أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلْرَسُولَ وأؤلى ألأمن مينكو فَإِن نَنَازَعُنُّمْ فِي شَيْءٍ فَ دُوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ

إِن كُنْهُمْ تُوَةً مِنُونَ بِأَللَّهِ

اللهُ تَرَ إِلَى ٱلَّذِينَ

ذَاكَ خَارٌ وَأَحْسَنُ تَأُوبِلَّا

مَرْعُمُونَ أَنَّهُمُ ءَامَنُهُ أ

الجُزَّهُ الحَامِشُ كَيْزَهُ الحَامِشُ كَيْزَهُ ال

that has been sent down before you? They desire to submit to the judgment of false deities, while they have been commanded to disbelieve in them.

Yet Satan desires to mislead them far astray.

- So when it is said to them:

  Come to the decree that God has sent down, and to the judgment of the Messenger, you see the hypocrites—
  so very averse to this—
  adamantly turn themselves and others away from you, O Prophet.
- 4:62 How then shall it be
  when an affliction strikes them
  for what evil their own hands have advanced,
  whereafter they come to you lamenting,
  swearing by God, we intended nothing
  but to bring about goodwill and conciliation?
- 4:63 These are the ones whom God well knows what is 'lurking' in their hearts.

  So turn aside from them. Yet admonish them.

  And say to them a cogent word about 'the remedy for' their souls.
- but to be obeyed by the people, with the permission of God.

  Thus, if after wronging themselves they had come to you, O Muhammad, and sought the forgiveness of God—and had the Messenger, as well, sought forgiveness for them—they most surely would have found God all-relenting, mercy-giving.

4:65 But no!

بِمَا آُوْلَ إِلَيْكَ وَمَا آُوْلَ إِلَيْكَ يُرِيدُونَ أَن يَسَحَاكُمُواْ إِلَى الطَّلِغُوتِ وَقَدْ أُمِرُواْ أَن يَكَفُرُوا بِدِ، وَيُرِيدُ الشَّيْطِانُ أَن يُضِلَّهُمْ صَلَكَلًا بَعِيدًا وَإِذَا قِيلَ لَهُمُّمْ تَكَالُواْ إِلَى مَا آَن ذَلَ اللَّهُ وَإِذَا قِيلَ لَهُمُّمْ

يَصُدُّونَ عَنكَ صُدُودَا فَكَيْفَ إِذَا أَصَنَبَتْهُم مُّصِيبَةً بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَعْلِمُونَ بِأُللَهِ إِنْ أَرَدُناً

رَأَنْتَ ٱلْمُنْفِقِينَ

إلاإحسَنا وتوفِيقاً أَوْلَتِيكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِيَ اَنفُسِهِمْ قَوْلًا بَلِيغًا

وَمَا أَرْسَلْنَا مِن رَسُولٍ

إِلَّا لِيُطْكَاعَ بِإِذْبِ اللَّهِ وَلَوْ أَنَهُمْ
وَلَوْ أَنَهُمْ
إِذْ فَلَ الْمُمُوا أَنفُسَهُمْ
جَاءُوكَ فَأَسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرُ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ
لَوَجَدُوا اللَّهَ
لَوَجَدُوا اللَّهَ

الجُزَّءُ لِلْحَامِثِ

٩

By your Lord, they will not 'truly' believe until they make you the judge of whatever disputes break out among them, finding, then, no sense of constraint within themselves, as to complying with what you have decided—submitting to it willingly with a pure submission.

And had We ever prescribed for them:
You are to kill the godless wrongdoers
among yourselves! Or:
You are to leave your own dwellings
forevermore!
They would not have done it,
except for a few of them.
Yet had they done
what they were admonished to do,
it would have been best for them
and far stronger in setting firm their faith.

For, then, We would have given them, out of Our own bounty, a magnificent reward in the Hereafter.

4:68 Moreover,

We would have certainly guided them upon a straight way in this life.

4:69 For whoever obeys God and the Messenger, then it is these who shall be with those upon whom God has bestowed grace—
among the prophets and the truthful and the martyrs and the righteous in the Hereafter.

And most excellent are they as companions!

Such is the abounding benevolence of God.

And sufficient is God as the All-Knowing.

تُوَّابُــازَحِيــمُا ۞ فَلَا وَرَبِّكَ لَا يُؤْمِنُوكَ حَقَّىٰ يُحَكِّمُـوُكَ

حَقَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِيدُوا فِيَ أَنفُسِهِمْ حَرَجًا مِّمَّا فَضَيْت

وَيُسَلِّمُواْ شَلِيمَا وَلَوَ أَنَاكَنَبْنَا عَلَيْهِمْ أَنِ أَفْتُكُوّاْ أَنفُسَكُمْ أَو أَخْرُجُواْ مِن دِينرِكُمْ مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمُّ وَلَوْ أَنَّهُمْ فَعَلُواْ مَا يُوعَظُونَ بِهِ عَلَوْاً مَا يُوعَظُونَ بِهِ عَلَوْاً مَا يُوعَظُونَ بِهِ عَلَوْا مَا يُوعَظُونَ بَهِ عَلَيْ لَهُ مَا يُوعَظُونَ اللّهِ عَلَيْهِ مَا يَوْعَظُونَ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ عَلَيْهِ اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَ

> وَأَشَدَّ تَشْدِيتًا ﴿ وَإِذَا لَآتِيْنَكُهُم مِنلَّدُنَّا أَحَّا عَظمَا

> > وَلَهَدَيْنَهُمْ
> >  صِرَطًا مُسْتَقِيمًا

وَمَن يُطِع الله وَالرَّسُولَ فَالْمَسُولَ فَأُولَتَهِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم أَلْعُمَ اللَّهُ عَلَيْهِم مِن النَّينِيَّن وَالصِّدِيقِينَ وَالصِّدِيقِينَ وَالصَّلِحِينَ وَالصَّلْحِينَ وَالصَلْحِينَ وَالصَّلْحِينَ وَالْصَلْحِينَ وَالْصَلْحِينَ وَالصَّلْحِينَ وَالْصَلْحِينَ وَالْصَلْحَالَ وَالْصَلْحِينَ وَالْصَلْحِينَ وَالْصَلْحَالَ وَالْصَلْحَالَ وَالْمَلْحِينَ وَالْعَلْمَ وَالْمَلْمَالِحِينَ وَالْمَلْحِينَ وَالْصَلْحِينَ وَالْمَلْحِينَ وَالْمَلْمِينَ وَالْمُلْمِينَ وَالْمَلْمِينَ وَالْمُلْمِينَ وَالْمُلْمِينَ وَالْمَلْمِينَ وَالْمُلْمِينَ وَالْمُلْمُلِينَا وَالْمُلْمُ وَالْمُلْمُ وَالْمُلْمِينَ وَالْمُلْمِينَ وَالْمُلْمُ الْمُلْمُ الْمُ

الجُزْءُ الخَامِسُ

٤

4:71 O you who believe! Take due precaution against all belligerents. Then advance against them in detachments. Or advance all together.

4:72 For, indeed, there are among you those who tarry. Then if an affliction strikes you believers, the likes of one who tarried says: Truly, God has bestowed grace upon me, since I was not present with them in defeat.

But whenever a 'great triumph and' bounty comes to you from God, he most surely says in lament as if there had never been genuine mutual love between you and him-Oh! If only I had been with them, I too would have obtained a magnificent worldly triumph.

★So let those who would trade the life of this world for the Hereafter fight on against aggression in the path of God. For whoever fights aggression in the path of God and is killed or triumphs, We shall then give him a magnificent reward.

Then what is with you that you do not fight in the path of God, and for the utterly helpless among the men and the women and the children who say: Our Lord! Bring us out of this city whose people are oppressive wrongdoers, godless in heart. And appoint for us, from Yourself, an invincible ally. And appoint for us, from Yourself,

ذَالِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ وَكَفَىٰ بِٱللَّهِ عَلِيهُمَا

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْ حِذْرَكُمْ فَأَنفرُواْ ثُبَاتِ أوأنفر وأجميعا

وَإِنَّ مِنكُ لَمَن لَّكُوالَا فَإِنَّ أَصَلِيَتُكُم مُصِيدَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَيَّ إِذْ لَوْ أَكُن مَّعَهُمْ شَهِيدًا

وَلَبِنَ أَصَابَكُمُ فَضَلُّ مِنَ ٱللَّهِ لَنَهُولَنَّ كَأَنلَة تَكُلُّ بِيِّنَكُمُ وَبِيْنَهُ مَودَّةً يَكَيْتَنِي كُنتُ مَعَهُمُ فَأَفُهُ زَ فَهُ زَّا عَظِيمًا

اللَّهُ فَلَيُقَاتِلُ فِي سَكِيلِ ٱللَّهِ اللَّهِ اللَّهِ ٱلَّذِينَ بَشَرُونَ ٱلْحَيَوْةَ ٱلدُّنْيَ بِٱلْآخِرَةِ وَمَن يُقَايِلُ فِي سَبِيلِ ٱللَّهِ فَيُقْتَلُ أَوْ يَغَلِبُ فَسَوْفَ نُوْتِيهِ أَحْرًا عَظِمًا

اللهُ وَمَا لَكُونَ لَا نُقَيْدُنَ اللهُ وَاللَّهُ وَاللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّا لَا اللَّهُ اللَّهُ اللَّهُ اللَّهُو في سَبيل اللَّهِ وَٱلْمُسْتَضَعَفِينَ مِنَ ٱلرَّجَال وَالنِّسَآءِ وَالْولْدَانِ الَّذِينَ يَقُولُونَ رَبِّنَا أَخْرِجْنَا من هَذهِ ٱلْقَرْ لَهِ ٱلظَّالِهِ أَهْلُهَا

a mighty supporter.

4:76 Those who believe fight in the path of God.
And those who disbelieve
fight in the path of false deities.
So fight the allies of Satan.
Indeed, Satan's plot is ever weak.

Have you not seen the example of those to whom it was previously said: Stay your hands from fighting and duly establish the Prayer and give the Zakât-Charity? Yet when fighting was prescribed for them, at once, a group of them feared the people they were to fight as they should fear Godor with an even greater fear. And so they said: Our Lord! Why now have You prescribed fighting for us? If only You had deferred it for us to a near term! Say to them: The enjoyment of this world is little. while the Hereafter is best for those who are God-fearing. And never shall you be wronged even a whit.

And never shall you be wronged even a whit.

Wherever you may be, death shall overtake you at the pre-ordained time—
even if you are in lofty towers.

Yet if any good comes to them, they say in their wavering hearts:
This is from God!
But if any harm strikes them, they say:
This is from you, O Muhammad!

Say to them:

٤

الجزء للخامش

وَٱجْعَلِ لَّنَّا مِن لَّدُنْكَ وَلِيًّا وَٱجْعَلِ لَّنَا مِن لَّدُنكَ نَصِيرًا يُقَائِلُونَ فِي سَبِيلِ ٱللَّهِ يُقَائِلُونَ فِي سَبِيلِ ٱلطَّاعُوتِ فَقَننالُواْ أُولِياآءَ الشَّيْطَانُ إِنَّ كَيْدَ ٱلشَّيْطُانِ كَانَ ضَعِيفًا الَّهُ مَرَ إِلَى ٱلَّذِينَ قِيلَ أَمْتُمُ كُفُواْ أَيْدِيكُمْ وَأَقِيمُوا ٱلصَّلَوْةَ وَ مَا ثُوا أَلزَّكُوٰهَ فَلَمَّا كُنِبَ عَلَيْهُمُ ٱلْفِئَالُ إِذَا فَرِيقٌ مِنْهُمْ يَغْشُونَ ٱلنَّاسَ كَخَشْهَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْهَةً وَقَالُهُ أَرْتُنَا لَ كُنَيْتَ عَلَيْنَا ٱلْفِنَالَ لَوَلاَ أَخَرَلَنَاۤ إِلَىٰٓ اَجَلِ قَرِبِّ قُلِّ مَنْهُ ٱلدُّنِيا قَلِيلُ وَٱلْآخِرَةُ خَلِرٌ لَمِنِ ٱلْقَهَا وَلَا نُظْلَمُ ذَ فَنِيلًا

الجُزَّةُ الحَاكِمِسُ

٤

All things are decreed from God. What is with these people that they can hardly understand any discourse? Whatever good has come to any one of you, it is from God.

And whatever harm has stricken you, it is from your own self. Thus have We sent you, O Muhammad, as a Messenger to all people to convey this message.

And sufficient is God as a witness to this.

Whoever obeys the Messenger has thus obeyed God. But as to whoever turns away from Godthen know that We have not sent you, O Muhammad. to be a keeper over any of them.

Moreover, they say to you: We pledge obedience! But when they depart from your presence, a group of them deliberate by night to do other than what you say. Yet God inscribes what they deliberate on by night. So turn away from them. And rely on God alone. For sufficient is God as a guardian.

Will they not, then, reflect on the meaning of the Quran? If it had been from other than God, they would, most surely, have found in it much discrepancy.

And again, 4:83 when there comes to them a matter be it of 'general' security or alarm-

يَقُولُواْ هَلَذِهِ ـ مِنْ عِندِكَ قُلَّكُلُّ مِّنْ عِندِ ٱللَّهِ مَّا أَصَابَكَ مِنْ حَسَنَةِ فَمَ َ اللَّهُ وَمَا أَصَابَكَ مِن سَيِّنَةٍ وَأَرْسَلُنْكَ لِلنَّاسِ رَسُولًا

السَّ مَّن يُطِعِ ٱلرَّسُولَ الرَّسُولَ فَقَدُ أَطَاعَ ٱللَّهُ وَ مَن تَوَلَّى فَمَآ أَرْسَلْنَكَ عَلَيْهِمْ حَفِيظًا

وَكُفِي بِأَللَّهِ شَهِيدًا

وَيَقُولُونِ طَاعَةٌ فَإِذَا بَرَرُواْ مِنْ عِندكَ بَيَّتَ طَآيِفَةٌ مِّنَّهُمَّ وَكُفِيَ بِأَلْلَهِ وَكِملًا

أَفَلَا مَتَكَتَّرُونَ ٱلْقُرْءَانَ وَلُوْكَانَ مِنْ عِندِغَيْرَاللَّهِ آخذاً وألح ثماً

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they broadcast it.
But if they referred it to the Messenger,
and to those in authority among them,
those of them who could discover its veracity
would know of it and act accordingly.
And had it not been
for the grace of God upon you, and His mercy,
all but a few of you believers
would have followed the promptings of Satan.

So fight on against aggression
in the path of God, undaunted.
You are not accountable, O Prophet,
for other than yourself.
Yet urge the believers on to fearlessness, as well.
It may be that God
will hold back the mighty power
of those who have disbelieved.
For God is far greater in mighty power
and far greater in chastisement.

with benevolent intercession,
there shall be for him
a portion of its Heavenly reward.
And whoever intercedes with evil intercession,
there shall be for him a share of its sin.
And ever is God an able watcher over all things.

Moreover, whenever you are greeted
with a salutation, then return the greeting
with an even better salutation.
Or, at the least, return it in kind.
Indeed, ever is God
a just reckoner of all things.

:87 God! There is no God but Him.

٨

آوَإِذَاجَآءَهُمْ أَمْرُ مَن أَوْالْخَوْفِ

أَذَاعُواْ بِهِ مَّ وَلَوْرَدُوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنُمِطُونَهُ مِنْهُمُّ وَلَوَلا فَضْلُ اللَّهِ عَلَيْكُمُ وَرَحْمُتُهُ

لأتَّبَعْتُهُ ٱلشَّيْطُانَ

إِلَّا قَلِيلًا

فَقَنِلْ فِي سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ ٱلْمُؤْمِنِينَ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوْا وَٱللَّهُ أَشَدُّ بَنْكِيلًا وَأَلْلَهُ أَشَدُّ بَنْكِيلًا

مَّن يَشْفَعُ شَفَعَةً حَسَنَةً يَكُن لَهُ نَصِيبُ مِنْهَا وَمَن يَشْفَعُ شَفَعَةً سَيِّعَةً وَمَن يَشْفَعُ شَفَعَةً سَيِّعَةً يَكُن لَهُ كِفْلُ مِنْهَا وَكُن لَهُ كِفْلُ مِنْهَا وَكُان اللّهُ عَلَى كُلِّ شَيْءٍ مُقِينًا

الجُزَّةُ المَخَامِسُ

He shall, indeed, gather all of you to the Day of Resurrection, in which there is no doubt. And who is more truthful in word than God? **※**What is with you, then, 4:88 that you believers are of two parties. divided in opinion regarding the hypocrites, while God has subverted them for all the evil works they have earned? Do you wish to guide those whom God has left to stray? And whomever God leaves to stray, never will you find for him a rightly guided way. They would love that you disbelieve, as they themselves have disbelievedso that you may be all alike. Therefore, take no allies from among them until they emigrate in the path of God.

Therefore, take no allies from among them until they emigrate in the path of God.
But if they turn away from faith, then seize them and kill them wherever you find them.
So take from them no ally, nor supporter.
Excepted are those

Excepted are those
who take asylum with a people
wherein there is a treaty between you and them;
and also those who come to you
with their hearts constrained
from fighting against you,
or from fighting their own people.
Had God so willed,
He would have given them power over you.
Then they would have most surely fought you.
Therefore, if they withdraw themselves
from belligerence against you,

كَانَ عَلَىٰكُلِّ شَيْءٍ حَسِيبًا الله كالله الله من الله من الله من الله من الله كالله من الله كالله من الله كالله من الله من ا لَيَجْمَعَنَّكُمْ إِلَى نَوْمِ ٱلْقِبَامَةِ لَا رَبِّ فِيةً وَ مَنْ أَصَّدَقُ مِنَ أَللَّهِ حَدِيثًا الله فالك في ٱلمُنكِفِقِينَ فِتَكَنَّن وَٱللَّهُ أَرْكُسُهُم بِمَا كُسَبُوٓاْ أَتُر بِدُونَ أَن تَفَدُواْ مِنْ أَضَاً ٱللَّهُ وَمَن يُضِّلل ٱللَّهُ فَكَن تَجَدَ لَهُ سَبِيلًا وَدُواْلَةِ تَكَفُوُونَ كَمَا كُفُواْ فَتَكُونُونَ سَوَآءً حَتَّى يُهَاجِرُواْ فِي سَبِيلِ ٱللَّهِ ۚ فَإِن تَوَلَّوْ أَ فَكُذُوهُمْ وَلِتَّا وَلَا نَصِيرًا قَوْمِ بَيْنَكُمُ وَبَيْنَهُمْ مِيثَاقً

and do not fight you, and offer you peace, then God accords you no lawful way to fight against them.

You shall find others, as well, 4:91 who seek a promise of security from you, and who at the same time seek to have security from their own people. Yet whenever they are returned to the temptation of unbelief and hostility, they are subverted therein. So if they do not withdraw unconditionally from fighting you, and if they do not offer you peace and stay their hands, then seize them and kill them wherever you encounter them. It is over these people that We have accorded you manifest authority. But it is not lawful for a believer 4:92 to kill a believer, unless it be by mistake. Thus, whoever kills a believer by mistake, then the atonement shall be the freeing of a believing human being from bondage, and due compensation submitted to his surviving family unless they remit it as a charitable offering. But if the one killed is from a people who are an enemy to you, and he was a believer. then the atonement shall be the freeing of a believing human being from bondage only. And if he is from a people

wherein there is a treaty between you and them,

الجنزةُ الخامِسُ

فَإِنِ آعْتَزَلُوكُمْ فَلَمْ يُقَائِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ ٱلسَّلَمَ فَا جَعَلَ اللَّهُ لَكُونَ عَلَيْهِمْ سَبِيلًا الله سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ ويأمنوا فومهم كُلَّ مَارُدُّوۤ إِلَى ٱلْفِئْنَةِ أُرْكِسُوا فِيهَا ۚ فَإِن لَمْ يَعْتَزِلُوكُرُ وَيُلْقُوا إِلَيْكُو ٱلسَّلَمَ وَتَكُفُّوا أَنْدِيَكُمْ نَحُذُوهُمْ وَأَقَـنُلُوهُمْ وَأُوْلَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلَطَانُنَا مُبِينًا الله وَمَاكَاتَ لِمُؤْمِنِ أَن نَقْتُلَ مُؤْمِنًا الْآخَطَكُأْ وَمَن قَنْلَ مُؤْمِنًا خَطَكًا فتحرير رقبة مومية وَدِيَةٌ مُسَلَّمَةً إِلَىٰ أَهْلِهِ إِلَّا أَن يَطَكَدُوُّا فَإِن كَاكِ مِن قَوْمِ عَدُوِّ لَكُمْ وَهُوَ مُؤْمِرٍ مِنْ فَتَحْرِرُ رَقَبَةٍ مُؤْمِنَكَةٍ

then the atonement shall be due compensation submitted to his family and the freeing of a believing human being from bondage.

As for one who commits this offense,

As for one who commits this offense, yet cannot find such means of atonement, then he shall instead fast two consecutive months as a repentance ordained by God!

And ever is God, all-knowing, all-wise.

But whoever kills a believer deliberately, his due recompense is Hell, wherein he shall abide forever.

For God will be wrathful with him and will curse him and will prepare for him a great torment in the Hereafter.

O you who believe! When you strike out in the path of God in a campaign, be duly discerning of friend and foe. But you shall not say to one who offers you the greeting of peace: You are not a believer, and vanguish him, seeking to have the fleeting things of the life of this world. For with God are abundant gains. You yourselves were exactly like this before Islam came to you. Then God conferred His favor upon you. So be duly discerning! Indeed, ever is God all-aware of all that you do. Not equal are the believers who stay behind in times of conflict—

apart from those who suffer injury—

وَإِن كَانَ مِن قَوْمِ

بَيْنَكُمْ وَبَيْنَهُ مِيشَنَّهُ مِيشَقُّ
فَدِيةٌ مُسَلَمَةُ إِنَّ أَهْلِهِ،
وَتَحْرِيرُ رَفَبَةٍ مُوْمِنَةٍ
فَمَن لَمْ يَجِدُ فَصِيامُ
فَمَن لَمْ يَجِدُ فَصِيامُ
شَهْرَيْنِ مُتَكَابِعَيْنِ
تَوْبَةً مِن اللَّهِ وَكَانَ اللَّهُ
وَمَن يَقْتُلُ
وَمَن يَقْتُلُ
فَجَرَاؤُهُ جَهَنَمُ
فَجَرَاؤُهُ جَهَنَمُ
وَعَضِبَ اللَّهُ عَلَيْهِ
وَعَضِبَ اللَّهُ عَلَيْهِ

ولعناء واعدله عَدَابًا عَظِيمًا
عَدَابًا عَظِيمًا
إِنَّا شَرَيْتُمُ فِي سَبِيلِ اللهِ
إِنَّا ضَرَيْتُمُ فِي سَبِيلِ اللهِ
فَنَيَّ تُوَا وَلاَ نَقُولُوا لِمَنْ
اللَّقَى إِلَيْكُمُ السَّلَامَ
اللَّقَى إِلَيْكُمُ السَّلَامَ
عَرَضَ الْحَيَوْةِ اللَّهُ يَنَا تَبْتَغُونَ
فَعِندَ اللهِ مَعَانِمُ وَ اللَّهُ يَنَا لَهُ عَلَيْكُمُ السَّلَامُ كَذَيْكِ اللهِ مَعَانِمُ وَ اللَّهُ يَنَا لَكُ عَلَيْكُمُ السَّلَامُ اللهُ عَلَيْكُمُ السَّلَامُ اللهُ عَلَيْكُمُ السَّلَامُ اللهُ عَلَيْكُمُ السَّلَامُ اللهُ عَلَيْكُمُ اللهُ اللهُ عَلَيْكُمُ اللهُ عَلَيْكُمُ اللهُ اللهُ

and those who strive in the path of God with their wealth and their persons.
God has preferred in rank those who strive with their wealth and their persons above those who stay behind.
And to each, God has promised great goodness. Yet God has preferred those who strive above those who stay behind with the promise of a magnificent reward.

4:96 High ranks from Him
shall they have in Paradise,
and His forgiveness and mercy.
And ever is God all-forgiving, mercy-giving.

As for those whose souls the angels take while they are wronging themselves in the midst of unbelief, the angels will say to them: In what state of faith were you in life? They will say: We were 'utterly' helpless in the land. The angels will say: Was God's earth not spacious enough for you to migrate therein, away from unbelief? It is these, then, whose final abode shall be Helland what an evil destination it is! Excepted are the 'truly' helpless 4:98 among the men and the women and the children who can gather no means to avert their oppression, nor find a way out of it.

It is these, then, whom God may pardon.

الجُزْءُ الحَامِش مُؤَوَّا الْإِنْمَاةِ ا

الآيستوى القنعدُون وَمَنَ الْمُفَيدِينَ غَيْرُ أُولِي الضَّرَدِ مِنَ الْمُفَيدِينَ غَيْرُ أُولِي الضَّرَدِ وَالْمُجَهِدُونَ فِي سَبِيلِ اللَّهِ مِأْمُولِهِمْ وَالْفُيسِمِمْ فَضَّلَ اللَّهُ المُجُهِدِينَ مَنَ مَنَ الْمُعَلِينَ مَرَجَةً مَنَ الْمُعَلِينَ دَرَجَةً مَنَ اللَّهُ المُعَلِينَ وَرَجَةً مَنَ اللَّهُ المُعَلِينَ وَوَعَدَ اللَّهُ الْمُعَلِينَ وَوَعَدَ اللَّهُ الْمُعَلِينَ الْمَعْلِينَ اللَّهُ الْمُعَلِينَ اللَّهُ الْمُعَلِينَ المَعْلِينَ اللَّهُ الْمُعَلِينَ المَعْلِينَ المَعْلِينَ اللَّهُ الْمُعَلِينَ المَعْلِينَ المَعْلِينَ المَعْلِينَ المُعْلِينَ المُعْلِينَ المَعْلِينَ المُعْلِينَ المُعْلِينَ المَعْلِينَ المُعْلِينَ المُعْلِينَ المُعْلِينَ المُعْلِينَ المُعْلِينَ المَعْلِينَ المُعْلِينَ اللَّهُ الْمُعْلِينَ اللَّهُ الْمُعْلِينَ الْعَلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْعِلْمُ الْمُعْلِينَ الْعِلْمُ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَا الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْعِلْمُ الْعُلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِيلُونَ الْمُعْلِينَ الْمُعْلِينَ الْمُعْلِينَ الْع

الله دَرَجَاتِ مِنْهُ وَمُغْفِرَةً وَرَحْمَةً وَرَحْمَةً وَرَحْمَةً وَرَحْمَةً وَرَحْمَةً وَرَحْمَةً

إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَتِ كُهُ الْمُلَتِ كُهُ طَالِيقَ الْفُسِيمِ الْفُسِيمِ الْفُلِيقِ الْفُلِيمِ الْفُلِيمِ الْفُلِيمِ الْفُلِيمِ الْفُلِيمِ الْفُلِيمِ الْفُلِيمِ الْفُلِيمِ الْفُلِيمِ اللَّهِ الْفُلِيمِ اللَّهِ الْفُلِيمِ اللَّهِ الْفُلِيمِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ الللْمُلْمُ الللَّهُ الللْمُلِمُ اللللْمُلِمُ الللْمُلِي الللْم

﴿ إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَنِ لَا سَّتَطِعُونَ حِلَةً Indeed, ever is God all-pardoning, all-forgiving.
4:100 \*Thus whoever emigrates in the path of God shall find in the land many a flourishing refuge and great plenitude.

And whoever departs from his home as an émigré to God and His Messenger, but thereafter death overtakes him on the road, then truly the granting of his reward shall fall to God.

And ever is God all-forgiving, mercy-giving.

Now, when you strike out in the land, then there shall be no blame on you if you shorten something of the Prayer, should you fear that those who disbelieve will assail you.

Indeed, the disbelievers are to you a clear enemy.

4:102 Thus, as to congregational Prayer with the believers in an area of conflict, O Prophet, whenever you are among them and you have called them to stand for the Prayer, then let one group of them stand with you in the Prayer. Moreover, let them take with them their arms. And when they are bowing their faces down to the ground in the Prayer, let the other group be on guard behind you. Then after you rise from first bowing your face down, let the other group who has not yet prayed come and begin to pray with you

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الجُزَّهُ الخَامِسُ

وَلَا يَهْتَدُونَ سَبِيلًا الله فَأُولَتِكَ عَسَى اللهُ اَن يَعْفُو عَنْهُمَّ اِنَ رِر اللهِ عَنْهُمَّ

فَي سَبِيلِ اللهِ يَجِدْ فِي الْأَرْضِ فِي سَبِيلِ اللهِ يَجِدْ فِي الْأَرْضِ مُرَاغَما كَيْتِراً وَسَعَةً وَمَن يَعْمُ جَمِناً بَيْتِهِ عَمَا بَيْتِهِ عَمَا يَعْرُجُ مِنْ بَيْتِهِ عَمَّا مُهَا حِرًا إِلَى اللّهِ وَرَسُولِهِ عَمْ اللّهِ وَرَسُولِهِ عَمْ اللّهِ وَرَسُولِهِ عَمْ اللّهِ وَرَسُولِهِ عَمْ اللّهِ فَعَمْ وَرَسُولِهِ عَمْ اللّهِ فَعَمْ وَرَسُولِهِ عَمْ اللّهِ فَعَمْ وَرَسُولِهِ عَمْ اللّهِ فَعَمْ وَرَسُولِهِ عَمْ وَرَسُولِهِ عَمْ وَرَسُولِهِ عَمْ وَرَسُولِهِ عَمْ وَرَسُولِهِ عَمْ وَرَسُولِهِ عَلَيْ اللّهِ وَرَسُولِهِ عَمْ وَرَسُولِهِ عَلَيْ اللّهِ وَرَسُولِهِ عَمْ وَرَسُولِهِ عَلَيْ اللّهِ عَلَيْ اللّهِ وَرَسُولِهِ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهِ وَرَسُولِهِ عَلَيْ اللّهِ عَلَيْ اللّهِ عَلَيْ اللّهِ وَرَسُولِهِ عَلَيْ اللّهِ وَرَسُولِهِ عَلَيْ اللّهِ وَلِي اللّهُ عَلَيْ اللّهِ وَمِنْ اللّهِ وَمِنْ اللّهِ وَرَسُولِهِ عَلَيْ اللّهِ عَلَيْ اللّهِ وَمِنْ اللّهِ وَاللّهِ اللّهِ الللّهِ اللّهِ الللّهِ الللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللّهِ الللّهِ اللّهِ اللّهِ الللّهِ الللّهِ اللّهِ اللّهِ الللّهِ اللّهِ الللّهُ اللّهِ اللّهِ الللّهِ اللّهِ الللّهِ اللّهِ الللّهِ الللّهِ اللّهِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللّهِ اللّهِ اللّهِ ال

وَإِذَا ضَرَيْكُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُونَ جُنَاحُ أَن نَقَصُرُوا مِنَ ٱلصَّلَوةِ إِنْ خِفْئُمْ أَن يَفْئِنَكُمُ ٱلَذِينَ كَفُرُوا أَيْنَ ٱلْكَفِرِينَ كَانُوا لَكُورٌ عَدُواً مُبِينًا

آن وَإِذَا كُنتَ فِيهِمْ
فَأَقَمْتَ لَهُمُ الطَّكُوةَ
فَلْنَقُمْ طَآبِكُ أَيْنَهُم مَعَكَ
وَلْيَأْخُذُوۤا أَسْلِحَتَهُمْ
فَإِذَا سَجَدُوا فَلْيكُونُوا
مِن وَرَآبِكُمْ

after the first group has completed its Prayer.

And let them take due precaution
as well as their arms.

For those who disbelieve would love for you to neglect your arms and your belongings.

Then they would pounce down upon you all at once.

But there shall be no blame on you—when you are beset with hardship from rain or you are sick—if you set aside your arms. Yet take due precaution.

And know that indeed, God has prepared for the disbelievers a disgracing torment.

4:103 So when you have concluded the Prayer, then remember God with reverence, while standing, or sitting, or lying on your sides.

Thereafter, when you are secure,

Thereafter, when you are secure, establish the regular Prayer.

Indeed, the Prayer is a prescribed obligation for the believers

at the well-known appointed times.

Yet do not become disheartened
in pursuing the people who have assailed you.

If you suffer pain, they too suffer pain as you suffer pain.

But you have hope to receive from God what they can never hope for.

And ever is God all-knowing, all-wise.

4:105 O Prophet!

We have, indeed, sent down the Book to you with the very essence of all truth to judge between people

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الجُزَّءُ الْحَامِشُ

وَلْتَأْتِ طَآهِهُ أُخْرَى لَدْ يُصَكُواْ فَلْيُصَلُواْ مَعَكَ وَلْيَأْخُذُواْ حِذْرَهُمْ وَلْسَاحَتُهُمْ وَدَّ الَّذِينَ كَفَرُوا وَالسَّلِحَتِكُمْ وَالَّذِينَ كَفَرُوا عَنْ السَّلِحَتِكُمْ وَالْتِيعَيِّمُ عَنْ السَّلِحَتِكُمْ وَالْتِيعَيِّمُ فَيْمِيلُونَ عَلَيْكُمْ مَيْلَةً وَحِدَةً فَيْمِيلُونَ عَلَيْكُمُ مَيْلَةً وَحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ ان كَانَ بِكُمْ أَذَى مِن مَطر وَخُذُواْ حِذْرَكُمُ ان الله أعدً لِلْكَفِينَ عِذَا الله عَلَيْكِمَ عَذَا الله عَلَيْكِمَ عَذَا الله عَلَيْكِمَ

وَ فَإِذَا قَضَيْتُمُ الصَّلَوَةَ فَاذَ حَضَيْتُمُ الصَّلَوَةَ فَاذَكُمُ وَاللَّهَ قِينَمًا وَقُعُودًا وَعَلَ جُنُوبِكُمُّ فَإِذَا الطَّمَأُنَنتُمْ فَإِذَا الطَّمَأُننتُمْ فَأَقِيمُوا الصَّلَوَةً إِنَّ الصَّلَوَةَ عَلَى المُؤْمِنِينَ كَانَتْ عَلَى المُؤْمِنِينَ كَانِينَ عَلَى المُؤْمِنَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنِينَ كَانِينَ عَلَى المُؤْمِنَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنِينَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنَا المُؤْمِنَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنِينَ المُؤْمِنَ المُؤْمِنِينَ المُؤْمِنَ الْمُؤْمِنِينَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنِينَ المُؤْمِنَ المُؤْمِنَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنَ المُؤْمِنِينَ المُؤْمِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُعْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنِينَ المُؤْمِنَ المُؤْمِنِينَ المُؤْمِنَ المُؤْمِنِينَ المُؤْمِنُ المُؤْمِنِينَ المُؤْمِنِ

رشبا موقوت وَلا تَهِ نُواْفِي أَبْتِغَلَّهِ أَلْقَوْرٍ إِن تَكُوُّوُا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَاتَأْلَمُونَ وَرَّجُونَ مِنَ أَلْلَهِ مَا لاَ ذَحُونَ مِنَ أَلْلَهِ

وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا

الجزءُ الخامِسُ

by what God has shown you. So do not be an advocate for the treacherous who disavow the truth.

4:106 But seek much forgiveness from God.
Indeed, ever is God all-forgiving, mercy-giving.

4:107 Moreover, do not argue on behalf of those who betray their own souls with sin.Indeed, God does not love one who is treacherous, sinful.

4:108 They seek to hide their true selves from people.

But they do not hide from God.

For He is with them, watching,

when at night they deliberate

on a discourse with which He is not pleased.

And ever is God

all-encompassing of what they do.

having argued on their behalf in the life of this world!

But who will argue before God on their behalf on the Day of Resurrection?

Or who will be there as a guardian for them to defend them?

4:110 Whoever does a misdeed or wrongs his own soul then seeks forgiveness from God will find God all-forgiving, mercy-giving.

4:111 Yet whoever earns a sin
earns it only against his own soul.
And ever is God all-knowing, all-wise.

4:112 But whoever commits an offense or a sin, then casts it upon an innocent person, then, assuredly, he shall bear the burden of both a grave calumny and a clear sin.

4:113 And were it not for the grace of God upon you,

إِنَّا أَنْزَلْنَا إِلِنْكَ الْكِنْبَ بِالْحَقِّ لِتَحَكُّمُ بَيْنَ النَّاسِ مِمَّا أَرْبَكُ اللَّهُ وَلَا تَكُن لِلْخَابِنِينَ خَصِيمًا لِلْخَابِنِينَ خَصِيمًا (١٠) واستَغْفر اللَّهُ إِنْكَ اللَّهَ

كَانَ غَفُوزًا رَّحِيمًا فَلَا مُعْدِلًا عَنِ وَلَا مُجْدِلً عَنِ الْفَسَهُمَّ الَّذِينَ اَنفُسَهُمَّ الْفَسَهُمَّ الْفَسَلَمُ الْفَسَهُمَ الْفَسَلَمُ اللّهُ اللّهُ

(الله يَسْتَخْفُونَ مِنَ النَّاسِ وَلاَ يَسْتَخْفُونَ مِنَ النَّاسِ وَلاَ يَسْتَخْفُونَ مِنَ النَّهِ وَهُو مَعَهُمُ إِذْ يُنَيِّتُونَ مَا لاَ يُرْضَىٰ مِنَ الْقَوْلِ وَكَانَ اللَّهُ يِمَا يَعْمَلُونَ مُحِيطًا

آنتُم هَاوُلاً حَدالتُهُ
 عَنْهُمْ فِ الْحَياةِ الدُّنْيَا
 فَحَن يُجَدِلُ اللهَ عَنْهُمْ
 يَوْمَ الْقِيكَمَةِ
 يَوْمَ الْقِيكَمَةِ

أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا

وَمَن يَعْمَلُ سُوَءًا
 أَو يَظْلِمْ نَفْسَهُ
 ثُمَّ يَسْتَغْفِرِ اللَّهَ
 يَحِدِ اللَّهُ عَنْفُورًا تَحِ

وَمَن يَكْسِبُ إِثْمًا
 فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِدً
 وَكَانَ اللهُ عَلِيمًا حَكِيمًا

﴿ وَمَن يَكْسِبْ خَطِيَّكَةً أَوْ إِثْمَا

O Muhammad, and His mercy, a group of them would have resolved to lead you astray.

But, in fact, they lead none astray but themselves.

And they will not harm you in anything.

For it is God who has sent down to you the Book and prophetic wisdom.

And He has taught you what you did not know. Thus the bounty of God upon you has been magnificent, indeed.

in most of the secret converse of people, except if one enjoins charitable offerings, or the doing of what is right, or reconciliation among people.

And whoever does this, seeking the pleasure of God, then We shall give him a magnificent reward.

after the revealed guidance
has become clear to him,
and follows other than the way of the believers,
We shall turn him over
to that which he himself has turned.
And We shall roast him in Hell—
and what an evil destination it is!

4:116 Indeed, God will not forgive associating any god with Him.

But He forgives anything less than this for whomever He so wills.

Thus whoever associates gods with God has truly strayed far astray!

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الجُزَّةُ الْحَامِشُ

شُمَّ يَرْمِ بِهِ بَرِيَكَا
فَقَدِ اَحْتَمَلَ بُهِ تَنَا وَ إِثْمَا مُبِينَا
وَلَوْلَا فَضْلُ اللّهِ عَلَيْكَ
فَرَحْمَتُهُ
فَرَحْمَتُهُ
فَرَحْمَتُهُ
فَرَحْمَتُهُ
فَرَحْمَتُهُ
وَمَا يُضِلُوكَ
وَمَا يُضِلُوكَ
وَمَا يُضُرُّونَكَ مِن شَيْءً
وَمَا يَضُرُّونَكَ مِن شَيْءً
وَمَا يَضُرُّونَكَ مِن شَيْءً
وَمَا يَضُرُّونَكَ مِن شَيْءً
وَمَا يَضُرُّونَكَ مِن شَيْءً
وَمَا يَضُمُلُ اللّهُ عَلَيْكَ
وَمَا يَضُمُلُ اللّهِ
وَعَلَمَكَ مَا لُمْ تَكُنُ تَعْلَمُ

في كَثِيْرِ مِن نَبْجُولهُمْ الله مَنْ أَمْرَ بِصِدَقَةٍ اللهَ مَنْ أَمْرَ بِصِدَقَةٍ اللهَ مَنْ أَمْرَ بِصِدَقَةٍ اللهَ مَنْ أَمْرَ بِصَدَقَةٍ اللهَ مَنْ أَمْرَ بِصَدَقَةٍ اللهَ مَن يَفْعَلْ ذَالِكَ اللهِ وَمَن يَفْعَلْ ذَالِكَ فَسَوْفَ نُوْلِيهِ أَجْرًا عَظِيمًا اللهِ وَمَن يُشَاقِقِ الرَّسُولَ وَمَن يُشَاقِقِ الرَّسُولَ مَنْ بَعْدِ مَا نَبَيْنَ لَهُ اللهُ كَن مَن بَعْدِ مَا نَبَيْنَ لَهُ اللهُ كَن وَنُصَّلِهِ عَنْ يَسِيلِ اللهُ وَمِن يَنَ لَهُ اللهُ كَن وَنُصَّلِهِ عَنْ يَسِيلِ اللهُ وَمِن يَن فَوَالِهِ مَا نَوَلَى وَنُصَّلِهِ عَنْ يَسِيلِ اللهُ وَمِن يَن فَوَالِهِ مَا نَوَلَى وَنُصَلِهِ عَنْ يَسِيلِ اللهُ وَمِن يَن فَوَالِهِ مَا نَوَلَى وَنُصَلِهِ عَنْ يَسَيلِ اللهُ وَمِن يَن اللهُ وَمِن يَن اللهُ وَمِن يَن اللهُ وَمِن يَن اللهُ وَمِن يَنْ اللهُ وَمِن يَن اللهُ وَمِن يَن اللهُ وَمِن يَنْ اللهُ وَمِن يَسَلِيلُ اللهُ وَمِن يَنْ اللهُ وَمِن يَسَلِيلُ اللهُ وَمِن يَنْ اللهُ وَاللهُ وَمِن يَسَلِيلُ اللهُ وَمِن يَنْ اللهُ وَمِن يَسَلِيلُ اللهُ وَمِن يَسَلِيلُ اللهُ وَمِن يَسَلَيْ اللهُ وَمِن يَسَلِيلُ اللهُ وَاللّهُ وَمِن يَسَلِيلُ اللهُ وَمِن يَسَلِيلُ اللّهُ وَمِن يَسَلِيلُ اللّهُ وَمِن يُسَلِيلُ اللّهُ وَمِن يَسَلِيلُ اللّهُ وَمِن يَسَلَيْ اللّهُ وَمِن يَسَلِيلُ اللّهُ وَمِن يَسَلَيْ اللّهُ وَمِن يَسَلِيلُولُ اللّهُ وَمِن يُعِلّمُ اللّهُ وَمِن يَسَلِيلُولُ اللّهُ وَمِن يَسَلَيْ اللّهُ وَمِن يَسَلِيلُولُ اللْعِلْمُ اللّهُ وَمِن يُسَلِيلُولُ اللّهُ وَمِنْ يَسَلِيلُولُ اللْعِلْمُ اللّهُ وَمِن يَسَلَيْ اللّهُ وَمِن يَسَلِيلُ اللّهُ وَاللّهُ مِنْ اللّهُ وَمِن يَسَاءَ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ مِنْ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ مِنْ اللّهُ وَاللّهُ وَاللّ

اللُّهُ لَا يَغْفِرُ أَن يُشْرَكَ بِهِـ ﴿ إِنَّ أَلَّهُ لَا يَغْفِرُ أَن يُشْرَكَ بِهِـ

4:117 As for the Makkan idolaters, they call upon nothing besides Him but false female deities.

And they call upon nothing, in reality, but a rebellious Satan,

whom God has cursed, and who has 'himself' said 'to God': I shall most surely take hold of an appointed portion of Your servants.

4:119 And I shall, most surely, lead them astray. Moreover, I shall, most surely, fill them with fancies.

Thus, I shall command them: And they shall slit the ears of cattle in false ritual.

And I shall command them:
And they shall seek unnatural change to the creation of God.
But whoever takes Satan as a patron,

has most surely suffered a manifest loss.

apart from God.

4:120 Satan makes promises to them and fills them with fancies.

Yet Satan promises those of them who follow him nothing but a mere delusion.

4:121 The final abode of these shall be Hell!

And they shall not find any asylum from it.

4:122 But as for those who believe and do righteous deeds,

We shall admit them into Gardens beneath which rivers flow, wherein they shall abide, forever and ever.

It is the true promise of God.

And who is more truthful in word than God?

4:123 It shall not be willed by your fancies—

الجُزَّةُ الحَامِشُ فَيُغَرَّأُوا

وَيَغْفِرُمَا دُونَ ذَلِكَ لِمَن يَشَكَآءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ صَلَكْلًا بَعِيدًا

﴿ إِن يَدْعُونَ مِن دُونِهِ \* إِلَّا إِنْكُا وَإِن يَدْعُونَ إِلَّا شَكِيَطَانِنَا مَرِيدًا

الله لَمْنَهُ اللهُ وَقَالَ لَكُ اللهُ وَقَالَ لَكَ لَا لَكُ مِنْ عِبَادِكَ نَصِيبًا مِنْ وَضًا لَا نَصِيبًا مَّفُوطُنَا

وَلَأَضِلَنَهُمْ وَلَأَمْنِينَهُمْ وَلَأَمْنِينَهُمْ وَلَأَمْنِينَهُمْ وَلَأَمْنِينَهُمْ وَلَأَمْنِينَهُمْ وَلَأَمْنِينَهُمْ فَلِكَبَيْتِكُنَّ وَلَائْمَنَهُمْ فَلْيُغَيِّرُكَ خَلْقَكُ اللّهُ وَمَن يَنَفِينِ خَلْقَكُ اللّهُ وَمَن يَنَفِينِ اللّهِ فَقَدْ مَن دُونِ اللّهِ فَقَدْ خَسِرَخُسُونَ وَلِيتَ عَن دُونِ اللّهِ فَقَدْ خَسِرَخُسُونَ اللّهِ فَقَدْ خَسَرَانَ اللّهُ فَقَدْ خَسِرَخُسُونَ اللّهِ فَقَدْ فَاللّهُ فَقَدْ فَا لَهُ اللّهُ فَقَدْ فَاللّهُ فَالْهُ فَاللّهُ فَقَدْ فَاللّهُ فَقَدْ فَاللّهُ فَقَدْ فَاللّهُ فَاللّهُ فَقَدْ فَاللّهُ فَاللّهُ فَاللّهُ فَقَدْ فَاللّهُ فَقَدْ فَاللّهُ فَقَدْ فَاللّهُ فَقَدْ فَاللّهُ فَقَدْ فَاللّهُ فَقَدْ فَاللّهُ فَاللّهُ فَاللّهُ فَقَدْ فَاللّهُ فَاللّهُ فَلَالِهُ فَلْهُ فَلَالِهُ فَقَدْ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَالَعْ فَاللّهُ فَقَدْ فَاللّهُ فَقَدْ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَقَدْ فَاللّهُ فَاللّهُ فَاللّهُ فَقَدْ فَاللّهُ فَا فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَا فَاللّهُ ف

يَعِدُهُمْ وَيُمَنِيهِمْ وَمَا
 يَعِدُهُمُ الشَّيَطَانُ إِلَّا عُرُورًا
 أُولَتِكَ مَأْوَنَهُمْ جَهَنَمُ

وَلَا يَجِدُونَ عَنْهَا مَجِيصًا

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا اَلصَّنلِحَتِ سَنُدْ خِلْهُمْ جَنَّتِ يَّرِي مِن تَّخِتِهَا اَلْأَنْهَنُو خَلِدِينَ فِهَا آلِدُاً

الجُزَّةُ الخَامِسُ

nor the fancies of the People of the Scripture—that any of you enter Paradise.

Rather, whoever does a misdeed shall be recompensed for it.

And he shall not find for himself, apart from God, any patron nor supporter.

whether male or female and is a believer—these, then, shall enter the Garden of Paradise.

And never shall they be wronged even a speck.

For who is of a more excellent faith than one who submits his face to God, while he excels in 'doing' good and follows the sacred way of Abraham, the upright in heart?

For God took Abraham to be a 'beloved' friend.

4:126 And to God belongs all that is in the heavens and all that is in the earth.

And ever is God all-encompassing of all things.

Now, they who follow you in faith seek a ruling from you, O Muhammad, about their obligations concerning women. Say to them:

God Himself gives you a ruling about them—and what has been recited to you before in the Book clarifies this for you:

Uphold all rights with regard to female orphans—especially those whom you have not granted all that has been duly prescribed for them by God, though you desire to marry them.

Moreover, uphold all rights with regard to children, who are utterly helpless.

وَعُدَاللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا وَلَا يَحِدُ لَهُ مِن دُونِ ٱللَّهِ منَ ألصَّكِلحَنت مِن ذَكر أَوْ أُنثَى فَأُوْلَتِكَ مَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلِمُونَ نَقِيرًا وَمَنْ أَحْسَنُ دِينًا مِّمَّنَ أَسْلَمَ وَجْهَهُ ولِلَّهِ وَٱتَّغَذَ ٱللَّهُ إِنَّاهِهِ خَلِيلًا وَلِلَّهِ مَا فِي ٱلسَّمَاوَاتِ وَ مَا فِي ٱلْأَرْضَ وكاد كالله وَيَسْتَفْتُونَكَ فِي ٱلِنَّسَ قُل ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا ثُمَّا يُعَلِّن عَلَيْحِكُمْ في ٱلْكِتَابِ فِي يَتَامَى ٱلنِسَآءِ ٱلَّتِي لَا تُؤْتُونَهُنَّ مَا كُنْتَ لَفُرَّ وَيَرْغَبُونَ أَن تَنكِحُوهُنّ

In addition, uphold all rights with regard to all orphans, with due justice. And know that whatever good you do, then, indeed, ever is God all-knowing of it.

Furthermore, if any woman
fears disfavor or alienation from her husband,
then there shall be no blame on the two of them
if they reconcile a peaceful settlement
between themselves.
For reconciliation is far better
than kindling strife,
though beware that avarice is ever-present
in the human soul.
But if you excel in doing good
and are God-fearing—
then ever is God all-aware of all that you do.

Yet you shall never be able
to be purely equitable between wives—
even if you are solicitous about doing so.
But do not altogether incline against one,
such that you leave her,
as it were, hanging.
Rather, if you set affairs aright,
and be God-fearing, then, indeed, ever is God
all-forgiving, mercy-giving.

4:130 If, however, the two of them part equitably, God will enrich each one of them out of His 'vast' bounty.

And ever is God all-encompassing, all-wise.

4:131 For to God belongs all that is in the heavens and all that is in the earth.

And truly We have enjoined those who were given the Scripture before you—and you yourselves—

وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَنِ وَآن تَقُومُواْ لِلْيَتَنَعَىٰ بِٱلْقِسْطِ وَمَاتَفْعَلُواْ مِنْ خَيْرِ

وَمَا تَفْعَلُواْ مِنْ خَيْرِ
فَإِنَّ ٱللَّهُ كَانَ بِهِ عَلِيمًا
وَإِنِ ٱمْرَأَةُ خَافَتُ
مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
فَلَا جُنكَ عَلَيْهِمَا
أَن يُصَلِحًا بَيْنَهُمَا صُلْحًا
وَالصُّلْحَ خَيْرُ
وَالصَّلْحَ خَيْرُ
وَالصَّلْحَ خَيْرُ
وَان تُحْصِينُواْ وَتَعَقُواْ
فَإِن تُحْمِينُوا وَتَعَقُواْ
مِمَا تَعْمَلُونَ خِيرًا
وَلَن تَعْدُلُواْ يَتَ وَالشَّلَةِ عَلَى اللَّهَ عَلَى اللَّهَ عَلَى اللَّهَ عَلَى اللَّهُ وَلَا اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ الْمُؤْمِنَ عَلَى اللْهُ عَلَى اللْهُ عَلَى الْهُ عَلَى الْهُ عَلَى الْمُؤْمِنَ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى الْمُؤْمِنَ عَلَى الْمُؤْمِنَ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى الْمُؤْمِنُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى الْمُؤْمِنَ عَلَى اللْهُ عَلَى اللِهُ عَلَى الْعَلَى الْمُؤْمِنَ اللَّهُ عَلَى

فَتَدَرُوهَا كَالْمُعَلَقَةً أَ وَإِن تُصَلِحُوا وَتَتَقُوا فَإِنَ اللهَ كَانَ عَفُورًا رَحِيمًا وَإِن يَنْفَرَقا يُغِينَ اللهُ كَان يَنْفَرَقا يُغِينَ اللهُ

وَكَانَ اللّهُ وَاسِعًا حَكِيمًا ﴿ وَلِلّهِ مَسَا فِى السَّمَـٰوَاتِ وَمَا فِى الْأَرْضُ ۗ

that you shall all be God-fearing. But if you disbelieve—
then, nevertheless, to God
belongs all that is in the heavens
and all that is in the earth.

And ever is God self-sufficient, all-praised.

4:132 For to God belongs all that is in the heavens and all that is in the earth.

And sufficient is God as a guardian.

4:133 If ever He so wills, He shall do away with you,
O people of the Earth,
and bring others in your place.
And ever is God all-able to do this.

the reward of this world—
then know that
with God is the reward of this world
and the Hereafter.
Indeed, ever is God all-hearing, all-seeing.

Be most upright in upholding justice, bearing true witness for the sake of God alone—
even if it is against your own selves, or your parents, or your nearest relatives—
regardless of whether one party is rich and the other is poor, for God is most regardful of what is good for them both.
So do not follow whim such that you pervert equity.
For if you distort testimony or turn away from the truth, then, indeed, ever is God all-aware

وَلَقَدٌ وَصَّيْنَا ٱلَّذِينَ وَ إِتَاكُمْ أَنِ أَتَّقُوا أَلَّهُ وَ إِن تَكُفُرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّعَهُ اَت وَمَا فِي ٱلْأَرْضِ أَ وكَانَ اللَّهُ غَنيًّا حَمِيدًا الله مَا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضُ وَكُفِيَ بِأُللَّهِ وَكِيلًا أثباالنائ وَيَأْتِ بِئَاخُرِينَ وكَانَ اللَّهُ عَلَىٰ ذَلِكَ قَدِرًا مَّن كَانَ رُبِدُ ثُوابَ ٱلدُّنْيَا فعنداكله ثَوَاكُ الدُّنْيَا وَٱلْآخِرَةُ

وَكَانَ اللّهُ سَحِيعًا بَصِيرًا مَسِيعًا بَصِيرًا لَكُنُ اللّهِ سَحِيعًا بَصِيرًا لَكُنُ اللّهَ اللّهِ اللّهَ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ ال

of all that you do.

Believe steadfastly in God, and His Messenger, and the Book that He has, indeed, sent down to His Messenger—
and every revealed Book that He has sent down before.
For whoever disbelieves in God and His angels and His revealed Books and His messengers and in the coming Judgment of the Last Day has truly strayed far astray.

As to those who have believed, then disbelieved, then believed, then disbelieved, then stubbornly increased in unbelief—never will God forgive them.

Nor will He guide them to the right way.

4:138 Give heavy tidings to the hypocrites, as well, that for them there is a most painful torment awaiting in the Hereafter.

4:139 For they are the ones
who take the disbelievers as allies
instead of the believers.
Do they seek invincible might from them?
Then, most surely,
invincibility is altogether with God.

that He has already sent down to you a commandment in the Book that when you hear the verses of God being belied and mocked at by people, then do not sit with them until they take up some other discourse.

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الجئزة الخامة

وَإِن تَلُورَا أَوْ تُعُرِضُوا فَانَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِرًا الله كَانْتُهَا لَّذِينَ عَامَنُوا اللهِ ءَامِنُواْ بِأَلَلَهِ وَرَسُولِهِ، وَٱلْكِئْبِ ٱلَّذِي نَزَّ لَ عَلَىٰ رَسُولِهِ ۽ وَٱلْكِتَنبِ ٱلَّذِي أَنزَلَ مِن قَدُّأُ، وَمَن نَكُفُرُ بِأَللَّهِ وَمَلَابَكَيتِهِ وَكُنْبِهِ، وَرُسُلهِ، وَٱلْمَوْمِ ٱلْآخِر فَقَدْ ضَاَّ ضَلَالًا بَعِيدًا إِنَّ ٱلَّذِينَ ءَامَنُهُ أ ثُمَّ كُفُرُوا ثُمَّ ءَامَنُوا ثُمَّ كُفُرُواْ ثُمَّ أَزْدَادُواْ كُفُرًا لَّمْ يَكُن ٱللَّهُ لِيَغْفِرَ لَكُمَّ وَلَا لَهُدِيَهُمْ سَبِلًا نَشِّم ٱلمُنَفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا أَوْلِياكَةَ مِن دُونِ ٱلْمُؤْمِنِينَ أَيَنَّكُونَ عِندَهُمُ ٱلِّعِزَّةَ فَإِنَّ ٱلْعَزَّةَ لِلَّهِ جَمِيعًا وَقَدْنَزَّلَ عَلَيْحَكُمْ فِي ٱلْكِنَابِ أَنَّ إِذَا سَمِعْنُمُ

ءَاكت ألله

For, indeed, you would then be like them. Indeed, God shall gather the hypocrites and the disbelievers in Hellfire, all together.

4:141 The hypocrites are those who await misfortune to befall you. But if there is for you a victory from God, they say: Were we not with you? But when the disbelievers have a measure of success over you, they say to them: Did we not have the advantage over you and shield you against the believers? Indeed, God shall judge between you all on the Day of Resurrection. And never will God make a way for the disbelievers to utterly overcome the true believers.

4:142 Indeed, the hypocrites seek to deceive God. But it is He who causes them to be deceived. Whenever they stand for the Prayer. they stand lazily, for they merely desire to show themselves before people. Nor do they remember God thereafter except a little—

4:143 wavering between the two sides, belonging neither to these nor to those. Yet whomever God leaves to stray, never will you find for him a rightly guided way.

4:144 O you who believe! You shall not take the disbelievers as allies instead of the believers. Do you desire, in doing this, to give God a manifest proof against you

الجُزِّهُ الخَامِشُ

يُكْفَرُ بِهَا وَيُسْنَهُزَأُ بِهَا فكالنقعدوا معقم حقر يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ؞ۗ إِنَّكُونِ إِذَا مِثْلُهُمْ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنْفِقِينَ وَٱلۡكَٰفِرِينَ فِي جَهَنَّمَ جَمِيعًا اللَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتُحُ مِنَ ٱللَّهِ قَالُواْ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَنفرينَ نَصِيبٌ قَالُوٓا أَلَدُ نَسْتَحُوذُ عَلَيْكُمُ وَنَمْنَعَكُم مِّنَ ٱلْمُؤْمِنِينَ فَأُلِلَّهُ يَعَكُمُ لَنْكُمْ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَنفرينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا اللهُ إِنَّ ٱلْمُنَافِقِينَ مُخَدِعُونَ ٱللَّهَ وهو خلاعهم وَإِذَا قَامُوا إِلَى ٱلصَّلَوْةِ قَامُواْ كُسَالَىٰ بُرَآءُونَ ٱلنَّاسَ وَلَا بَذُكُرُونَ ٱللَّهَ إِلَّا قَلْمُلَا الله مُذَبِّذَبِينَ بَيْنَ ذَالِكَ اللهُ ا لَا إِلَىٰ هَنُؤُلآءِ وَلَا إِلَىٰ هَنُؤُلآءٍ وَمَن يُضِّلل أَللَّهُ فَكُن يَجَدُ لَهُ وسَيدِلًا الله يَكَأَنُّهَا ٱلَّذِينَ ءَامَنُهُ أَ

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as to your faithlessness?

4:145 Indeed, the hypocrites shall be
in the lowest depth of the Fire of Hell!
And never will you find for them
any helper to deliver them.

4:146 Excepted are those who repent, and set 'their' affairs aright, and hold fast to 'faith in' God, and make their religion sincere to God 'alone'. Such as these shall be ever with the believers. And God shall give the believers a magnificent reward.

4:147 What would God attain by tormenting you if you give thanks to Him and truly believe in Him?

And ever is God all-thankful, all-knowing.

4:148 \*God does not love overt expression of offensive discourse, unless it be in redress by one who has been wronged.

And, indeed, ever is God all-hearing, all-knowing.

4:149 If you disclose a good deed done by one, or conceal it, or pardon an evil offense against you—then know that ever is God all-pardoning, almighty.

4:150 Those who disbelieve in God and His messengers, and who desire to separate between belief in God and belief in all His messengers, saying: We believe in some.

But we disbelieve in others!—
and who thereby desire

لَانَنَّخِذُوا اَلْكَيْفِرِينَ أَوْلِيكَآءَ مِن دُونِ اَلْمُؤْمِنِينََّ أَثْرِيدُونَأَن تَجْعَكُوا لِلَّهِ عَلَيْكُمْ شُلْطَنَا مُّبِينًا عَلَيْكُمْ شُلُطَنَا مُّبِينًا

> ﴿ إِنَّ ٱلْمُنْفِقِينَ فِى ٱلدَّرُكِ ٱلأَشْفَكِلِ مِنَ ٱلنَّادِ وَلَن جَجَدَ لَهُمْ نَصِيرًا

آلَ اللّهِ اللّهِ تَابُوا وَأَصْلَحُوا وَاعْدَا وَاعْدَا وَاعْدَا وَاعْدَا وَاعْدَا وَاللّهِ وَاعْدَا وَاللّهِ وَاغْدَا وَاللّهِ وَأَخْلَصُواْ وِينَهُمْ لِلّهِ وَأَخْلَصُواْ وِينَهُمْ لِلّهِ فَأَوْلَا لَهُ اللّهُ اللّهُ وَمِنِينَ وَسَوْفَ يُؤْتِ اللّهُ ٱلمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللّهُ ٱلمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللّهُ ٱلمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللّهُ ٱلمُؤْمِنِينَ أَنْهُ المُؤْمِنِينَ اللّهُ اللّهُ المُؤْمِنِينَ اللّهُ المُؤْمِنِينَ اللّهُ المُؤْمِنِينَ اللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ

(۱) مَّا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِن شَكَرْتُمُ وَءَامَنتُمْ وكان الله شاكراً عليمًا

﴿ لَا يُحِبُ اللّهُ اللّهُ الْحَجْهُرَ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

ان لُبُدُواْ خَيْرًا أَوْ يُحَفُّوهُ أَوْ الْحَفُوهُ أَوْ الْحَفُوهُ أَوْ الْحَفُولُهُ الْحَفْرُا فَاللَّهُ كَانَ عَفْرًا فَاللَّهُ كَانَ عَفْرًا فَذَرًا

﴿ إِنَّ ٱلَّذِينَ يَكُفُرُونَ بِاللَّهِ وَرُسُلِهِ، وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ ٱللَّهِ وَرُسُلِهِ،



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to pursue a deceptive path between them—
4:151 it is these who are, in truth, the disbelievers.

And We have made ready for the disbelievers
a disgracing torment.

and His messengers—
not differentiating in faith between any of them—
to those He shall give their full rewards.
And ever is God all-forgiving, mercy-giving.

4:153 The People of the Scripture ask you,
O Prophet, to bring down to them
an inscribed book from Heaven.
Truly, they have asked Moses
for something greater than this.
They said:
Show us God openly, before our very eyes!
Then, suddenly, the thunderbolt seized them
for their wrongdoing.
Then they took the Golden Calf for worship,
after the clear and miraculous proofs
of God had come to them.
Then We pardoned this.
Moreover, We gave Moses
clear evidence against idolatry.

For We lifted Mount Tûr above them
as a warning for defying their covenant.
And thereafter We said to them:
Enter through the gate of Jerusalem
bowing down in all humility.
But they defied it.
And thereafter We said to them,
You shall commit no violation in the Sabbath.
But they defied it.

وَيَقُولُونَ نُؤْمِنُ بِبَعْضِ وَنَحَ قُرُ بِبَعْضِ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيْنَ ذَلِكَ سَبِيلًا ﴿ ثُورِيدُ مُومِهُ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِمُلْلِمُ اللَّالِ اللَّهُ اللَّالِمُ اللَّالِمُ اللَّلْمُلَّا اللَّهُ اللَّهُ اللّ

بين و معيد أُولَتِكَ هُمُ ٱلْكَفِرُونَ حَقَّاً وَأَعْتَدُنَا لِلْكَفِرِينَ عَذَابًا مُنْهِينَا

آن تُنزِلَ عَلَيْهِمْ كِنْنَبُا أَن تُنزِلَ عَلَيْهِمْ كِنْنَبُا فَقَدْ سَأَلُواْ مُوسَىٰ فَقَدْ سَأَلُواْ مُوسَىٰ أَرِنَا اللّهَ جَهْرَةً فَأَخَذَتْهُمُ الصّنعِقةُ يِظُلْمِهِمْ الصّنعِقةُ يظُلْمِهِمْ مُنْ بَعْدِ مَا جَآءَتْهُمُ الْبَيْنَتُ مِنْ بَعْدِ مَا جَآءَتْهُمُ الْبَيْنَتُ فَعَفُونًا عَن ذَالِكَ وَءَاتَيْنَا مُوسَىٰ سُلُطَكَنَا تُبِينَا

> وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ بِمِيثَقِهِمْ وَقُلْنَا لَهُمُ ٱدْخُلُواْ ٱلْبَابِ مُجَّدًا

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And thereafter We took from them
a most solemn covenant. But they defied it.

4:155 Thus for breaking their own covenant;
and for their disbelief in the signs of God;
and for their killing of the prophets
without any right;
and for their saying:
Our hearts are encased
against further Revelation—
they were condemned.
Rather, as to their hearts,
God has set a seal upon them for their unbelief.
For they do not believe, except for a little.

for their unbelief; and for their utterance of an enormous calumny against Mary;

Indeed, we have killed the Messiah,
Jesus, son of Mary, the Messenger of God!
However, they did not kill him.
Nor did they crucify him.
Rather, it was made to appear to them as so.
And as to those who are in dispute
with regard to him and the crucifixion,
they themselves remain in doubt about it.
They have no sure knowledge of it,
except the following of mere conjecture.
Yet for a certainty they did not kill him!

4:158 Rather, God has raised him to Himself.
And ever is God overpowering, all-wise.

4:159 And there is not a single one of the People of the Scripture save that every last one of them shall most surely believe in him

وَقُلْنَا لَهُمَّ لَا نَعَدُواْ فَبِمَا نَقَضِهم مِّيثَلَقَهُمُّ وَكُفِّهِ هِم يَكَايِكَتِ ٱللَّهِ بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفِّرِهِمْ فَلَا نُوِّمِنُونَ إِلَّا قَلْمَلَا وَبِكُفْرِهِمْ وَقُولِهِمْ عَلَا مَوْ بَعَ مُنْتَنَّا عَظِيمًا وَقَوْلِهِمْ إِنَّا قَنَلُنَا ٱلْمَسِيحَ عِيسَى أَبْنَ مَرْيَحُ رَسُولَ ٱللَّهِ وَمَا قَنْلُوهُ وَمَا صَلَعُوهُ وَلَكِكِن شُبَّهَ لَهُمُّ وَإِنَّ ٱلَّذِينَ ٱخْنَلَفُواْ فِيهِ

مَا لَمُنُهُ بِهِۦ مِنْ عِلْمِر

as the Messiah before his death. Moreover, on the Day of Resurrection, he himself shall be a witness against them.

4:160 Because of the wrongdoing perpetrated by those of Jewry, We have made forbidden to them wholesome foods previously made lawful to them and also because of their barring of so many people from the way of God; 4:161 and for their taking of usury, though they were forbidden to do it; and for their consuming

> the wealth of the people by false means. Moreover, We have prepared for the disbelievers among them a most painful torment in the Hereafter.

4:162 But those among them who are well-grounded in knowledge, as well as the true believers, believe in this revelation that has been sent down to you, O Muhammad. and in the Scripture that has been sent down to the prophets who came before you as do the steadfast in establishing the Prayer, and the givers of the Zakât-Charity, and the believers in God and in the coming Judgment of the Last Day. It is to these that We shall give a magnificent reward.

4:163 \*Indeed, We have given revelation to you, O Muhammad. even as We gave revelation to Noah

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الله وَإِن مِنْ أَهْلِ ٱلْكِئْبِ إِلَّا اللَّهِ لَيُوْمِنَنَّ بِهِ، قَبْلُ مَوْ يِدِيُّ يَكُونُ عَلَيْهِمْ شَهِيدًا فَيُظُلِّمِ مِّنَ ٱلَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتَ لَكُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَيْثِرًا وَأَخَٰذِهِمُ ٱلرَّمَوْا وقد نيداعنه

وَأَكْلِهِمْ أَمُوَلَاكَنَاسِ بِٱلْيَطِلُّ وَأَعْتَدُنَا لِلْكَفرينَ مِنْهُمُ عَذَامًا أَلْسَمًا

الله المُنكن الراسخون فِي ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ مِا أَنْزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبِيلِكُ وَٱلْمُقْسِمِينَ ٱلصَّلَهٰ وَ وَٱلْمُؤْدُّ رَبِ النَّكُوْةُ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْإَحْر أُوْلَيْكَ سَنُوْتِيهِمْ أَجُرًا عَظِمًا

and the prophets after him—
and as We have given revelation to Abraham,
and Ishmael, and Isaac, and Jacob,
and to the prophets of the Tribes of Israel,
and to Jesus, and Job, and Jonah,
and Aaron, and Solomon.

And We gave David the Pealers for a revelation

And We gave David the Psalms as a revelation.

of whom We have told you before and other messengers of whom We have not told you.

And it is true that God spoke directly to Moses—His very word, indeed!

bearers of glad tidings and forewarners—
so that after the coming of the messengers
people would have no argument before God
to justify their misdeeds.

Indeed, ever is God overpowering, all-wise.

4:166 Yet if they belie you, God bears witness to what He has sent down to you,
O Muhammad:
He has sent it down with His knowledge.
And all the angels so bear witness.
Yet sufficient is God as a witness to this.

4:167 So as to those who disbelieve and bar people from the path of God, they have truly strayed far astray.

4:168 Indeed, those who disbelieve and do wrong,
God shall not forgive them!
Nor shall He guide them along any path—
4:169 except the path to Hell.

wherein they shall abide, forever and ever.

And that, for God, is ever easy.

للجُزَّةُ الشَّادِينُ (اللهِ ﴿ إِنَّا أَوْحَيْمُ اَ إِلَيْكَ

الله إِنَّا أَوْحَيْنَا إِلَيْكَ كُمّا أَوْحَيْنَا إِلَيْكَ وَرَحِ كُمّا أَوْحَيْنَا إِلَى نُوجِ وَالْنَبِيْنَ مِنْ بَعْدِهِ وَالْنَبِيْنَ مِنْ بَعْدِهِ وَالْنَبِيْنَ مِنْ بَعْدِهِ وَالْمَدِيلَ وَأَوْحَيْمَنَا إِلَى وَيَعْمُوبَ وَإِسْمَعِيلَ وَإِسْمَعِيلَ وَإِسْمَعِيلَ وَإِسْمَعِيلَ وَإِسْمَعِيلَ وَإِسْمَعَ وَإِسْمَعِيلَ وَإِسْمَعَ وَإِسْمَعَ وَالْمَدَينَ وَالْمُؤْونَ وَسُلَيْمَنَ وَهُدُونَ وَسُلَيْمَنَ وَعُرُونَ وَسُلَيْمَنَ وَعُرُونَ وَسُلَيْمَنَ وَعُرَالًا وَعَالَيْمَا وَعَلَيْمَا وَعَالَيْمَا وَعَلَيْمَا وَعَالَيْمَا وَعَلَيْمَا وَعَالَيْمَا وَعَلَيْمَا وَعَالَيْمَا وَعَلَيْمَا وَعَلَيْمَا وَعَلَيْمَا وَعَلَيْمَا وَعَلَيْمَا وَعَلَيْمَا وَمَالَيْمَا وَمَالَعُونَ وَسُلَيْمِينَا وَمَا وَعَلَيْمَا وَمَالَعُونَ وَسُلَيْمِ وَعَلَيْمِ وَمُولَى اللّهُ وَمِنْ وَمُعَلِيمِ وَمِنْ وَمُولَى اللّهُ وَمِنْ وَمُعَلَى الْمَعْمِلَ الْمَعْمِلَ فَعَلَيْمَا وَمَالِمُ وَعَلَيْمِ وَمَا اللّهُ عَلَيْمِ وَمِنْ وَمُولَى الْمُعْمِلُكُونَا وَمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعْلَى الْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعْلَى الْمُعْلِيمُ وَالْمُعْلَى الْمُعْلِيمُ وَالْمُعْلَى الْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعِلَّى وَالْمُعِلَّى وَالْمُعِلَّى وَالْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعِلَّى وَالْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعِلَّى وَالْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعْلِيمُ وَالْمُعِلِيمُ وَالْمُعِلَّى وَالْمُعُلِيمُ وَالْمُعْلِمُ وَالْمُعْلِمُ و

ورُسُلًا قَدْ قَصَصْنَهُمْ عَلَيْكُ مِن قَبْلُ وَرُسُلًا عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَمْ مَقْتِكَ مَا تَقْضُصْهُمْ عَلَيْكَ وَكُمَّ اللَّهُ مُوسَىٰ تَكِيمًا وَكُمَّ اللَّهُ مُوسَىٰ تَكِيمًا

وَلَكُمْ الله مُوسَى صَلَا مُنْ رِينَ وَمُنذِرِينَ وَمُنذِرِينَ لِكُلَّا يَكُونَ لِلنَّاسِ عَلَى اللهِ حُجَّةُ أَبَعَدَ الرُّسُلِ حُجَّةُ أَبَعَدَ الرُّسُلِ وَكَانَ اللهُ عَزِيزًا حَكِممًا

كَتِكِنِ اللَّهُ يَشْهُدُ

 بِمَا أَنزَلُ إِلْيُلْكُ

 أَنزَلُهُ بِعِلْمِدِّ وَالْمَلْتِكَةُ يَشْهُدُونَ وَالْمَلْتِكَةُ يَشْهُدُونَ وَكَفَى بِأَلْقِهِ شَهِيدًا

 وَكَفَى بِألْقَهِ شَهِيدًا

﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَلِيلِ ٱللَّهِ قَدْ ضَلُّواْ ضَلَلًا بَعِـيدًا

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيغَفِرَ لَهُمْ وَلَالمَّدِ يَهُمْ طَرِيقًا

الجُزَّءُ السَّادِسُ

4:170 O humankind!

Most surely,
the promised Messenge with the truth from you

the promised Messenger has come to you with the truth from your Lord.
So believe. It is best for you.

Yet if you disbelieve, then be forewarned that, indeed, to God belongs all that is in the heavens and the earth.

And ever is God all-knowing, all-wise.

4:171 O People of the Scripture!

Do not exceed the bounds of revealed faith in the creed of your religion.

Nor say about God other than the truth.

Indeed, the Messiah, Jesus, son of Mary,

is only God's messenger;

and was created by His word

that He cast to Mary;

and was a spirit that issued forth

by a command from Him to be.

So believe in God and 'all' His messengers.

And do not say:

Three gods in a Trinity!

Desist! It is better for you.

Indeed, God is but One God.

Highly exalted is He above having a son!

To Him belongs all that is in the heavens and all that is in the earth.

And sufficient is God as a guardian.

4:172 Never shall the Messiah disdain

to be a servant of God,

nor the angels brought near.

So as to whoever is disdainful of His worship—

and grows arrogant—

let it be known, then,

إِلَّا طَرِينَ جَهَنَمَ
 خَلِدِينَ فِهَا أَبَداً
 وَكَانَ ذَالِكَ عَلَى اللَّهِ يَسِيرًا

يَكَأَيُّهَا النَّاسُ قَدْ جَكَآءَ كُمُ الرَّسُولُ بِالْحَقِّ مِن زَّتِكُمُ فَامِنُواْ خَيْرًا لَكُمُّ وَإِن تَكْفُرُواْ فَإِنَّ لِلَّهِ

ما في السَّمَنوَتِ وَالاَرْضِ وَكَانَ اللَّهُ عَلمًا حَكِيمًا

( ) يَتَأَهْلَ اَنَّكِتَٰكِ لَا يَتَاهُلُوا فِي دِينِكُمْ وَلَا تَتَقُولُوا عَلَى اللّهِ وَلَا تَتَقُولُوا عَلَى اللّهِ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ الللّهِ اللّهِ اللّهِ الللّهِ الللّهِ الللّهِ اللّهِ اللّهِي اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِي الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللللّهِ الللّهِ

ويسكى أَبْنُ مَرْيَمَ رَسُولُ أَلَّهِ وَكَلِمَتُهُ: أَدَّ إِنْ أَنْ اللهِ وَكَلِمَتُهُ:

الله وروم من الله وروم الله و

وَلَا نَقُولُواْ ثَلَاثَةً ۚ انتَهُواْ خَيْرًا لَكِمُ

> إِنَّمَا اللَّهُ إِلَّهُ وَاحِــَدُ سُـــُـحُــُانَهُ:

أَن يَكُونَ لَهُ، وَلَدُّ

لَّهُ مَا فِي ٱلسَّمَوَتِ

وَكَفَىٰ بِٱللَّهِ وَكِيلًا

لَّن يَسْتَنكِفَ ٱلْمَسِيحُ

that He shall certainly assemble them for Judgment before Him, all together.

Then as to those who believe in God, and do righteous deeds,
He shall render them their rewards in full and increase them evermore from His bounty.
But as for those who become disdainful of His worship, and grow arrogant,
He shall torment them with a most painful torment.
And they shall not find for themselves, apart from God, either patron or supporter.

## 4:174 O humankind!

Truly decisive proof of the true religion has come to you from your Lord in this Quran. And herein have We sent down to you a manifest light.

4:175 So for those who believe in God and hold fast to faith in Him,

He shall admit them to a mercy of His own, and to His favor.

And He shall guide them to Himself, along a straight way of salvation.

seek an 'additional' ruling from you, concerning inheritance, O Muhammad'.

Say to them:

God Himself gives you a ruling regarding one who has only a non-lineal heir:

If a person perishes, having no children, but he has a sister, then to her goes one-half of what he leaves behind.

And he alone inherits her

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الجُزّةُ السّادِسُ

وَلَا ٱلْمَلَتِهِكُهُ ٱللَّقَرَّبُونَأْ فسيحشرهم إليه جميعا فَأَمَّا ٱلَّذِيرِبَ ءَامَنُهُ أ وعملوأ ألصلكحت فيوقيهم أجورهم وَنَزِيدُهُم مِن فَضَّالِهِ-وأمَّا ٱلَّذِينَ أستنكفوا وأستكروا فَنُعَذِّبُهُمْ عَذَابًا أَلِسِمًا وَلَا يَحِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيَّا وَلَا نَصِمُا الله كَانُّهَا ٱلنَّاسُ قَدْ جَآءَكُم دُهُكُنُّ مِّن رَّبُكُمُّ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

وارسا إينام ورا مييس وَاعْتَصَكُمُوا بِدِه فَسَيُدْ خِلْهُمْ فِي رَحْمَةِ مِنْهُ وَفَضَّلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَطًا مُسْتَقِيمًا

الله عَلَى اللهُ عَلَى اللهُ اللهُ

للجُزِّهُ السَّادِسُ

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if she has no children. But if there are two surviving sisters, to them go two-thirds of what he leaves behind. Yet if there are surviving siblings, men and women, then to the male goes a portion like that of two females. God clarifies this for you, so that you may not go astray. And God is all-knowing of all things.

إِنِ أَمْرُؤُا هَلَكَ لَيْسَ لَهُ وَلَدُ فَلَهَا نِصْفُ مَا ذَكَ فَإِن كَانَتَا ٱثْنَتَيْن فَلَهُمَا ٱلثُّلْثَانِ مِمَّا تَرَكَ وَإِن كَانُوا إِخْوَةً



The surah that mentions the story of THE TABLE-SPREAD from Heaven that God sent down at the request of the Disciples to be a clear sign to them of the unambiguous truth that Jesus indeed, the awaited Messiah and Prophet of God.

## Surah 5 / 120 Verses / Revealed at Madinah

## Al-Mâ'idah

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MERCY-GIVING

5:1 O you who believe!
Fulfill all contracts, treaties, and covenants with God and with people.

God decrees these terms:

Lawful for you as food are grazing beasts—excluding what shall be presently recited to you as specifically forbidden, and provided you do not make lawful the hunting of game while you are in the state of pilgrim sanctity. Indeed, God decrees whatever He so wills.

As to the Pilgrimage:

Do not violate the prescribed rituals
and waymarks of God therein—
neither in relation to the sacred month
in which it occurs;
nor in relation to the animal you bring along
as a charitable-offering of sacrifice;
nor in relation to sacrificial animals for charity,
so marked by their bearing of garlands;



وَلَا ٱلشَّهْرَ ٱلْحَرَامَ

nor in relation to those pilgrims headed for the Sacred House in Makkah seeking bounty from their Lord and in quest of His good pleasure. But when you lawfully end the state of pilgrim sanctity, then you may resume hunting game. Yet you shall not let your feelings of detestation toward a people who have 'previously' barred you from the Sacred Mosque cause you to commit aggression against them. Rather, you shall help one another to virtuousness, and to the fear of God. But you shall not help one another to sin and to aggression. Therefore, fear God. Indeed, God is severe in punishment for the breaking of His covenant.

As to specific dietary prohibitions: 5:3 Forbidden to you is the consumption of carrion, and blood, and the flesh of swine, and that over which other than the name of God has been invoked, and what has been strangled, and what has been beaten to death, and what has fallen to its death, and what has been gored to death, and what has been eaten by a predator except that which you duly slaughter before it dies and what has been slaughtered on any altar. And prohibited to you, as well,

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للجُزَّءُ السَّادِسُ

أَن صَدُّوكُمٌ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَتَعَاوَنُواْ عَلَى ٱلْبِرِ وَٱلنَّقْوَيٰ وَلَا نَعَاوِنُواْعَلَ ٱلْإِثْمِ وَٱلْعُدُونِ وَاتَّقُواْ اللَّهُ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ الْكَ خُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدُّمُ وَلَحَتُمُ ٱلَّخِنزِيرِ وَمَآ أَهِلَ لغَيْرِ ٱللَّهِ بهِــــ وَٱلْمُنْخُنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَا أَكُلُ ٱلسَّبُعُ إِلَّا مَا ذَّكَّيْتُهُمْ ۚ وَمَا ذُبِحَ عَلَى ٱلنَّصُد

للجُزّةُ السّادِسُ

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is that you cast lots with divining arrows to determine your decisions.

This is sheer ungodliness.

This day:

Those who disbelieve have despaired of destroying your religion. So do not fear them. But fear Me! This day:

I have perfected for you your religion!

And I have completed My grace upon you!

And I am well-pleased for you

with Islam— The Peace—as your religion!

But whoever is compelled by starvation to eat of forbidden foods without inclining to sin, then, indeed, God is all-forgiving, mercy-giving.

5:4 They ask you, O Prophet,
for further clarification
about what food is lawful for them.
Say to them:
Lawful for you are all wholesome foods,

along with the prey of the hunting creatures you have taught, training them as hounds and teaching them from what God has taught you.

So eat from what they catch for you. But mention the name of God over it.

And be ever God-fearing! Indeed, God is swift in reckoning.

5:5 This day:

Also made lawful for you

وَأَن تَسْنَقْسِمُوا بِٱلْأَزْلَدِمِ ذَالِكُمُ فِسُقُ ٱلْيَوْمَ يَبِسَ ٱلَّذِينَ كَفَرُواْ من دينِكُمُ فَلاَ تَخْشُوهُمْ وَٱخْشُونَ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَّمَدُّ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلإسلكمَ دِينَا فَمَن أَضْطُرَّ فِي مَخْبَصَةٍ غَبْرَ مُتَجَانِفِ لِلِأَمْدِ فَانَّ ٱللَّهَ عَفُورٌ رَّحِـمُّ 🕚 يَسْتَكُونَكَ مَاذَآ أُجِلَّ لَهُمُّ قُلُ أُحِلَّ لَكُمُ ٱلطَّيِّبَاتُ وَمَا عَلَمْتُ مِينَ ٱلْحَوَادِجِ مُكُلِّينَ تُعَلِّمُونَهُنَّ مَّا عَلَّمَكُمُ ٱللَّهُ فَكُلُواْ مِمَّا أَمْسَكُنَ عَلَتَكُمْ وَأَذْكُرُواْ ٱسْمَ ٱللَّهِ عَلَيْهِ

الجئزة التكادش

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are all wholesome things. Thus the food of those who have been given the Scripture is lawful for you. And your food is lawful for them. Moreover, lawful for you in matrimony are chaste women from among the believers and chaste women from among those who have been given the Scripture before you provided you have given them their full dowry compensation in marriage not to commit fornication, nor to take them as lovers. Yet whoever belies faith in God, his good work shall assuredly be rendered utterly futile. And he shall be, in the Hereafter, among the losers of an everlasting Paradise.

O you who believe! 5.6 When you rise for the Prayer, wash your faces, and your hands to the elbows. And wipe your heads with wet hands. And wash your feet to the ankles. And when 'again' you become ritually unclean, then cleanse yourselves thus. But if you become sick or are on a journey, or if one of you comes forth from the place of relieving oneself, or if you have touched women intimately and you cannot find waterthen take recourse to patting clean earth; then wipe over your faces and your hands with it

وَطَعَامُ ٱلَّذِينَ أُوتُواْ ٱلْكِئنَكَ وَطَعَامُكُمْ حِلُّ لَمُّهُمْ وَٱلْمُحْصَنَاتُ مِنَ ٱلْمُؤْمِنَاتِ وَٱلْمُعُصِّنَاتُ مِنَ ٱلَّذِينَ أُوتُوا ٱلْكِئنبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحصنانَ غَيْرَ مُسكفحانَ وَلَا مُتَّخِذِيَّ أَخُدَانُّ وَمَن يَكُفُرُ بِٱلْإِيكِن فَقَدُ حَمطَ عَمَاهُ وَهُوَ فِي ٱلْآخِرَةِ مِنَ ٱلْخَسَمِينَ اللُّ يَتَأَمُّهَا ٱلَّذِينَ ءَامَنُوٓا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّالِي اللَّهُ اللللَّهُ اللَّهُ اللَّلَّا اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا إذَا قُمْتُمْ إِلَى ٱلصَّكَاوَةِ فأغسأوا وكجوهكم وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِق وأمسكوا نرءوسكم وَأَرْجُلَكُمْ إِلَى ٱلْكُعْبَ وَإِن كُنتُمْ جُنُبًا فَأَطَّهَ رُوا مِّنَ ٱلْغَابِطِ أَوْ لَكُمْ سَتُمُ ٱلنِّسَاءَ فَكُمْ يَحِدُواْ مَآءً

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in place of ritual ablution.

God does not wish to place any strain upon you.

Rather, He intends to purify you

and to perfect His blessings upon you,

so that you may give thanks.

5:7 And remember with reverence
the grace of God upon you
and His solemn covenant
which He has covenanted with you,
when you said:
We hear and we obey! So fear God.
Indeed, God is all-knowing
of all that is harbored
within the breast of people.

5:8 O you who believe!

Be ever upright for 'the sake of God,
bearing witness to truth with impartial justice.

Therefore, let not detestation
for some people induce you to be unfair.

Rather, be fair!

For to do so
is, indeed, closer to the fear of God.

Therefore, fear God!

Indeed, God is all-aware of all that you do.

5:9 God has promised those who believe
and do righteous deeds.

and do righteous deeds, that for them there is forgiveness and a magnificent reward awaiting!

5:10 As for those who have disbelieved and belied Our revealed signs, these are the Companions of Hellfire.

5:11 O you who believe!

Remember with reverence

وَاتَّقَهُ أَ اللَّهُ إِنَّ اللَّهَ عَلِيمٌ بذَاتِ ٱلصُّدُورِ تَكَأَيُّهَا ٱلَّذِينِ وَامَنُهُ أَ هُوَ أَقُ كُ لِلتَّقُومَةُ وَاتَّـٰقُواْ اللَّهَ ٰ إِنَّ اللَّهَ خَيرٌ بِمَا تَعْمَلُونَ (١) وَعَدَ اللَّهُ ٱلَّذِينَ ءَامَنُهُ أ وعكمأوا الضكلحكت

(أً) وَٱلَّذِيرِ ﴿ كُفُّرُواْ

وَكَذَّبُواْ بِعَايَنتِنَاۤ أُوْلَتِهِكَ

أضحك ألحجه

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the grace of God upon you when a certain people resolved to stretch out their hands against you. But God held back their hands from harming you. So be ever God-fearing! And upon God alone, let the believers rely. 5:12 ★For truly God had previously taken the solemn covenant of the Children of Israel. And We raised up from among them twelve leaders. And God said to them: Indeed, I am with you. Assuredly, if you but duly establish the Prayer and give the Zakât-Charity and believe in My messengers and uphold them and lend to God a goodly loan by spending in His cause, I shall most surely absolve you of your misdeeds. And I shall most surely admit you into Gardens beneath which rivers flow. But whoever among you disbelieves after this shall have truly strayed from the even way. Thus for breaking their own covenant, 5:13 We cursed them. And We made their hearts harden. For they altered the words of the Scripture, omitting them from their contexts. Thus they forgot a cardinal portion of the Torah out of neglect for the very thing that they had been reminded to uphold. Nor shall you cease to observe treachery from themexcept for a few among them. So pardon them.

نعْمَتَ ٱللَّهِ عَلَيْكُ وَأَتَّقُواْ اللَّهُ وَعَلَى اللَّهِ فَلْسَتَوَكِّلُ ٱلْمُوْمِنُورِبِ القَدَ أَحَدُ اللَّهُ مِيثُنِقَ مَوْ سِ إِسْرَاءِ بِلَ لَينَ أَقَمَتُهُ ٱلطَّكَاةِ هَ برُسُلِي وَعَزَّرْتُمُوهُمْ

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And overlook mistreatment from them. Indeed, God loves those who excel in doing good.

We took their solemn covenant, as well.

Yet they too have forgotten
a cardinal portion of the Evangel
out of neglect for the very thing
that they had been reminded to uphold.

Thus We have roused between them
enmity and bitter hatred
until the Day of Resurrection.
And God shall tell them then
about all that they used to do in life.

Truly Our Messenger has come to you to make clear to you much of what you have been concealing of the Scripture—
and to pass over much that is no longer essential.

Truly there has now come to you from God a guiding light and a clear Book in this Quran.

by it God guides
whomever follows His good pleasure
along the pathways of peace.
And, thereby, He brings them out
from the veils of darkness into the light—
by His permission.
Thus does He guide them
to a straight way of salvation.

5:17 Very truly they have disbelieved who say: Indeed, God, Himself, is the Messiah,

إِنَّ اللَّهَ يُحِتُّ الْمُحْسِنِينَ الله وَمِرِبَ ٱلَّذِينَ قَالُمُ اللَّهِ إنَّا نَصِكُويَ أخكذنا مستلقفة فَنَسُهُ أَحَظًا مِّمَّا ذُكِّرُواْ بِهِ ـ فأغربنا بدنهم العداوة والغضاة إِلَىٰ مَوْ مِر ٱلْفِيكُمَةِ وَسَوْفَكَ يُنْبَعُهُمُ ٱللَّهُ بماكانوا يَصْنَعُونَ يَتَأَهُلَ ٱلۡكِتَٰب قَدْ جَاءً كُمْ رَسُولُنَا يُبَيِّبُ لَكُمُّ كَيْرًا قَدْ جَآهَ كُم مِنَ ٱللَّهِ نُورٌ وَكِتَكُ مُّهُ رِبُّ يَهَدِي بِهِ ٱللَّهُ مَن أتَّبَعَ رِضْوَانكُهُ شُبُلَ ٱلسَّكَع

إلى النُّور بإذْنِهِ،

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son of Mary.
Say to them:
Who, then, would be able to do anything against God if He so willed to destroy the Messiah, son of Mary, and his mother—and everyone in the earth all together? For to God alone belongs all dominion over the heavens and the earth and all that is between them.
He creates whatever He so wills.
For God is powerful over all things.

5:18 Moreover,

both the Jews and the Christians say:
We are the children of God,
and His most beloved!
Say to them:
Why, then, does He punish you for your sins?

Rather, you are but human beings among all the others that He has created! He forgives whomever He so wills. And He punishes whomever He so wills. For to God alone belongs all dominion over the heavens and the earth and all that is between them.

Thus to stand for Judgment before Him in the Hereafter is the ultimate destiny of every human being.

O People of the Scripture!

Truly Our Messenger has come to you to make faith clear to you after an extended interval has passed in the coming of the messengers.

For otherwise you would say

(١٠٠٠) لَقَدْكَفَ ٱلَّذِينَ قَالُواْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْسَمَ قُلُ فَكَنَ يَعَالِكُ مِنَ ٱللَّهِ شَتَّا إِنْ أَرَادَ أَن يُهَالِكَ ٱلْمَسِيحَ أَنْوَبَ مَوْكَمَ وَأُمِّكُهُ. وَمَن فِي ٱلْأَرْضِ جَمَيعَ وَلِلَّهِ مُأْلِثُ ٱلسَّكِيَّاتِ وَٱلْأَرْضِ وَ مَا يَنْنَهُ مَا عَنْدُهُ مَا دَشَاءُ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١١) وَقَالَت ٱلْمَهُ دُواَلِنَّصِكَ عِنْ نَعَارُ أَمَنَكُوا اللَّهِ وَأَحِبَّتُهُ وَأُ مَلْ أَنتُهُ مَشَدُ مَّمَّنَ خَلَقًا نَعْفُ لِمَن نَشَآهُ وَ يُعَذِّبُ مَن يَشَلَّهُ ۚ وَ لِلَّهِ مُلْكُ ٱلْمِسْكَةَ أَتُ وَٱلْأَرْضِ وَمَا مَلْنَهُ مَا وَإِلَيْهِ ٱلْمَصِيرُ اللهُ يَتَأَهْلَ ٱلْكِنْبِ مَدْجَاءَكُمْ

رَسُولُنَا يُبِينُ لَكُمْ

عَلَىٰ فَتُرَةٍ مِّنَ ٱلرُّسُل

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in your defense on Judgment Day:
Neither bearer of glad tidings nor forewarner
has ever come to us from You!
So truly a bearer of glad tidings and a forewarner
has now come to you.
And God alone is powerful over all things.

For Moses said to his people: O my people!
Remember with reverence
the grace of God upon you
when He appointed prophets among you
and made you sovereigns over yourselves.
Moreover, He gave to you
what He has not given to anyone else
in all the worlds.

5:21 O my people!

Enter the Holy Land
that God has decreed for you to enter.
And do not turn away from this battle
in retreat.

For then, you shall turn back from faith itself as losers of an everlasting Paradise.

5:22 They said: O Moses!
Indeed, there are people therein
of a tyrannical might.
And never, indeed, shall we enter it,
until they depart from it!
But if they depart from it,
then we shall most surely enter the land
as you so command.

5:23 Two men from among those who feared God, on whom God had bestowed His blessings, said:

Enter upon them

through the very gate of the city.

أَن تَقُولُواْ مَا جَاءَنَا مِنَ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَإِذْ قَالَ مُوسَىٰ لِفَوَّمِهِ يَنقُومِ اذْكُرُواْ يَعْمَهُ اللّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَلِيبَاءَ وَجَعَلَكُمْ مُلُوكًا وَجَعَلَكُمْ مُلُوكًا وَءَاتَنكُم مَالَمْ يُؤْتِ الْحَدَا مِنَ الْعَلِينَ

الله يَنقَوْمِ أَدْخُلُواْ
الْأَرْضَ الْمُقَدَّسَةَ الَيِّقِ
كَنْبَ اللَّهُ لَكُمْ
وَلَا نَرْنَدُواْ عَلَىٰ أَدْبَارِكُمْ
فَنْنقَلِمُواْ خَسِرِينَ

آ قَالُواْ يَكُوسَيْ

إِنَّ فِيهَا قَوْمًا جَبَّادِينَ

وَإِنَّا لَنَ نَدْخُلَهَا

حَتَى يَغْرُجُواْ مِنْهَا

فَإِنَّ يَغْرُجُواْ مِنْهَا

فَإِنَّ يَغْرُجُواْ مِنْهَا

فَإِنَّ يَغْرُجُواْ مِنْهَا

فَإِنَّ يَخْدُرُجُواْ مِنْهَا

قَإِنَّ الْمَاخِلُونَ

قَالَ رَجُلَان

عال رجون مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا

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For if you so enter it, you shall be triumphantand rely upon God alone, if, indeed, you are believers! They said: O Moses! 5:24 Never, indeed, shall we enter it, ever, so long as they remain in it! So go-you and your Lordand both of you fight them! Indeed, we shall be right here, sitting! He said: My Lord! 5:25 Indeed, I control none but myself and my brother. So give judgment between us

5:26 God said:
Therefore, as to the Holy Land,
it shall, indeed, be forbidden to them.
Forty years shall they wander in the earth!
So do not grieve over the ungodly people.

and the ungodly people.

\*And recite to them, in truth, O Muhammad, the tidings of the two sons of Adam, as well.

For they both offered a freewill offering.

So it was accepted by God from one of them.

And it was not accepted from the other, who thus said to his brother:

Most surely, I will kill you!

His brother said:

Indeed, God but accepts the offering of the God-fearing.

5:28 Assuredly,
if you stretch out your hand against me
to kill me,
I will not stretch out my hand against you

أَدْخُلُواْ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَحَكَلْتُمُوهُ فَإِنَّكُمْ غَلِبُونَ وَعَلَى ٱللَّهِ فَتَوَكَّلُواْ إِن كُنتُه مُّؤْمِن إِن (الله قَالُوا نَمُوسَيَّ إِنَّا لَن نَّذَخُلُهَا أَبَدًا مَّا دَامُهُ أَ فِيهَا أَفَاذَهُت أَنتَ وَرَبُّكَ فَقَاتِلاً إنَّا هَنْهُنَا قَنْعِدُونَ اللهِ قَالَ رَبِإِنِّي لَا أَمْلِكُ اللهُ عَالَكُ اللهُ عَالَكُ اللهُ ال إلَّا نَفِّسِي وَأَخِيُّ فَأَفُرُقَ بَنْنَا وَيَتْنَ ٱلْقَوْمِ ٱلْفَاسِقِينَ يَتِيهُونَ فِي ٱلْأَرْضِ عَلَى ٱلْقَوْمِ ٱلْفَاسِقِينَ الله الله وَأَتْلُ عَلَيْهِمْ نَبَأَ أَبِنَىٰ ءَادَمَ بِٱلْحَقِ إِذْ قَرَّبَا قُرْبَانَا فَنُقُبَلَ من أُحَدهما وَلَمْ يُنَقَبَّلُ مِنَ ٱلْآخَرِ قَالَ لَأَقَنُلَنَّكُ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُنَّقِينَ المَنْ بَسَطِتَ إِلَى يَدَكُ لِنَقْنُكُنِي لَكُ لِنَقْنُكُنِي

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to kill you.
For, indeed, I fear God,
Lord of All the Worlds.

Indeed, I intend by withholding my hand that you bear my sin and your own sin, so that you will become of the Companions of the Fire of Hell!

For that is the recompense of the wrongdoers who are godless in heart.

Yet still his brother's soul prompted him to kill his own brother. So he killed him. Thus he became among the losers of an everlasting Paradise.

that scratched a hollow into the earth to show him how to bury the corpse of his brother.

He said: Oh, woe to me!

Am I not even able to be like this crow, so as to bury the corpse of my own brother?

And thus did he become of the regretful.

Because of this,
We did prescribe for the Children of Israel that whoever kills a person—
except in punishment for the killing of another person, or for the spreading of dire corruption in the earth—
it shall be reckoned as though he has killed all humankind.
And whoever saves a life, it shall be reckoned as though he has saved the life of all humankind.
And very truly, Our messengers came to them with the clear and miraculous proofs of God.

مَا أَنَّ بِبَاسِطِ

يَدِى إِلَيْكَ لِأَقْنَلَكَّ

رَبَّ الْعَلَمِينَ

إِنِّ أَخَافُ اللَّهُ

رَبَّ الْعَلَمِينَ

إِنِّ أَرِيدُ أَن تَبُواً

مِنْ أَصْحَلِ النَّارِ

وَذَلِكَ جَزَّ وَالْ الظَّلِلِينَ

وَذَلِكَ جَزَّ وَالْ الظَّلِلِينَ

فَطُوَعَتْ لَهُ نَقْسُهُ وَ

فَطُوعَتْ لَهُ نَقْسُهُ وَ

مِنَ الْمُعْرِينِ وَالْمُ الْمُعْلِينِ الْمُرْمِينِ لِيُرِيهُ وَ

فَالْ يَوْمِلُونَ فِي الْأَرْضِ لِيُرِيهُ وَ

فَالْ يَوْمِلُونَ فِي الْأَرْضِ لِيُرِيهُ وَ

فَالْ يَوْمِلُونَ مِثْلُ هَلَا الْفَلَالِ وَالْمَا الْفَلَالِ وَالْمُونَ مِثْلُ هَلَا الْفَلَالِ وَالْمُونَ وَالْمُونَ وَالْمُولِينَ وَالْمُونَ وَالْمُؤْلِينَ وَالْمُؤْلُونِ وَالْمُؤْلُونِ الْمُؤْلِينِ الْمُؤْلِينِ الْمُؤْلُونِ وَالْمُؤْلِينَ وَالْمُؤْلُونَ الْمُؤْلُونِ وَالْمُؤْلُونِ وَالْمُؤْلِينَ وَالْمُؤْلِينَ وَالْمُؤْلُونِ وَالْمُؤْلُونَ وَالْمُؤْلُونِ وَالْمُؤْلِ وَالْمُؤْلُونِ وَالْمُؤْلُونِ وَالْمُؤْلُونِ وَالْمُؤْلُونِ وَالْمُؤْلُونِ وَالْمُؤْلُونِ وَالْمُؤْلُونِ وَالْمُؤْلُونِ وَالْمُؤْلِونَا الْمُؤْلِونِ الْمُؤْلِونِ الْمُؤْلُونِ وَالْمُؤْلِونَا الْمُؤْلِونِ الْمُؤْلِقِينَا الْمُؤْلِونِ الْمُؤْلِونِ الْمُؤْلِينَا الْمُؤْلِونِ الْمُؤْلِونِ الْمُؤْلُونِ الْمُؤْلِقِينَا الْمُؤْلِونِ الْمُؤْلُونِ الْمُؤْلِقِينَا الْمُؤْلِونَا الْمُؤْلُونِ الْمُؤْلِقِينَا الْمُؤْلِونِ الْمُؤْلِونَا الْمُؤْلِونِ الْمُؤْلِقِينَا الْمُؤْلِونِ الْمُؤْلُونِ الْمُؤْلُونَا الْمُؤْلُونِ الْمُؤْلُونِ الْمُؤْلُونِ الْمُؤْلُونَا الْمُؤْلِونِ الْمُؤْلِقُونَا الْمُؤْلِونِ الْمُؤْلُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِونَا الْمُؤْلِونَا الْمُؤْلُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْل

أَكُونَ مِثْلَ هَلَذَا ٱلْغُلَبِ
فَأُورِى سَوْءَةَ أَخِى فَأُصَبَحَ مِنَ ٱلنَّدِمِينَ
فَأَصِّبَحَ مِنَ ٱلنَّدِمِينَ
مِنْ أَجْلِ ذَلِكَ
كَتْبْنَاعَلَى بَنِيَ إِسْرَتِهِ يلَ

بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي ٱلْأَرْضِ فَكَأَنَّماً قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَخْيَاهَا فَكَأَنَّماً أَخْنَا النَّاسَ حَميعًا

أَنَّهُ مِن قَتَكَ نَفْسًا

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Yet, indeed, even then many among them thereafter were exceedingly rebellious in the land. Assuredly, the just recompense 5:33 for those who wage war against God and His Messenger, and go about in the land sowing corruption, is nothing less than that they be killed or crucified, or that their hands and their feet be cut off on opposite sides, or that they be exiled from the land. That is a disgrace for them in this world. And for them there shall be in the Hereafter a great torment awaiting except for those 5:34 who return penitently to you believers before you gain power over them. Know, then, that God is most forgiving, mercy-giving.

And seek every devout way
of approach to Him.
And strive hard in His path,
so that you may be successful.

5:36 As for those who disbelieve,
even if they shall have
amassed all that is in the earth
and the like of it along with it
by which to ransom themselves
from the torment of the Day of Resurrection,
it shall not be accepted from them.
Rather, for them
there is a most painful torment awaiting.

O you who believe! Be ever God-fearing!

كَثُمُوا مِّنْفُه بَعْدَ ذَالِكَ فِي ٱلْأَرْضِ لَمُسْرِفُونَ (٣) إِنَّهَا حَزَّ وَأَا ٱلَّذِينَ يُحَادِنُونَ ٱللَّهَ وَرَسُولُهُ وَكَسِّعَوْنَ فِي ٱلْأَرْضِ فَسَادًا أَن يُقَـتَّلُوا أَوْ يُصِكِلُوا أَوْ تُقَطَّعَ أَيْدِيهِ مَ وَأَرْجُلُهُم مِّنْ خِلَافِ أَوْ يُنفَوْأُ مِرْسِي ٱلْأَرْضُ خِ أَيُّ فِي ٱلدُّنَا وَلَهُمْ فِي ٱلْآخِرَةِ عَذَاتُ عَظِيةً اللا ألَّذيكَ تَاهُ أ مِن قَبِّلِ أَن تَقَدِرُواْ عَلَيْهِمُّ فَأَعْلَمُوا أَرِبِ ٱللَّهَ ب بر ہو ت مو يَتَأَنُّهُا ٱلَّذِينَ ءَامَنُواْ ٱتَّـٰقُهُ أَ ٱللَّهَ وأتتنعوا الته الوسملة وَجَهدُوا في سَبيلهِ لَعَلَّكُمْ ثُفْلِحُونَ (أُنَّ) إِنَّ ٱلَّذِينَ كَفَوْا مَّا فِي ٱلْأَرْضِ جَمِيعًا وَ مِشْلَهُ مُعَكُهُ لِيَفْتَدُواْ بِهِ ، بِنْ عَذَابِ يَوْمِ ٱلْقِيكَمَةِ

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How they will desire to get out of the Fire!
But they will never get out of it.
Rather, for them
there is only an enduring torment.

As for the male thief and the female thief among yourselves, cut off their hands as a recompense for what evil they have earned, and as a chastisement of deterrence from God. And God is overpowering, all-wise.

But whoever repents after his wrongdoing, and sets things aright, then, indeed, God shall grant him repentance. Indeed, God is most forgiving, mercy-giving.

5:40 Do you not know that to God alone belongs all dominion over the heavens and the earth? He punishes whomever He so wills.

And He forgives whomever He so wills.

For God is powerful over all things.

Do not let those factions
bent on racing one another into unbelief
grieve you:
Those hypocrites who say with their mouths:
We believe!
while their hearts do not believe;
and those among Jewry
who listen eagerly to lies about you,
who listen eagerly to the connivance
of another group among their people
who have never themselves
even come to you to heed your judgment.
They knowingly alter the laws laid down

وَلَمُهُمْ عَذَابُ أَلِيعُ فأقطبغة أأبديهما وَأُصْلُحُ فَإِنَّ ٱللَّهُ أَلَعَ تَعْلَمُ أَنَّ ٱللَّهَ لَهُ، مُألِثُ ٱلسَّبَكَوَاتِ وَٱلْأَرْضِ المُ تَتَأَنُّكُ الرَّسُولُ السُّولُ لَا يَحَوُِّ نِكَ ٱلَّذِينَ يُسَدِعُونَ فِي ٱلْكُفِّر منَ ٱلَّذِينَ

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in the words of the Scripture, after their contexts have been set. by saving to one another when seeking your prophetic arbitration: If you are given this favorable ruling by the Messenger, then take it. But if you are not given it, then beware of accepting his ruling. Do not grieve for them. For one whose trial God intends, you shall never acquire for him any measure of saving grace from God. These are the ones whose hearts God does not intend to purify. For them there shall be in this world disgrace. And for them there shall be in the Hereafter a great torment awaiting. They listen eagerly to lies. They devour ill-gotten gains. Thus, if ever they should come to you again for arbitration, then judge between them or turn away from them. And should you turn away from them, they shall never harm you in any way. Yet if you judge between them, then judge between them with justice. Indeed, God loves those who are just. And how is it that they seek your judgment while the Torah itself is with them? In it is the ruling from God which they seek. Yet even when you render the Torah's own judgment, still, after this, they turn away from it! Therefore, these are not truly believers.

Indeed, it is We, Ourself,

لَمْ يَأْتُوكُ يُحَرِّفُونَ ٱلْكِلَمَ من بَعْد مَوَاضِعِلْهُ يَقُولُونَ إِنَّ أُوتِنتُمْ هَلَا فَخُذُوهُ وَإِن لَّمْ ثُوَّتُوهُ فَأَحَذَرُوا أَوَمَن يُرِدِ ٱللَّهُ فِتَنَتَهُ. فَكَن تَمَاكَ لَهُ مرس الله شيئاً أُوْلَتِيكَ ٱلَّذِينَ لَتَرْبُرِدِ ٱللَّهُ أَن يُطَفِّ قُلُو يَفُيُّ لَهُمْ فِي ٱلدُّنْسَاخَ يُّ وَلَهُمْ فِي ٱلْآخِرَة عَذَاتُ عَظِيمٌ الله سَمَّاعُونَ لِلْكَذِب أَكَّلُونَ لِلسُّحْتُ فَإِن جَاءُ ولا فَأَحْكُم بَيْنَهُمْ أو أغرض عَنْهُمْ وَإِن تُعَرِضُ عَنْهُ مَر فككن يَضُمُّ وكَ شَيْعًا وَ إِنْ حَكَمْتَ فأحكم بيّنهم بالقسط إِنَّ ٱللَّهَ يُحِثُ ٱلْمُقْسِطِينَ وَكُنْ يُحَكِّدُونَكَ وَعِندُهُ وَالتَّوْرُنةُ فِيهَا حُكُمُ ٱللَّهِ ثُمَّ يَتُوَلَّوْنَ من بعد ذالك

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who sent down the Torah In it there is guidance and light. With it the prophets, who submitted themselves to God. made judgments for Jewry, as did the rabbis and the scribes: for they had been entrusted to preserve the Scripture of God and to this trust they were mindful witnesses. God said to them: Henceforth, you shall not fear people! Rather, you shall fear Me. Nor shall you sell My revealed signs for a small price. And whoever does not rule by what God has sent downthen such as these are the disbelievers. Now, in it We prescribed for them: A life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear. and a tooth for a tooth and retribution for wounds. Yet whoever would forgo this, out of charity, then it will be taken as an atonement for the one who has suffered injury. But whoever does not rule by what God has sent downthen such as these are the wrongdoers, godless in heart. And after the prophets of Israel. We sent following upon their traces Jesus, son of Mary, as a confirmation of the truth that had preceded him in the law of the Torah.

Moreover, We gave him the Evangel—

وَمَا أَوْلَتِكَ بِٱلْمُؤْمِنِينَ إِنَّا أَنْ لَنَا ٱللَّهُ رَبَّهُ فسكاهُدَى وَنُورٌ عَكُمُ بِهَا ٱلنَّيْتُونَ ٱلَّذِينَ أَسْلَمُهُ اللَّذِينَ هَادُواْ وَالرَّتَنتُ نَ وَالْأَحْمَارُ بِمَا ٱسْتُحْفِظُواْ مِن كِنْكِ ٱللَّهِ وَكَانُواْ عَلَيْهِ شُهَدَآءً فكلا تتخشه أالتكاس وأخشون وَلَا تَشْتَرُواْ بِنَايِنِي ثَمَنَا قَلِيلًا ۚ وَ مَن لَّمْ يَعْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَنَيِكَ هُمُ ٱلْكَيْفِرُونَ (1) وَكُنَيْنَا عَلَيْهِمْ فَهَا أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَارِبَ بِٱلْعَانِ وَٱلْأَنفَ الْأَنف وَٱلْأَذُكِ بِٱلْأَذُنِ وَٱلسِّنَّ بِٱلسِّنَ وَٱلۡجُرُوحَ قِصَاصٌ وَمَن لَّهُ تَحْتُمُ سَمَا آذَلَ ٱللَّهُ فَأُوْلَتِيكَ هُمُ ٱلظَّالِمُونَ 📆 وَقَفَّيْنَا عَلَىٰٓ ءَاثَـٰرِهِم بعِيسَى أَبْنِ مَرْيَمَ

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in which there is guidance and lightas a confirmation of the truth that had preceded him in the law of the Torah, along with further guidance and 'inspired' admonition for the God-fearing. Then let the people of the Evangel rule by what God has sent down in it. For whoever does not rule by what God has sent downthen such as these are the ungodly. Now We have sent down to you, O Muhammad, the Scripture of the Quran with the truth. as a confirmation of all the Scripture that preceded it and as a guardian over it to preserve divine guidance. So judge between them by what God has sent down. And do not follow their whims over what has come to you as a clear statement of the truth. For each faith-community among you We have appointed a Divine Law and a way of life. And had God so willed, He would have made all of you one faith -community without choice. But He has intended to test you in what He has given you. Thus race with one another to good works! To God is your return—all of you. He shall then tell you the truth about all that you have been disputing.

مُصَدِّقًا لِمَا بَيْنَ يَكَدِيهِ فيه هذي ونور ومصدقا لِّمَا بَيْنَ مَدَيِّهِ مِنَ ٱلتَّهُرُكِة وَهُدُى وَمَوْعِظَةُ لِلْمُتَّقِينَ الله وَلَيَحْكُوا أَهْلُ ٱلْإنجيل بِمَا أَنزَلَ ٱللَّهُ فِيدُ وَمَن لَّذِيحُكُم بِمَا أَنزَلَ ٱللَّهُ فَأُوْلَكَيْكَ هُمُ ٱلْفَكَسِقُونَ (١١) وَأَنْ لَنَا اللَّكَ الكِتنبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَب وَمُهَيْمِنَّا عَلَيْهٍ فأحكم بينهم بِمَا أَنْ لَ ٱللَّهُ وَلَا تَنَّبِعُ أَهُوَآءَ هُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقَّ لِكُلِّ جَعَلْنَا مِنكُمُّ شُرْعَةً وَمِنْهَاحًأ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ

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And thus, judge between them
by what God has sent down.
Nor are you to follow their whims.
Yet beware of them!
Or else they may tempt you from adhering
to some of what God has sent down to you.
So if they turn away
from the commandments of God,
then know that God only intends to afflict them
for some of their sins.
And, assuredly,
many of the people are, indeed, ungodly.
Is it, then, the judgment of pagan ignorance
that they seek?
Yet who renders a fairer judgment than God

5:51 \*O you who believe!

Do not take the Jews and the Christians as allies.

They are allies one to another.

And whoever among you takes them as allies, then he is of them.

Indeed, God does not guide the wrongdoing people who are godless in heart.

to a people who would have certainty of faith?

Yet you see the hypocrites, those in whose doubting hearts there is a sickness, rushing to ally themselves with them, saying to one another:

We must do this for fear of defeat, for we fear that a bad turn of fortune will afflict us.

Yet it may be that God shall bring the believers victory,

فَيُنَيِّفُكُمُ يِمَا كُنتُمُّ فِيهِ تَغْنَلِفُونَ وَأَنِ احْكُم بَيْنَهُم يَمَا أَزَلَ اللَّهُ وَلَا تَنَيِّعُ أَهْوَآءَ هُمُّ وَاحْدَرُهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَزَلَ اللَّهُ إِيْنَ فَإِن تَوَلَّوْا فَاعْلَمْ أَنْهَ إِيْنَكُ أَن يُصِيبُهُ بِبِعْضِ ذُنُو بِمِمُّ وَإِنَّ كَثِيرًا مِنَ النَّاسِ

اَفَحُكُمَ الْجَهِلِيَّةِ يَبَغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمِ يُوقِنُونَ لِقَوْمِ يُوقِنُونَ

َ فَتَرَى الَّذِينَ فِى قُلُوبِهِم مَّرَضُّ يُسُنرِعُونَ فِيمِمْ يَقُولُونَ نَخَشَىٰ أَن تُصِيبَنا دَآبِرَةً

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or a decree from Him that whelms away the disbelievers. Then will the hypocrites become utterly remorseful for what treachery they kept secret within themselves.

For those who believe will then say:
Are these traitors
the same ones who swore by God
with the utmost of their vows
that they were most surely with you?

Utterly futile are their good works with God!
Thus have they become losers
of an everlasting Paradise.

O you who believe! 5:54 Should any of you turn back from his religion, then know that God shall bring forth instead a people He will love and who will love Himhumble with the believers. mighty with the disbelievers, striving hard in the path of God, and having no fear of the blame of any who would cast blame on their religion. That is the bounty of God. He gives it to whomever He so wills. And God is all-encompassing, all-knowing. Indeed, your ally is none but God, 5:55 and also His Messenger, and those who have believed-

5:56 Thus whoever takes God as an ally—

and who, moreover, bow humbly

those who duly establish the Prayer,

and give the Zakât-Charity,

before God alone.

فَعَسَى ٱللَّهُ أَن يَأْتِيَ بِٱلْفَتْحِ أَوْ أَمْرِ مِّنْ عِندِهِ، فَيُصِّبحُواْ عَلَىٰ مَا أَسَرُّواْ في أَنفُسهم نَادِمين (٥٣) وَنَقُولُ ٱلَّذِينَ ءَامَنُوٓ ا أَهَوُ لَآءِ ٱلَّذِينَ أَقْسَمُواْ بِٱللَّهِ جَهْدَ أَيْمَكُنْهُمُّ إِنَّهُمْ لَكَكُمْ حَبِطَتَ أَعْمَالُهُمْ فَأَصَّبَكُواْ خُسرينَ (١٠٠٠) كَتَأَمُّهُ ٱلَّذِينَ مَامَنُهُ أ مَن رَوْتَكُ مِنكُمْ عَن دِينِهِ ع فَسَوْفَ يَأْتِي أَلِلَّهُ بِقَوْمِ د در و درو کیمهم و کیمونه أَذِلَّةِ عَلَى ٱلْمُؤْمِنِينَ أُعِزَّةِ عَلَى ٱلْكَنفرينَ يُجِكُهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآبِعِ ذَالِكَ فَضَلَ ٱللَّه يُؤْتِيهِ مَن يَشَاءُ

وَأَلِلَّهُ وَاسِعٌ عَلِيمُ

الله وَرَسُولُهُ اللهُ وَرَسُولُهُ

ٱلَّذِينَ مُقْدِمُهِ نَ ٱلصَّلَوْةَ

وَنُوْتُونَ ٱلزَّكُوٰةَ وَهُمْ رَاكِعُونَ

وَٱلَّذِينَ ءَامَنُهُ أ

and also His Messenger, and those who believe they are indeed of the alliance of God. It is they who shall be triumphant.

You shall not take as allies
those who take your religion
for mockery and play,
be it from those
who have been given the Scripture before you,
or the disbelievers.
And fear God, if, indeed, you are believers.

5:58 For when you call to the Prayer, they take it for mockery and play. That is because they are people who have no understanding of true religion.

5:59 Say to them:
O People of the Scripture!
Do you take umbrage at us for any reason but that we believe in God and what was sent down to us, and what was sent down before us, while most of you are ungodly?

Shall I tell you of a recompense
awaiting with God that is far worse than that which you do to us?
It is the punishment of those whom God has cursed, and with whom He is wrathful, and out of whom He made apes and swine, and who worship false deities.
It is these who are in the worst position

and furthest astray from the even way of faith.

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الجُزَّةُ السَّادِسُ

وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ.
وَالَّذِينَ ءَامنُواْ
فَإِنَّ حِرْبُ اللَّهِ هُمُ الْفَكِلِمُونَ

رُقُ يَّتَأَيُّهُ الَّذِينَ ءَامَنُوا لَا نَتَخِذُوا لَا نَتَخِذُوا اللَّذِينَ ءَامَنُوا اللَّذِينَ التَّخَذُوا دِينَكُرَ هُزُوا وَلَعِبَا مِن اللَّذِينَ مَن اللَّذِينَ الْخَذِينَ مِن قَبْلِكُمْ الْوَلِيَاءَ وَالْعَبَا وَالْكُفُارَ أَوْلِيَاءً وَالْعَبَانَ مَنْ قَبْلِكُمْ وَالْعَلَامُ وَلِيَاءً وَلَيْكُمُوا وَالْعَلَامُ وَلِيَامُ وَالْعَلَامُ وَالْعَلَامُ وَالْعَلَامُ وَالْعَلَامُ وَالْعَلَامُ وَالْعَلَامُ وَالْعِلْمُ وَالْعَلَامُ وَالْعَلَام

﴿ وَإِذَا نَادَيْتُمُ إِلَى ٱلْصَّلَوٰةِ ٱتَّخَذُوهَا هُزُواً وَلَعِبًا ذَرِلكَ بِأَنَّهُمْ قَوْمُ لَا يَعْقِلُونَ

ثُنْ تُلْ يَتَأَهْلُ ٱلْكِكَتْبِ
هَلْ تَنقِمُونَ مِنَّا

إِلَّا أَنْ ءَامَنَّا بِاللهِ

وَمَا أُنْزِلَ إِلْيُنَا وَمَا أُنْزِلَ مِن قَبْلُ

وَأَنَّ أَكْثَرُكُمُ فَنْسِفُونَ

أَنْ هَلْ أَنْبِتَثَكُمْ بِشَرِ مِن ذَلِكَ مَثُونَةً عِندَ اللَّهِ مَن لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ

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And when they come to you, they say: 5:61 We believe! though truly they entered your presence with unbelief in their hearts. And truly they have departed with it, unchanged. And God knows best about what they have been suppressing.

Moreover, you see many of them racing with one another in sinful lies and aggression, and in their devouring of ill-gotten gains. Truly woeful is what they have been doing!

If only the rabbis and the scribes 5:63 would forbid their saying of what is false and sinful and their devouring of ill-gotten gains! Truly woeful is what they have wrought! And the Jews have said:

The Hand of God is chained! Chained be their hands! And cursed are they for what they have said! Rather, both His mighty Hands are stretched out wide. He dispenses His ever-flowing blessings as He so wills.

And assuredly, O Prophet, what has been sent down to you from your Lord shall increase many of them in transgression and unbelief. Thus have We cast between them enmity and 'bitter' hatred until the Day of Resurrection.

And whenever they kindle a fire for war,

God extinguishes it.

الحُدِّةُ والسَّادِسُ

وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِرَ أُوْلَتِكَ شَمْ مُكَانَا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ الله وَإِذَا جَآءُوكُمْ قَالُوٓا مَامَنَّا وَقَددَّ خَلُواْ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُواْ بِهِ عَ وَاللَّهُ أَعْلَمُ بِمَا كَانُواْ تَكْتُمُونَ

(١١) وَتَرَىٰ كِثِيرًامَنْهُمْ يُسَرِعُونَ فِي ٱلْإِثْمِ وَٱلْعُدُونِ وأكلهم الشخت لَينْسَ مَا كَانُواْ يَعْمَلُونَ

(١٦) لؤلانتيك ٱلاَّكَنْهُونِ وَٱلْأَحْمَادُ لَـنُسَ مَاكَانُواْ يَصْنَعُونَ اللهُ وَقَالَتِ ٱلْبَهُودُ يَدُ ٱللَّهِ مَغَلُولَةً اللَّهِ مَغَلُولَةً

غُلَّتْ أَيَّدُ سِهِ وَلُعِنُواْ مَا قَالُواْ بَلِّ يَدَاهُ مَيْسُهُ طَتَان و و مريد ريس منفق گيف دشآهُ مَّا أُنزِلَ إِلَيْكَ مِن رَّبِكَ طُغَيَنَا وَكُفْراً وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَكَاوَةَ وَٱلْغَضَاةَ

الجُزَّءُ السَّادِسُ

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Moreover, they go about in the earth sowing corruption in it.

And God does not love the sowers of corruption.

But if only the People of the Scripture had believed and been God-fearing!
Assuredly, We would have absolved them of their misdeeds.
And, assuredly,
We would have admitted them forever into the Gardens of Delight.

And if only they had upheld
the commandments of the Torah
and the Evangel,
and what has thereafter
been sent down to them
from their Lord in the Quran!
They assuredly would have partaken
of every kind of goodness,
from above them and from beneath their feet.
Among them, there is an equable community.
Yet for many of them,
evil is that which they do.

5:67 \*O Messenger!

Proclaim all that has been sent down to you from your Lord.

For if you do not, then you will not have conveyed His message.

And have no fear.

God will preserve you from the people.

Indeed, God does not guide the disbelieving people.

5:68 Say: O People of the Scripture!

You stand on nothing,

وَكَسَّعَوْنَ فِي ٱلْأَرْضِ فَسَادًاْ والله كايحث المفسدين (0) وَلَوْ أَنَّ أَهْلَ ٱلْكِتَن ءَامَنُهُ أَوَاتَكُمُ أَ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ ٱلنَّعِيم الله وَلَوْأَنَّهُمْ أَقَامُواْ ٱلتَّوْرَيْةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِن رَّبِهِمْ لأكألوامن فوقهم مَا أُنزلَ إِلَيْكَ مِن رَّبِّكُ . فَمَا بَلَغَتَ رِسَالَتَهُ

وَ اللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسُّ

الجُزَّءُ السَّادِسُ

until you uphold the Commandments
of the Torah and the Evangel
and what has been sent down to you
from your Lord in the Quran.
Yet, assuredly, O Prophet,
what has been sent down to you from your Lord
shall increase many of them
in transgression and unbelief.
So do not grieve over a disbelieving people.

Indeed, those who believe in Islam and those of Jewry, and the Sabians, and the Christians—
whoever among them truly believes in God and in the coming Judgment of the Last Day and works righteousness—
there shall be no fear upon them when they assemble for Judgment.
Nor shall they ever grieve over the life of the world.

5:70 As to Jewry:

Truly We have taken a covenant with the Children of Israel.

And We sent to them messengers to guide them.

Whenever a messenger came to them with anything that they disliked, a group of the messengers they belied and a group they killed—

5:71 and they thought there would be no trial by affliction in consequence!

Thus were they struck blind to guidance and deaf to truth.

Then God granted them repentance.

إِنَّ ٱللَّهَ لَا يَهْدِي ٱلْقَوْمَ ٱلْكَيْفِرِينَ (١٠٠٠) قُلُ كَأَهْلُ ٱلْكِنَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُواْ ٱلتَّوْرَالةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُمْ مِن زَّيِّكُمُّ وَلَيَزِيدَكَ كَيْثِيرًا مِّنْهُم مَّا أُنزلَ إِلَيْكَ مِن رَّبِّكَ طُلْفُكُنَّا وَكُفِّراً فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَفِينَ (١٩) إِنَّ ٱلَّذِينَ ءَامَنُهُ أَ وَٱلَّذِيرَ كَهَادُواْ وَأَلصَّابِهُونَ وَأَلنَّصَدَىٰ مَنْ ءَامَرِ بِأَلِلَّهِ وَأَلْيُوْمِ ٱلْآخِر وعمل صلحا فَلاخَوْفُ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ الله لَقَدُ أَخَذُنَا مِيثَاقَ بَنِي إِسْرَاءِ يلَ وَأَرْسَلُنَا إِلَيْهِمْ رُسُلًا كُلَّمَا جَآءَهُمْ رَسُولُا بِمَالَاتَهُوَى أَنفُسُهُمْ

فَرَ بِقَاكِذُ بُواْ

وَفَرِيقًا يَقْتُلُونَ

الجُزَّءُ السَّادِسُ

Then, again, many of them were struck blind and deaf for their disobedience.

Yet God is all-seeing of all that they do.

And as to the Christians: Very truly they have disbelieved who say: Indeed, God, Himself, is the Messiah. son of Mary. while the Messiah himself said: O Children of Israel: Worship God, my Lord and your Lord! Indeed, as to anyone who associates gods with God, then truly God has prohibited for such a one the Garden of Paradise. And his abode shall be the Fire of Hell. And for the wrongdoers who are godless in heart, there shall not be any helpers to deliver them from it

Truly they have disbelieved who say that God is the third of three in a trinity, while there is no other god but the One God. And if they do not desist from what they are saying, assuredly a most painful torment will strike those of them who thus disbelieve.

5:74 Will they not, then, repent to God and seek His forgiveness, while God is all-forgiving, mercy-giving?

5:75 The Messiah, son of Mary,
was only a mortal messenger.
Truly, before him messengers have passed away.
And his mother too

وَحَسِبُواْ أَلَا تَكُونَ فِنْنَةً فَعَمُواْ وَصَمَّواْ ثُمَّ تَابَاللَهُ عَلَيْهِ مَ ثُمَّ عَمُواْ وَصَمُّوا حَيْرٌ مِنْهُمْ كَيْرٌ مِنْهُمْ وَاللَّهُ بَعِيدِيرٌ يِعَايَعَمَلُونَ

آ لَّهُ دُكُفُر الَّذِينَ قَالُواْ

إَنَّ اللّهُ ثَالِثُ ثَلَاثَةُ

وَمَا مِنْ إِلَّهِ إِلَّا إِلَكُ وُرَحِدُّ

وَإِن لَمْ يَنتَهُواْ

عَمَّا يَقُولُونَ

لَيْمَسَنَّ الَّذِينَ كَفَرُواْ

مِنْهُمْ عَذَابُ إَلِيهُ

اَفَلَا يَتُوبُونَ إِلَى اللهِ
وَيَسْتَغْفِرُونَهُمْ
اللهِ اللهُ اللهِ اللهِيَّا اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ المِلْمُلِيَّ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ المِلْمُلِيِّ اللهِ اللهِ المَالِمُ المِلْمُلِيَّ الْمُلْمُلِيِّ الْمُلْمُلِيِّ الْمُلْمُ

was a mortal woman of faith and truth.
Both of them used to eat food
to sustain themselves.
Look how We make clear
to those of them who thus disbelieve
the signs of Our Oneness.
Then look again!

Then, look again!

How are they turned away from the truth?

5:76 Say to them:

Do you worship apart from God what holds neither harm nor benefit for you, while God is He who is the All-Hearing, the All-Knowing?

Say to them: O People of the Scripture!

Do not exceed the bounds of Heavenly faith in the creed of your religion without revealed truth.

And do not follow the whims of a people who have gone astray before you.

For they have led many astray, having strayed from the even path themselves.

by the tongue of David and Jesus, son of Mary, in their Heavenly Books, were those who disbelieved of the Children of Israel.

That is because they disobeyed God and persistently transgressed His covenant.

5:79 They used not to forbid one another from any wrongdoing they did.

Truly woeful is what they have been doing!

You see many of them taking as allies those idolaters who disbelieve.

Woeful is what their souls have advanced for themselves,

الجُزَّةُ السَّادِسُ مُنْوَقَلِكُ التَّالِيلَةِ

آلَّ مَّا الْمَسِيحُ ابْنُ مَرْيَهُ إِلَّا رَسُولُّ فَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ وَصِدِيقَةً كَانَا يَأْكُلُانِ الطَّعَامُّ انظر كَيْف بُهَيْنُ انظر كَيْف بُهَيْنُ الْهُمُ الْآيكتِ ثُمَّ انظر الْسُرُ الْآيكتِ ثُمَّ انظر الْسُرُ الْآيكتِ ثُمَّ انظر الْسُرُ الْآيكتِ ثُمَّ انظر

مِن دُونِ اللهِ مَا لَا يَمْ اللهُ مَا لَا يَمْ اللهُ مَا لَا اللهِ مَا لَا يَمْ اللهُ مَا لَا اللهُ مَا لَا اللهُ هُوَ السّعِيعُ الْعَلِيمُ قُلْ يَمَا هُوا اللهِ عَلَى الْعَلِيمُ لَا اللهُ هُوَ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ ال

لعِنَ الذِن كَفَرَ مِنْ بَنِت إِسْرَهِ يِلَ عَلَىٰ لِسَكَانِ دَاوُرُدَ وَعِيسَى اَبْنِ مَرْيَدَ ذَلِكَ بِمَا عَصَواْ وَكَانُواْ مَعْتَدُونَ

ش كَانُواْ لَا يَـنَنَاهَوْنَ
عَن مُّنكِّرٍ فَعَلُوهُ لَيِئْسَ
مَاكَانُواْ الْفَمَالُونَ

such that God's wrath has fallen upon them! Thus in the torment of Hellfire, they shall abide forever.

And had they believed in God and the Prophet Muhammad, and the Quran that was sent down to him, they would not have taken them as allies. But many of them are ungodly.

\*You shall assuredly find
that of all people the severest in enmity
against those who believe are the Jews
and those who associate gods with God.
And you shall assuredly find
that the nearest of all of them
in genuine love to those who believe
are those who say:
We are, indeed, Christians.
That is because
there are among them priests and monks—
and they do not grow arrogant.

And when they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth, which they recognize. They say: Our Lord!

We have believed.

So inscribe us among those who bear witness to the truth.

Why should we not believe in God and the truth that has come to us, and hope for our Lord to admit us to Paradise with the righteous people?

5:85 So God has rewarded them for what they have said— Gardens beneath which rivers flow.

## ٩

الحثة التيابغ

تكرى كشرا منهمة تَوَلَّهُ كَ ٱلَّذِينَ كَعَوُواْ أَن سَخِطَ ٱللَّهُ عَلَتهِ مَ وَفِي ٱلْعَكَذَابِ هُمَّ خَلِادُونَ وَلَهُ كَانُواْ نُؤْمِنُونَ مَاللَّهُ وَالنَّوِي وَمَا أَنزكَ إِلَيْهِ مَا أَتَّخَذُوهُمْ أَوْلِيَّأَةً وَلَيْكُنَّ كَثِيرًا مِنْهُمْ فَكَسِقُونَ (١٨) ﴿ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدُوهَ لِلَّذِينَ ءَامَنُواْ ٱلْبَعُودُ وَٱلَّذِينِ أَشْهَ كُوآ وَلَتَحِدَكَ أَقْرَبُهُم مَّوَدَّةً لَلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُواْ إِنَّا نَصَكَرَئَّ ذَالِكَ مِأَنَّ مِنْهُمَّ قسيسارك وركهكانا وأنَّهُ مُ لَا يَسْتَكِيرُونَ

مَا أَنْزِلَ إِلَى ٱلرَّسُولِ تَرَى الْمَسُولِ تَرَى الْمَسُولِ تَرَى الْمَعِ مِنَا عَرَهُوْ أَمِن ٱلْحَقِّ مِنَا الْحَقِّ مَنَا عَمُولُونَ رَبِّنَا عَامَنَا مَا كُنْبُنكا مَعَ ٱلشَّهِدِينَ وَمَا كُنْبُنكا مَعَ ٱلشَّهِدِينَ وَمَا كُنْبُنكا مَعَ ٱلشَّهِدِينَ وَمَا كُنْبُنكا مَعَ ٱلشَّهِدِينَ وَمَا كُنْبُنكا مَنَا الْمَنْبُولِينَ وَمَا جَاءَ نَامِنَ ٱلْحَقِ وَمَا جَاءَ نَامِنَ ٱلْحَقِ وَمَا جَاءَ نَامِنَ ٱلْحَقِ وَمَا جَاءَ نَامِنَ الْمَخْلُونِ الْمَنْلِينَ مَنْ الْمَنْفِينَ مَمَ ٱلْقَوْمُ مِلْ الْمَنْلِينِ مَمَ الْقَوْمُ مِلْ الْمَنْلِينَ الْمَنْفِينَ مَمَ الْقَوْمُ مِلْ الْمَنْلِينَ الْمَنْفِينَ مَمْ الْقَوْمُ مِلْ الْمَنْلِينَ الْمَنْفِينَ مَمْ الْقَوْمُ مِلْ الْمَنْلِينِ الْمَنْفِينَ الْمَنْفِينَ الْمَنْفِينَ الْمَنْفُونَ الْمَنْفِينَ الْمُنْفِينَ الْمَنْفُونِ الْمَنْفِينَ الْمُنْفِينَ الْمُنْفِينَ الْمُنْفِينَ الْمَنْفِينَ الْمُنْفِينَ مَنْ الْمُنْفِينَ الْمُنْفِينَا مِنْ الْمُنْفِينَ الْمُنْفِينَامِينَ الْمُنْفِينَ الْمُنْفِينَ الْمُنْفِينَ الْمُنْفِينَامِينَامِينَ الْمُنْفِينَامِينَ الْمُنْفِينَامِينَ الْمُنْفِينَامِينَامِينَ الْمُنْفِينَامِينَامِينَامِينَامِينَ الْمُنْفِينَ الْمُنْفِينَامِينَ



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wherein they shall abide forever.
Such is the reward
of those who excel in doing good.
But those who have disbelieved
and belied Our revealed signs,

these are the Companions of Hellfire.

You shall not prohibit the wholesome things that God has made lawful for you.

And you shall not transgress 'His ordained limits'.

Indeed, God does not love the transgressors.

5:88 Thus eat from whatever God has provided for you, lawful and wholesome. And you shall fear God, in whom you are believers.

God will not hold you accountable for unintended vows in your oaths. But He will hold you accountable for what you have intentionally bound yourselves to by oaths, the atonement of which is feeding ten indigent people with the average of what you feed your own families; or clothing them; or freeing a human being from bondage. But if one of you does not find such means, then fast three days instead. That is the atonement for your oaths, when you swear and break them. So guard your oaths. Thus does God make clear to you His revealed signs, so that you may give thanks. الجُزُّ السَّالِعُ لَيْنَ وَلِلْالِيَةِ

فَأَثْنَهُمُ اللهُ بِمَا قَالُواْ جَنَّنَتِ
 جَرِى مِن تَعْتِهَا ٱلْأَنْهَ لُرُ
 خَلِدِينَ فِيهاً
 وَذَلِكَ جَزَاتُهُ ٱلْمُحْسِنِينَ
 وَذَلِكَ جَزَاتُهُ ٱلْمُحْسِنِينَ
 وَالَّذِينَ كَعَرُواْ

وَالَّذِينَ كَفَرُوا
 وَكَذَّبُوانِ عَاينَتِنَا
 أُولَتِهِكَ أَصْعَلْ الْمَجَدِيرِ

المَّنَّةُ الَّذِينَ وَامَنُواْ
المَّخَرِّمُواْ طَيِّبَنتِ مَا الْحَكْرُ وَلَا نَصْتَدُواْ
اخَلَ اللهُ لَكُمْ وَلَا نَصْتَدُواْ
إنَّ اللهُ لَكُمْ وَلَا يَصْدِينَ

 وَكُلُواْمِمَّا رَزَفَكُمُ اللهُ حَلَلًا طَيِّهِ بَأُوانَّ قُواْ اللهُ

 زَنَ مَ أَنُ مُ اللهُ مَنْ اللهُ اللهُ

الَّذِيَ أَنتُم بِهِ مُؤْمِنُونَ لَا يُؤَاخِذُكُمُ اللَّهُ لَا يُؤَاخِذُكُمُ اللَّهُ فِي الْمَنكِكُمُ وَاللَّهُ وَالْمَنكِكُمُ وَلَا يَعْمَنكُمُ وَالْحَدُمُ الْأَيْمَنَ فَكُمُ وَلَا يَعْمَنُونَهُ وَمِنكُونَ وَالْمَامُ عَشَرَةٍ مَسَكِمِينَ إِلَّمْ عَشَرَةٍ مَسَكِمِينَ إِلَّمْ عَشَرَةٍ مَسَكِمِينَ إِلَّهُ عَشَرَةٍ مَسَكِمِينَ إِلَّهُ عَشَرَةٍ مَسَكِمِينَ إِلَّهُ عَشَرَةٍ مَسَكِمِينَ

مِنَ أَوْسَطِ مَا تُطَعِمُونَ أَوْسَطِ مَا تُطَعِمُونَ أَهْدِيكُمْ أَوْكِسُونُهُمْ أَوْكِسُونُهُمْ أَوْكِسُونُهُمْ أَوْتَحَوِيدً فَضَ لَدْ يَجِدْ فَصِيبَامُ ثَلَثَنَةٍ أَيَّامِ أَلَيْنَ أَنْ أَيْمَانِكُمْ فَكُنْدَةً أَيْمَانِكُمْ فَالَدَةً أَيْمَانِكُمْ إِذَا حَلَفْتُدُ أَيْمَانِكُمْ فَالَدَةً أَيْمَانِكُمْ فَالَدَةً أَيْمَانِكُمْ فَالْمَدُّ أَيْمَانِكُمْ فَالْمَانُونُ فَالْمَدُونُ فَالْمَانُونُ فَالْمَانُونُ فَالْمَانُونُ فَالْمَانُونُ فَالْمَانُونُ فَالْمَانُونُ فَالْمَانُونُ فَالْمُنْ فَالْمَانُونُ فَالْمَانُونُ فَالْمَانُونُ فَالْمَانُونُ فَالَمُ فَالْمَانُونُ فَالْمَانُونُ فَالْمَانُونُ فَالْمَانُونُ فَالَانُ فَالْمُونُ فَالْمُونُ فَالْمَانُونُ فَالْمُونُ فَالْمُونُ فَالِكُمُ فَالِمُونُ فَالْمُونُ فَالْمَانُونُ فَالْمُونُ فَالْمُوالِمُ فَالْمُونُ فَالْمُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُلْمُ فَالْمُ فَالْمُنْ فَالْمُونُ فَالْمُنْ فَالْمُ فَالْمُ فَالْمُنْ فَالَانُ فَالْمُنْ فَالْمُونُ فَالْمُنْ فَالْمُنْ فَالْمُ فَالْمُ فَالِمُ فَالْمُنْ فَالْمُ فَالْمُنْ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُنْ فَالْمُنْ فَالْمُنْ فَالْمُنْ فَالِمُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُنْ فَلَامُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُعُلِمُ فَالْمُونُ فَالْمُونُ فَالْمُنْ فَالْمُعُلِمُ فَالْمُونُ فَالْمُونُ فَالْمُنْ فَالْمُونُ فَالْمُلُونُ فَلْمُونُ فَالْمُلُونُ فَالْمُنُونُ فَالْمُونُ فَالْمُونُ فَالْمُون

5:90 O you who believe!

الجيئة أالتكابغ

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Indeed intoxicants, and gambling, and idol altars, and divining arrows are but defilement from the works of Satan. So shun them, so that you may be successful. Indeed, Satan only desires to instill between you enmity and bitter hatred through intoxicants and gambling, and to turn you away from the remembrance of God and from the Prayer.

Will you not, then, desist?

5:92 Rather, you shall obey God.
And you shall obey the Messenger.
And you shall beware of all evil!
But if you turn away,
then know that, indeed,
what is incumbent upon Our Messenger
is only the clear conveyance of this message.

There is no blame on those who believe and do righteous deeds as to what they have consumed before this prohibition, provided that they fear God and believe and do righteous deeds!

And, again, provided that they fear God and believe!

And, again, provided that they fear God and excel in doing good!

And God loves those who excel in doing good.

God shall assuredly test you during the Pilgrimage with something of the restricted game to which your hands and your lances can readily attain—

ءَائته علَعَلَكُور تَشْكُرُونَ (0) يَتَأَمُّنا ٱلَّذِينَ مَامَنُوٓا انَّمَا ٱلْخَمْرُ وَٱلْمَيْسِمُ وَٱلْأَنْصَابُ وَٱلْأَزْلَامُ رجِسٌ مِنْ عَمَلِ ٱلشَّيْطَانِ فَأَجْتِنِبُوهُ لَعَلَّكُمْ تُقْلِحُونَ الله إِنَّمَا يُرِيدُ ٱلشَّيْطُانُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَاءَ فِي ٱلْحَمَّرِ وَٱلْمَيْسِرِ وَيَصُدُّكُمُ عَن ذِكْرِ ٱللَّهِ وَعَن ٱلصَّلَوْةِ فَهَلَ أَنْهُمُ مُنْهُونَ الله وأطعه الله وأطيعوا الرسول واحذروا فَإِن تَوَلَّتُتُمُّ فَأَعْلَمُوۤا أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَكَعُ ٱلْمُبِينُ (١٦) لَسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وعَمِدُ أَالطَّالَحَات جُنَاحٌ فيما طَعِمُواْ

إذَا مَا ٱتَّفَواْ وَّمَامَنُواْ

وعمه وأالصّلاحات

تَكَأَشُا ٱلَّذِينَ ءَامَنُهُ ٱ

كَذَالِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ

5:96

that God may know who fears Him and His torment in the unseen.

Thus, whoever commits such a violation after this warning, for him there is a most painful torment awaiting in the Hereafter.

O you who believe! Do not kill any game while you are in the state of pilgrim sanctity. And whoever among you kills any game therein deliberately, then the recompense for him shall be the like of what he has killed in a charitable sacrifice of cattleas two just men from among you shall so judge. It shall be treated as a charitable-offering of sacrifice to God brought to the Ka bah for the poor. Or, in atonement. one shall offer its value in food for the indigent of the Sacred Precincts; or one shall render the equivalent of this measure in fastingso that he may taste the grievous consequences of his action. God has pardoned of this what has already passed. Yet whoever willfully repeats this violation, then God will take vengeance on him. And God is overpowering, all-avenging of evildoing.

Lawful for you is fishing the waters

who are fishermen and for travelers.

and eating of its food, as an enjoyment for you

Yet forbidden for you still

الجُزَةُ السَّايعُ لَيْنَ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ الللَّا اللَّهُ اللللَّا اللَّهُ اللَّهُ اللَّهُ الللَّا الللَّهُ اللَّهُ اللَّهُ الللَّ

لِيَبْلُونَكُمُ ٱللَّهُ بشَيْء مِنَ الصَّيد تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِٱلْغَيْبُ فَمَن أَعْتَدَىٰ بَعْدَ ذَالِكَ فَلَهُ، عَذَابُ أَلِيمُ لَانْقَنْلُواْ ٱلصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَن قَنْلُهُ مِنكُمُ مُتَعَيِّدًا فَجَزَآةً مِيثُلُ مَا فَنْلُ مِنَ ٱلنَّعَيرِ يَعَكُمُ بِهِ ع ذَوَا عَدْل مِنكُمُ هَدِّيًّا بَلِغَ ٱلْكُعِّبَةِ أَوْكُفُّادُةٌ طَعَامُ مَسَكُونَ أَوْ عَدِّلُ ذَالِكَ صِمَامًا لَيْذُوقَ وَبَالَ أَمْرُهِ } عَهٰا اللَّهُ عَدَّا سَامَ وَمَنْ عَادَ فَيَننَقِمُ ٱللَّهُ مِنْهُ وَٱللَّهُ عَزِمِيزٌ ذُو ٱلنِفَامِ المَا لَكُمْ اللَّهُ اللَّهُ

الجئزة التكايغ

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is hunting the game of the land—as long as you remain in the state of pilgrim sanctity. And you shall fear God, before whom you shall be assembled for Judgment.

\*God from of old has ordained the Ka bah, 5:97 the Sacred House in Makkah, to be a cherished sanctuary of peace and security. for the future welfare and prosperity of the people and so too ordained the Sacred Months, and the charitable-offerings of sacrifice, and the animals bearing garlands that mark them for sacrifice. This We reveal that you may come to know that God alone knows all that is in the heavens and all that is in the earth. and that from everlasting to everlasting God is, indeed, all-knowing of all things.

5.98 Know that God is severe in punishment, and that God is all-forgiving, mercy-giving.

5.99 What is incumbent upon the Messenger is only the clear conveyance of this message. And God knows what all of you reveal and what all of you conceal.

5:100 Say to humanity:

The corrupt and the good are not equal—
even if the profusion of corrupt ways
is pleasing to you.
So fear God,
O you people of discretion and understanding,
so that you may be successful.

5:101 O you who believe!

صَيْدُ ٱلْبَحْرِ وَطَعَامُهُ، مَتَنعًا لَكُمْ وَالِلسَّيَّارَةً وَحُرْمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِ مَا دُمْتُهُ حُومًا وَأَنَّكُواْ اللَّهَ اللَّذِي سِي اللَّهِ شَحْشَهُ وَكَ الله الكفيكة ﴿ كُفِيكَ اللهُ الْكُفِيكَةُ ٱلْكُنْتَ ٱلْحَكُوامَ قَدَمًا لِلنَّاسِ وَالشُّهُ الْحَرامَ ذَاكَ لِتَعْلَمُواْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِي أَلْسَكُوْتِ وَمَا فِي ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَيٍّ، عَلِيمُ اعْلَمُ اللهُ الله شَدِيدُ ٱلْعِقَابِ مَّاعَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَكَةُ

وَمَا تَكْتُمُونَ اللَّهِ مَا تَكْتُمُونَ اللَّهِ مَا تَكْتُمُونَ اللَّهِ مَا اللَّهُ مِنْ أَنْ اللَّهُ اللَّهُ مِنْ أَنْ اللَّهُ اللَّهُ مِنْ أَنْ اللَّهُ اللَّهُ مِنْ أَنْ اللَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ مَا اللَّهُ مَا اللَّهُ مِنْ اللَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ مَا اللَّهُ مِنْ اللَّهُ اللَّهُولُولُ اللَّهُ اللَّالِمُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ ا

وَٱللَّهُ يَعْلَمُ مَاتُبُّدُونَ

الجُزْءُ السَّالِعُ

Do not ask about things of religion with which you have not been obliged, which if disclosed to you will distress you with further obligation. Yet if you ask about them when the Quran is being sent down, they will be disclosed to you. God has pardoned of it what has past. For God is all-forgiving, most forbearing.

5:102 Truly people before you have asked such 'questions of their messengers'.

Then they 'forsook the ensuing obligations, and' thereby became disbelievers.

5:103 God has never sanctified
pagan designations for offerings,
such as Bahîrah, the ear-slit she-camel,
or Sâ'ibah, the free-grazing she-camel,
or Wasîlah,
the successive female-bearing cattle,
or Hâm, the protected, ten-sire camel.
Rather, those who disbelieve
have forged lies against God about them.
And most of them have no understanding
of true religion.
5:104 Thus when it is said to them:

Come to faith
in that which God has sent down
and to enlightenment from the Messenger.
They say:
Sufficient for us is the faith
that we found our forefathers following.
How so, when their forefathers
knew nothing of revealed religion
and were not guided to the truth?

فَأَتَّقُواْ ٱللَّهَ يَكَأُوْلِي ٱلْأَلْبَابِ لَعَلَكُمْ تُفْلِحُونَ لاتستأذاعن أشاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَ إِن تَسْتُلُواْ عَنْهَا حِينَ ثُنَةً لُ ٱلْقُدْءَ انُ تُبْدُ لَكُمْ عَفَا ٱللَّهُ عَنْياً وَاللَّهُ غَفُورٌ حَلَيْهُ الله قدسالها قَوْمٌ مِّن قَبْلَكُمْ ثُدَّ أَصْبَحُواْ بِهَا كَنفرينَ اللهُ مِنْ بَحِيرَةِ مَا جَعَلَ ٱللَّهُ مِنْ بَحِيرَةِ وَلَا سَآيِبَةِ وَلَا وَصِيلَةٍ وَلِنَكُنَّ ٱلَّذِينَ كُفُّواْ بَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَأَكْثَرُهُمُ لَا يَعْقِلُونَ الله وَإِذَا قِيلَ لَهُمُ تَعَالُواْ إِلَىٰ مَا أَنزَلُ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُهُ أَحَسِنُنَا مَا وَحَدْنَا عَلَيْهِ ءَاسَآهَ نَآ

5:105 O you who believe!

الجثرة التبايغ

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Incumbent upon you is the safeguarding of your own souls. For those who go astray will not harm you if you are guided. To God is your return, all of you. He shall then tell you the due recompense of all that you have been doing in life.

5:106 O you who believe! When the signs of death approach any one of you, let two just persons among you who are Muslims be in witness among you at the time of one's utterance of bequeathal. Or let two persons other than from your own community be in witness. if you have set out in the land and the affliction of death strikes you. Thereupon summon them to testify to the bequest before people after the Prayer. Then both shall swear by God, saying: If you doubt our testimony, we swear: Never would we exchange truth at any price even if it were to benefit a close relative. And never would we conceal any testimony that we have sworn to by God. Indeed, we would then be of the sinful! 5:107 Yet if it is discovered that both of them are guilty of sinning by bearing false witness, then two others, from those bereaved against whom the two have committed a sin. shall stand in witness in their place,

and shall then swear by God saying:

إِنْ أَنْتُهُمْ ضَهَرَنْكُمْ فِي ٱلْأَزُّ فَيُقَسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبَـٰتُمْ لَا نَشْتَرِى بِهِ عَمَنًا وَلَوْ كَانَ ذَا قُرْنَيَ وَلَا نَكُتُهُ شَهَدةً أللَّه انَّا اذَالُّمنَ ٱلْآثِمينَ فَإِنْ عُثْرَ عَلَىٰ أَنَّهُ مَا أستحقاً إثما فَكَاخَ ان نَقُومَان مَقَامَهُ

الجُزَّةُ السَّالِعُ

Our testimony is more truthful than their testimony.

And we swear we have not transgressed against the other witnesses.

For, indeed, we would then be of the wrongdoers.

5:108 This provision makes it more likely that they who testify will give testimony according to fact, or else have fear that their oaths will be refuted by the oaths of others.

So fear God and listen carefully.

For God does not guide an ungodly people.

5:109 \*On a Day Hereafter,

God shall assemble 'all' the messengers, then say to them: What has been the response of your people to you? They shall say: We have no knowledge of their hearts. Indeed, it is You who are all-knowing of all the realms of the unseen. 5:110 It is then when God shall say: O Jesus, son of Mary! Remember My grace upon you, and upon your mother: When I aided you with Angel Gabriel, the Holy Spirit, so that you might speak to the people of Heavenly guidance, while in the cradle and in the prime of manhood; and when I taught you writing and the wisdom of prophethood and the Torah and the Evangel; and when you formed out of mud

مرَبُ ٱلَّذِينَ ٱسْتَحَقَّ فيُقْسِمَان بِٱللَّهِ لَشَهَدُنُنَّا أَحَقُ مِن شَهَدَتِهِ مَا وَمَا أَعْتَدُنَّا إِنَّا إِذَا لَّمِنَ ٱلظَّلَامِينَ (١٠٨) ذلك أدفع أَن مَأْتُواْ مَا لِشَّكَة عَلَىٰ وَجِعِهَا أَوْ يَخَافُواْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَسِقِينَ اللهُ الرُّسُلُ اللهُ الرُّسُلُ فَيَقُولُ مَاذَآ أُحِيثُمُّ قَالُواْ لَا عِلْمَ لَنَآ إِنَّكَ أَنتَ عَلَّامُ ٱلْغُيُوبِ اللهُ يَعِيسَى أَبْنُ مَرْيَمَ اللهُ اللهُ يَعِيسَى أَبْنُ مَرْيَمَ أَذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالدَبَكَ إِذْ أَيَّدَتُّكَ بِرُوجِ ٱلْقُدُسِ

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a bird-like figure—by My permission—then you blew into it,
and behold it became a bird—by My permission;
and when you healed the born-blind and the leper—by My permission;
and when you brought forth the dead—by My permission;
and when I withheld the Children of Israel from killing you, when you came to them with clear and miraculous proofs confirming the truth of your Message.
Then those who disbelieved from among them said:
This is nothing but manifest sorcery.

when I revealed to the Disciples:

Believe in Me and in My messenger, Jesus.

They said: We believe!

And bear witness that we are, indeed, muslims, in willing submission to God alone.

5:112 Behold! The Disciples said:
O Jesus, son of Mary!
Can your Lord send down to us
a table-spread of food as a sign from Heaven?
He said:

Fear God, if, indeed, you are believers!

5:113 They said:

We wish to eat from it and for our hearts thereby to repose in full assurance, so that we may know with certainty that you have spoken the truth to us, and so that we may ourselves be among the elect witnesses to its miracle. وَإِذْ عَلَمْتُكَ
الْكِتَّبَ وَالْمِكَمَةَ
وَالْتَّوْرَنَةَ وَالْإِنجِيلُ
وَالْتَّوْرَنَةَ وَالْإِنجِيلُ
وَإِذْ تَخَلُّقُ مِنَ الطِّينِ
كَهَيْءَةِ الطَّيْرِيإِذَنِي
فَتَنفُحُ فِيهَا
فَتَكُونُ طَيْرًا إِإِذْنِي وَتُبْرِئُ
الْأَكْمَةَ وَالْأَبْرَصَ إِإِذَ

وَإِذْ تُخْرِجُ ٱلْمَوْقَى بِإِذْ فِيَّ وَإِذْ كَ فَفْتُ بَنِيَ إِسْرَرُهِ بِـلَ عَنكَ إِذْ جِنْنَهُ مِ بِالْبَيِّنَاتِ

إِنْ هَكَذَآ إِلَّا سِخْرٌ ثُمِيتُ ﴾ وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِبِّــَنَ أَنْ ءَامِنُواْ بِى وَبِرَسُولِى وَالْدَاْ مَامَذَا

فَقَالَ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ

وَأَشْهَدُ بِأَنَّنَا مُسْلِمُونَ

إِذْ قَالَ ٱلْحَوَارِيُّونَ يَعِيسَى آبَنَ مَرْيَمَ هَلْ يَسْتَطِيعُ دَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآيِدَةً مِنَ ٱلسَّمَآةِ قَالَ انَّقُهُ اللَّهَ

إِن كُنتُم مُّ وَمِينِينَ قَالُوا نُرِيدُ اَن نَأْكُلَ مِنْهَا وَتَطْمَعَنَ قُلُو شُنَا

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5:114 Jesus, son of Mary, said:

O God! Our Lord! Send down to us a table-spread from Heaven to be a feast for usfor the first of us and the last of usand to be a sure sign from You of my prophethood. And provide for us always, for You are the best of providers.

5:115 God said:

Indeed, I shall send it down to you. But whoever of you disbelieves thereafter, I will punish him with a punishment such as I shall not punish anyone else with among all the people of the world.

5:116 Thus it is then. on the Day of Judgment, when God shall say: O Jesus, son of Mary: Did you say to the people: Take me and my mother both as gods apart from God? [Jesus] shall say: Highly exalted are You far above this! It was not for me to say what I had no right to say. If I had said it. then, truly, You would have known it. You know what is in my soul, and I do not know what is in Yourself. Indeed, it is You. You alone who are all-knowing

5:117 I have not said to them other than what You have commanded me: Worship God alone, my Lord and your Lord!

of all the realms of the unseen.

وَنَعْلَمَ أَن قَدْ صَدَ قُتَنَا وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّاهِدِينَ اللهِ عَالَ عِيسَى أَبْنُ مَرْيَمَ ٱللَّهُمَّ اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ رَبُّنَا أَذِ لَ عَلَيْنَا مَآبِدَةً مِنَ ٱلسَّمَاةِ تَكُونُ لَنَاعِدُا لِإُوَّالِنَا وَوَاخِرِنَا وَوَالِيُّهُ مِنكٌ ۗ وَأَرْزُقْنَا وَأَنتَخَيْرُ ٱلزَّرْقِينَ قَالَ اللَّهُ إِنَّى مُنَزِّلُهَا عَلَتَكُمُّ فَمَن يَكُفُرُ بَعْدُمنكُمْ

فَاذِّهِ أُعَذِّنُهُ عَذَامًا

لا أُعَدِّنهُ: أَحَدًا مِنَ ٱلْعَلَمِينَ

الله وَإِذْ قَالَ اللَّهُ يكعيسى أبن مريح ءَ أَنتَ قُلْتَ لِلنَّاسِ أتَّخذُوني وَأَمِّيَ إِلَاهِيْن مِن دُونِ اُللَّهُ قَالَ سُبْحَننكَ مَا يَكُونُ لِيَ أَنَّ أَقُولَ مَا لَيْسَ لِي بِحَقَّ إِن كُنتُ قُلْتُهُ، فَقَدْ عَلَمْتُهُ، تَعَلَّمُ مَا فِي نَفْسِي وَلَآ أَعْلَمُ مَا فِي نَفْسِكَ ۚ

إِنَّكَ أَنتَ عَلَّهُ ٱلْغَيُوبِ

للكرية المتدابغ

Moreover, I was witness over them only while I remained among them. Then when You took my soul, You Yourself were ever-vigilant over them. For You are witness over all things.

5:118 If You torment them, indeed, they are Your servants. And if You forgive them, indeed, it is You who are the Overpowering. the All-Wise.

5:119 God shall say: This is the Day when the truthful shall benefit from their truthfulness For them are Gardens beneath which rivers flowwherein they shall abide, forever and ever-God being well-pleased with them. and they well-pleased with Him. That is the magnificent triumph! 5:120 To God alone belongs

all dominion over the heavens and the earth, and all that is in them.

And He alone is powerful over all things.

The surah that debunks as a mere forgery against the Law of God the forbidden practices of Pre-Islamic Arabia with regard to the sacrifice, distribution, and consumption of CATTLE—and all such systems that arbitrarily impose upon people meaningless sacrifices, offerings, and prohibitions in the name of ungodly ideas and lifeless idols, which lead invariably to the impoverishment of women and the poor, and the institutionalization, thereby, of infanticide.

## Surah 6 / 165 verses / Revealed at Makkah

## Al-An<sup>c</sup>âm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- All praise is for God alone, who created the heavens and the earth and made the enveiling darkness and the unveiling light.

  Yet those who disbelieve assign equals to their Lord!
- 6:2 He is the One
  who created 'all of you out of mud.
  Then He decreed a term
  for human life on earth.
  And a stated term for the Day of Judgment is with Him alone.
  Yet those of you who disbelieve doubt that it is nearing.
- in the heavens and in the earth.

  He knows your secrets

  and what you make public.

  And He knows all the good and the evil that you are earning.



of God's Oneness comes to them, from the revealed and natural signs of their Lord, but that they who disbelieve turn away from it.

So truly, they have willfully denied the truth when it came to them from God.

And thus the revealed tidings of the just recompense that they are mocking shall come to them.

how many a disbelieving generation before them We have destroyed—
whom We firmly established in the earth, such as We have not established you, having sent down upon them of old the blessing of rain from heaven in abundance, thus causing the great rivers to run beneath them at their feet?
Then We destroyed them for their sins and brought forth after each of them another generation.

6:7 And had We sent down to you,
O Muhammad,
a revealed Book inscribed on parchment,
so that they could feel it
with their very own hands,
those who disbelieve
would still most surely say:
This is nothing but manifest sorcery!

For already they have said:

If only an angel had been sent down with Muhammad to confirm him!

But had We sent down an angel,

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الجُزِّةُ السَّالِعُ

الله وَمَا تَأْنِيهِ مِنْ ءَايَةِ مِّنْءَايَاتِ رَبِّهِمْ إلَّا كَانُواْ عَنْهَا مُعْضِينَ ا فَقَدَكَذَّ بُوا بِٱلْحَقِّ فَسَوْفَ يَأْتِهِمْ أَنْكُوُّا مَاكَانُوا بِيرِيسَةَ مُرْءُونَ الله أَلَمْ يَرُواْ كُمْ أَهْلَكُنَا مِن قَبِلهم مِن قَرْنِ مَكَنَّاهُمْ فِي ٱلْأَرْضِ مَا لَوْ نُعَكِّن لَكُو ۗ وَأَرْسَلْنَا السَماة عَلَيْهم مِدْرَارًا وَحَعَلْنَا ٱلْأَنْفُ تَجْرَى مِن تَعُنْهِمُ فَأَهْلَكُنَّهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنَاءَ اخَرِينَ ﴿ ﴿ أَنَّ أَنَّا عَلَتُكَ كَثِنًا وَلَا نَذَّلُنا عَلَتُكَ كَثِنًا فِي قِرْطَاسِ فَلَمَسُوهُ بِأَيْدِيهِمْ

it would have been with their destruction, and the matter would have been concluded. Then they would not have been reprieved for a single moment.

- other than a human messenger and made him an angel,
  We, assuredly, would have made him appear like a man.
  Yet, assuredly, by this
  We would have made confounding for them what they now make confounding for themselves.
- 6:10 And very truly, messengers before you were mocked, O Muhammad.

  But those who scoffed at them were encompassed by the very punishment they used to mock.
- Gill Say to them:

  Journey in the earth,

  and see how devastating was the end
  of those who denied God!
- To whom belongs
  all that is in the heavens and the earth?
  And say in answer: To God alone.
  He has prescribed for Himself mercy.
  Yet, most surely,
  He shall, indeed, gather all of you to the Day of Resurrection,
  in which there is no doubt.
  The ones who shall then lose their souls are but those who do not believe in the Heavenly call of God.

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الجئزة التتابغ

وَلَوَّ أَنزَلْنَا مَلَكًا لَقُضِى ٱلْأَمَّرُ ثُمَّ لَا يُنظَرُونَ

- وَلَوْجَعَلْنَهُ مَلَكَا لَجَعَلْنَهُ رَجُلًا وَلَلْبَسْنَا عَلَيْهِم مَاللَّسُونَ
- وَلَقَدِ السَّهُ زِئَ وَلَقَدِ السَّهُ زِئَ وَلَقَدِ السَّهُ زِئَ فَحَاقَ بِرُسُلِ مِن قَبْلِكَ فَحَاقَ بِأَلَّذِينَ سَخِرُوا مِنْهُم مَّ مَا كَانُوا بِهِ عَيْسَهُ رِءُونَ مَّلُ سِيرُوا فِي ٱلْأَرْضِ ثُمَّ انظُرُوا كَيْفَ ثُمَّ انظُرُوا كَيْفَ كَانَ عَنْقَدُ الْفُكُذِينَ فَي الْفُكُولِينَ عَنْقَدَ الْفُكُونَ عَنْقَدُونَ الْفُكُونَ عَنْقَدَ الْفُكُونَ عَنْقَدَ اللّهُ الْفُكُونَ عَنْقَدَ اللّهُ اللّه
- (ال) قَلْ لِمُن مَّافِ السَّمَوَتِ وَالْأَرْضِ قُلْ لِلَّهِ كَنَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيكَمَةِ لَارَيْبَ فِيهِ الَّذِينَ خَسِرُوۤا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

6:13 \*Moreover, to Him alone belongs all that dwells in stillness in the night and the daylight.

And He is the All-Hearing, the All-Knowing.

Say to them:
Shall I take a patron other than God,
the Sole Originator
of the heavens and the earth,
while it is He who feeds and is not fed?
Say to them, O Muhammad:
Indeed, I have been commanded
to be the foremost of those
who have willingly submitted themselves
as a Muslim to God alone.
Moreover, I have been commanded:
You shall not be of those
who associate gods with God.

6:15 Say to them:
Indeed, I fear—were I to disobey my Lord—the torment of an awesome Day!

6:16 Whoever is turned away from the torment that Day,
then He has truly shown him mercy.
And that is the manifest triumph!

6:17 Yet should God touch you with harm, there is none who can remove it but Him. But if He touches you with good, then He is powerful over all things.

over all His servants.

And He is the All-Wise, the All-Aware.

6:19 Say to them, O Muhammad:
Which thing is greatest as a witness
to the truth of my message?

٤

الجُيزَةُ السَّايِعُ

الله قُلُ إِنِّهَ أَخَافُ إِنْ عَصَدِّيتُ رَقِي عَذَابَ يَوْمٍ عَظِيمٍ

الله مَن يُصَرَفَ عَنْهُ يَوْمَ إِنْ اللهِ مَنْ أَنْهُ يَوْمَ إِنْ اللهِ مَنْهُ وَاللهِ مِنْهُ وَاللهِ مِنْهُ وَاللهِ مِنْهُ وَاللهِ مِنْهُ وَاللهِ مِنْهُ وَاللهِ مَنْهُ وَاللهِ مِنْهُ وَاللهِ مِنْهُ وَاللهِ مِنْهُ وَاللهِ مِنْهُ وَاللهِ مِنْهُ وَاللهِ مِنْهُ وَاللهِ مَنْهُ وَاللهِ مَنْهُ وَاللهِ مِنْهُ وَاللهِ وَاللّهُ واللّهُ وَاللّهُ وَالل

رَائِ وَإِن يَمْسَسُكَ ٱللَّهُ مِضُرِ فَلَا كَاشِفَ لَهُ تَإِلَّا هُوَ وَإِن يَمْسَسُكَ عِعَلَمِ فَهُو عَلَىٰ كُلُ شَيْءٍ قَدْيرُ

الله وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ مَ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ مَ وَهُوَ الْفَكِيمُ الْفَبِيرُ

اللهُ قُلْ أَيُّ شَيْءٍ أَكْبُرُ شَهَدَةً ﴿

And say in answer:
God Himself is a witness between me and you.
Moreover, this Quran has been revealed to me,
as a means with which to forewarn you
and whomever it reaches
of His nearing Judgment.
Do you, indeed, bear witness
that there are other gods with God?
Say to them: I shall not bear such witness!
Say: Indeed, He is One God alone.
And, indeed, I am innocent of worshipping
all that you associate as gods with God.

- Regarding those to whom

  We gave the Scripture,
  they recognize the divine message
  of this Prophet
  as they recognize their own children.
  These are the ones
  who have utterly lost their souls,
  for they do not believe
  in the Heavenly call of God.
- 6:21 For who does a greater wrong than one who forges lies against God or belies His revealed signs?

  Indeed, the godless wrongdoers shall not succeed.
- 6:22 For on the Day of Judgment
  We shall assemble them all together.
  We shall then say to those
  who associated gods with God:
  Where, now, are your associate-gods
  that you used to allege?
- 6:23 Thereupon, they shall have nothing else in their hour of trial, but to say:

للجُزّة السّائع يُونَعُ الآهِ الْ

وَأُوحِيَ إِلَىٰٓ هَٰلِنَاٱلْقُوْءَانُ لِأُنذِرَّكُم بِهـ، وَمَنْ بَلَغَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ قُل لَّا أَشْهَدُ قُلِ إِنَّمَا هُوَ إِلَهُ وَكِيدٌ وَإِنَّنِي مَرِئَّ مِّمَّا تُشْرِكُونَ (أ) ٱلَّذِينَ مَاتَيْنَهُمُ ٱلْكَتُكَ ٱلَّذِينَ خَسِرُوۤا أَنفُسَهُمْ فَقُدُ لَا ثُوِّمِدُنَ اللهُ وَمَنْ أَطْلَهُ مِمَّن ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًّا أَوْ كُذَّبَ عَائِتهُ إِنَّهُ، لَا يُفْلِحُ ٱلظَّلِلْمُونَ الله وَيُومَ نَعْشُرُهُمْ جَمِيعًا

مُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُواْ

By God, our Lord! Never were we of those who associated gods with God!

6:24 Look how even then they shall lie about themselves!

For all the false gods that they used to forge shall have strayed from them.

Yet even now as you recite this Ouran to them. among them are those who listen to you with malicious intent, pursuing their whims. Therefore, We have placed sheaths over their 'ill-inclined' hearts. so that they may no longer understand it, and in their ears, an utter deafness. For even if they were to see every 'natural and revealed' sign of Heavenly truth, still they would not believe in it. Thus when they come to you to argue with you, those who disbelieve say: This is nothing but tales of the ancients!

from listening to it.

And they draw themselves away from it.

Yet they are destroying none but themselves, though they are not aware of it.

6:27 And if only you could now see
when they shall be set upon
the brink of the Fire of Hell,
and they shall say: Oh, woe to us!

If only we could be returned to the world
and not deny the signs
of the Oneness of our Lord

الله مُدَّلَةُ تَكُن فِتَنَائِهُمُ اللهُ

إِلَّا أَن قَالُواْ وَاللَّورَيِّنَا مَا كُنَا مُشْرِكِينَ

انظُرْكَيْف كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَ عَنْهُم مَا كَانُوا يَفْتَرُونَ

وَمِنْهُم مِّن يَسْتَعِمُ إِلَيْكُ وَجَمَلْنَا عَلَى قُلُوجِهِمْ أَكِنَّةُ أَن يَفْقَهُوهُ وَفِى ءَاذَانِهِمْ وَقَرَأً وَإِن يَرَوْأُ كُلَّ مَايَةٍ لَا يُؤْمِنُواْ بِهَأً يَا يُؤْمِنُواْ بِهَأً مَا يَا يَا عَلَى الْمَا الْمِالْمَا الْمَا الْمِا الْمَا الْمِا الْمَا الْمَا الْمَا الْمَا الْ

حَقَّىٰ إِذَا جَاءُوكَ يُجُدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُواْ إِنْ هَذَاۤ إِلَّاۤ أَسَطِيرُ ٱلْأُوَّلِينَ

وَهُمْ يَنْهُوْنَ عَنْهُ وَيَعَدُّ وَيَنْغُوْنَ عَنْهُ وَيَنْغُوْنَ عَنْهُ وَيَنْغُوْنَ إِلَّا أَنفُسَهُمْ وَوَانِيُهُلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْغُرُونَ وَمَا يَشْغُرُونَ

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّادِ
فَقَالُواْ يَلْتِلْنَا
ثُرَدُّ وَلَا نُكَذِّبَ بِعَايَنتِ رَبِّنَا

and become of the believers!

Rather, what they previously used to conceal shall manifest itself before them.

Yet even if they were to be so returned to the world, they would revert to all the ways that have been forbidden to them.

For, indeed, they are most surely liars.

Now, also, they who disbelieve say:

There is nothing but our life in this world.

And never shall we be raised from the dead.

Wet if only you could now see
when they shall be brought back to life
and set before their Lord for Judgment.
He shall say to them:
Is this Resurrection to life not the very truth?
They shall say: Oh yes, indeed!
By our Lord it is!
He shall say:
Then taste the everlasting torment
in that before this Day you have disbelieved!

6:31 Truly those in life
who have belied resurrection
and the destined Meeting of God
for Judgment in the Hereafter
shall lose all—
until, suddenly, when the Hour of Doom
shall have come to them, they shall say:
Alas for us!
for all that we have neglected

regarding this Day!
And they shall carry their load of sin upon their backs.

Most surely, evil is the load they bear.

6:32 For the life of this world

٢

الجُزّةُ السَّايعُ

> وَقَالُوۤاْ إِنْ هِيَ إِلَّا حَيَانُنَا ٱلدُّنَيَا وَمَا نَحْنُ مُنتَّمُهُ ثَا

وَلَوْ تَرَكَّ إِذْ وُقِفُواْ عَلَى رَبِّهِمُّ قَالَ أَلَيْسَ هَلَدَا بِالْحَقِّ قَالُواْ بَلَى وَرَبِنَاً قَالَ فَذُوقُواْ الْعَذَابَ بِمَا كُنتُمْ تَكَفْرُونَ

سَ قَدْخَسِرَ ٱلَّذِينَ كَذَّبُواْ لِلقَاّدِ اللَّهِ حَقَّى إِذَا حَلَمَ اللَّهِ حَقَى إِذَا حَلَمَ اللَّهِ حَقَى إِذَا عَلَمَ اللَّهُ السَّاعَةُ بَغْتَةُ قَالُوا يُحَسِّرَ لَنَا عَلَى مَا فَرَطْنَا فِيهَا وَهُمْ يَعْمِلُونَ أَوْزَارَهُمْ وَهُمْ يَعْمِلُونَ أَوْزَارَهُمْ عَلَى طُهُورِهِمْ عَلَى طَلْهُورِهِمْ عَلَى عَلَى طَلْهُورِهِمْ عَلَى عَلَى طَلْهُورِهِمْ عَلَى عَلَى طَلْهُورِهِمْ عَلَى عِلَى عَلَى ع

للجُزْءُ السَّابِعُ

is nothing but play and amusement. And, most surely. the abode of the Hereafter is far better for those who are God-fearing. Will you not, then, understand?

Truly, We know that what they say 6:33 in open defiance of your message grieves you, O Muhammad. But it is not really you whom they are belying. Rather, it is the revealed signs of God that the godless wrongdoers disavow.

Yet very truly, messengers before you, O Muhammad, were belied. But they endured patiently against the denials and harm they suffered until Our help came to them. For there is none who can replace the words of God. which have assured you of victory. And very truly, some account of what the messengers faced and their ultimate triumph has already come to you.

Yet as to the disbelievers, if their turning away is too great a burden on you, O Prophet, then seek a tunnel into the heart of the Earth, if you are so able, or a stairway to Heaven, so as to bring to them a sign that will make them believe?! For had God so willed. He would most surely have gathered them all upon the path of guidance. So never become of the ignorant, frozen with anguish.

الله ومَا ٱلْحَدُهُ ٱلدُّنيَّا وَلَلَّدَارُ ٱلْآخِرَةُ خَدُّ لِلَّذِينَ يَنَّقُونَ الْ أَفَلَا تَعْقَلُونَ لَيَحَ ثُنُكَ ٱلَّذِي نَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكُنَّ ٱلظَّيٰامِينَ بتَايَنتِ ٱللَّه يَحْحَدُونَ (الله وَلَقَدَكُذَبَتُ وَلَقَدَكُذَبَتُ رُسُلُ مِن قَبِلكَ فَصَدُواْ عَلَىٰ مَاكُذِبُواْ وَأُوذُوا حَتَّىٰ أَنْهُمْ نَصْرُبًا وَلَا مُيَدِّلَ لِكَلِمَاتِ ٱللَّهِ وَلَقَدْ حَآوَكَ من نَّيَايُ ٱلْمُرْسَلِينَ (الله عَلَيْكُ وَإِن كَانَ كُثْرَعَلَيْكَ إغراضهم فإن أستطعت أَن تَبْنَعٰيَ نَفَقَا فِي ٱلْأَرْضِ أَوْ سُلَّمًا فِي ٱلسَّمَآ إِهِ فتأتيهم بثاية

وَلَةِ شَاءَاللَّهُ

لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ

الجئزة التسابغ

shall answer the call to faith.

And as for the dead of heart, who disbelieve, God shall, indeed, resurrect them as well.

Then to Him they shall all be returned.

they have said of you, O Prophet:

If only a miraculous sign from his Lord were sent down to him!

Say to them:

Indeed, God is well able to send down such a sign.

Yet most of them do not know the wisdom of God.

treading on the earth,
nor a bird flying with its two wings,
but that they are communities like you.
We have not neglected anything
in the Preserved Book of Heaven.
Then they who ask for miracles
shall be assembled in the Hereafter
before their Lord with all people.

6:39 And so it is
that those who have denied Our signs
are deaf and dumb to God's living miracles,
cut off in veils of darkness.
Whomever God so wills, He leaves astray.
And whomever God so wills,
He sets upon a straight way of salvation.

6:40 Say to all those
who take associate-gods with God:
Have you considered if the punishment of God
were to come to you,

فَلَا تَكُونَنَّ مِنَ ٱلْجَاهِلِينَ وَٱلْمُوْتَىٰ سَعَمُهُ ٱللَّهُ ثُمُّ إِلَيْهِ يُرْجَعُونَ المَّانِ وَعَالَانَادَادُ نُزَّلَ عَلَيْهِ ءَايَةٌ مِّن رَّيِّهِ؞ قُلِّ إِنَّ ٱللَّهَ قَادِرُ عَلَيْهِ أَن يُنْزُلُ وَاسَةً وَلَكِنَ أَكُثُرُهُمْ لَا يَعْلَمُونَ (٣٨) وَمَامِن دَآبَةِ فِي ٱلْأَرْضِ وَلَاطَابُر يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّهُ أَمَّتُالُكُمْ مَّافَرَّطْنَا في ٱلْكِتَكِ من شَيَّةٍ ثُعَرَّ إِلَىٰ رَبِهِمْ يُعْشَرُونَ اللهِينَ كَذَّبُواْ بِحَاكِبِتِنَا وَاللَّذِينَ كَذَّبُواْ بِحَاكِبِتِنَا صُدُّوَابُكُمُّ فِي ٱلظُّلُمَاتِ مَن يَشَا ٱللَّهُ يُضَلِلُهُ وَمَن مَشَأْ يَحْمَلُهُ عَلَن صركط فمستقيير (1) قُلْأَرَهَ يَنَكُمُ

الجُرْةُ السَّايِعُ

or if the Hour of Doom itself were to come to you?
Would it be other than God whom you would call upon for help, if you are truthful with yourselves?

Rather, it is only Him you call upon!
And He alone removes the affliction for which you call Him, if He so wills—for then you utterly forget all that you associate as gods with Him.

And very truly, We have sent messengers to communities before you.

But they denied Our message, so We seized them with affliction and harm in this world, so that they might humble themselves.

Yet if only when Our affliction came to them, they had humbled themselves.

But rather, their hearts hardened, and Satan made what they were doing fair-seeming to them.

of which they had been reminded,
We opened for them
the gates of everything they desired—
until when they exulted
in what they had been given,
We seized them suddenly;
and then they became utterly despondent.

6:45 Thus all the people who did wrong—
to the very last one of them—were cut off.
For all praise is for God alone,
Lord of All the Worlds.

6:46 Say to them: Have you considered if God

أَوْ أَتَنَّكُمُ ٱلسَّاعَةُ أَغَيْرُ ٱللَّهِ تَدْعُونَ فَكَتُشِفُ مَاتَدْعُونَ إِلَيْهِ إِلَىّٰ أُمَع مِّن قَبِّلكَ لْلُوْلَا إِذْ جَاءَهُم بَأْسُنَا مَاكَانُواْ بَعْمَلُونَ

إِنَّ أَتَنَكُمُ عَذَابُ ٱللَّهِ

were to take away your hearing and your sight and seal up your hearts?
Who is that god, other than God Himself, that would give them back to you?
Behold how We vary the clear signs.
Yet still they turn away.

6:47 Say to them:

Have you considered if the torment of God
were to come upon you suddenly, or overtly?

Would anyone be destroyed
but the wrongdoing people?

6:48 Thus We do not send the messengers but as bearers of glad tidings to the believers of everlasting delight in Paradise, and as forewarners of God's nearing Judgment. So whoever believes and does righteousness—there shall be no fear upon them when they assemble for Judgment. Nor shall they ever grieve over the life of the world.

6:49 But as to those who deny Our signs, the torment shall touch them for the deeds of ungodliness they have committed.

6:50 Say to them, O Muhammad:

I do not say to you
that the treasures of God are with me,
nor that I know the unseen.

Nor do I say to you that I am an angel.
I but follow what is revealed to me.
Say to them:
Are the blind and the seeing equal?

Will you not, then, reflect on the signs of God?

Hence, forewarn with this Quran

all those who fear being gathered

الجُرْةُ السَّالِعُ يُنْوَزُو اللَّهُ لِمُنْ

قُلْ أَرْءَ ثُمُّ إِنَّ أَخَذُ ٱللَّهُ سَمِّعَكُمْ وَأَنْصَدَكُمْ قُلْ أَدَءَ نُتَكُمْ إِنَّ أَنَكُمْ عَذَاتُ ٱللَّهُ مَعْمَتُةً أَوْ حَفَّةً هَأَ. يُقَاكُ إِلَّا ٱلْقَوْمُ ٱلظَّالِمُ رَبِّ فَمَنَّ ءَامَنَ وَأُصَّلَحَ وَٱلَّذِينَ كُذُّهُواْ يَاكِتِنَا بمسهم ألعذاب بِمَا كَانُواْ يَفْسُقُونَ عِندِي خَزَابَنُ ٱللَّهِ وَلَا أَعْلَمُ ٱلْغَيْبَ إِنْ أَتَّبِعُ إِلَّا مَا نُوحَىۤ إِلَيَّ 5.25 56

before their Lord

that they have no patron apart from Him, nor any intercessor,
so that they may become God-fearing.

Nor shall you heed the arrogant and send away the humble who call upon their Lord with devotion in the morning and in the evening, desiring only His Face.

Nothing of their reckoning bears upon you. And nothing of your reckoning bears upon them that you should send them away and thus become of the wrongdoers.

We but try some of them through the condition of the others—that they who are rich and powerful might be tempted to say:
Is it these, the poor and the meek, upon whom God has conferred favor among all of us?
Rather, is not God most knowing of those who are thankful?

of those who are thankful?

So when those who believe in Our revealed signs come to you, then say to them: Peace be upon you!

Your Lord has prescribed for Himself mercy, so that whoever among you does a misdeed in ignorance, then repents after it, and sets things aright, then, indeed, He is all-forgiving, mercy-giving.

6:55 And so it is that We make utterly distinct the revealed signs, so as to make manifest

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الحثرة السّايع

وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ
أَن يُحْشَرُواْ إِلَى رَبِهِ مِّ
لَيْسَ لَهُم مِّن دُونِهِ
وَلِيُّ وَلَا شَفِيعٌ
لَمَّلَهُمْ يَنَقُونَ

وَلَا نَظَرُو الذِينَ يَدْعُونَ

 رَبَّهُ مَ بِالْغَدَوٰةِ وَالْعَشِقِ

 يُرِيدُونَ وَجْهَهُ مُّ مَا عَلَيْكَ

 مِنْ حِسَابِهِ مِ مِن شَيْءِ

 وَمَا مِنْ حِسَابِكَ عَلَيْهِ مِ

 مِن شَيْءِ فَتَظُرُدَهُمُ

 فَتَكُونَ مِنَ الظّالِمِينَ

 فَتَكُونَ مِنَ الظّللِمِينَ

 وَكَذَالِكَ فَتَنَا

وَكَذَالِكَ فَتَنَا بَعْضَهُم بِبَعْضِ لِيَقُولُوٓا أَهَنَوُّلآهِ مَنَّ اللَّهُ عَلَيْهِم مِنْ بَيْضِنَّ أَلْيَسَ اللَّهُ بِأَعْلَمَ بِالشَّنْكِرِينَ وَإِذَا جَاءَكَ

وَدِدَ جَاءَ الْأَدِينَ يُؤْمِنُونَ بِحَايَتِنَا فَقَلُ سَلَكُمُ عَلَيْكُمْ فَكَيْكُمْ كَتَكُمْ كَتَكُمْ كَتَكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَى نَفْسِهِ الرَّحْمَةُ أَنْ تُعْمِلُ مِنكُمْ سُوّعُ الجَعَهَ لَا يَعْمِلُ مِنكُمْ سُوّعُ الجَعَهَ لَا يَعْمِلُ مِنكُمْ سُوّعُ الجَعَهُ لَا يَعْمِلُ مِنكُمْ سُوّعُ الجَعَهُ لَا يَعْمِلُ مِنكُمْ سُوّعُ الجَعَهُ لَا يَعْمِلُ مِنكُمْ مَنْ عَمِلُ مِنكُمْ سُوّعُ الجَعَهُ لَا يَعْمِلُ مِنكُمْ مَنْ عَمِلُ مِنكُمْ مِنكُمْ مَنْ عَمِلُ مِنكُمْ مَنْ عَمِلُ مِنكُمْ مَنْ عَمِلُ مِنكُمْ مَنْ عَمِلُ مِن مَنْ عَمِلُ مِنكُمْ مَنْ عَمِلُ مِنكُمْ مَنْ عَمِلُ مِنكُمْ مَنْ عَمِلُ مِن فَيْ الْمِنْ الْحِيمُ اللّهِ اللّهِ اللّهُ الْحَمْ اللّهُ الللّهُ اللّهُ اللّه

ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ عَفُورٌ رَحِيمٌ

the contrary way of the defiant unbelievers. Say to them, O Prophet: 6:56 Indeed, I have been forbidden to worship all those whom you call upon apart from God. Then say: I shall not follow your whims. For then I would have certainly gone astray,

and I would not be of the rightly guided.

Say to them, as well: 6:57 I am firmly established on a clear proof from my Lord. Yet you have belied it. It is not in my power to carry out the threat of divine judgment which you seek to hasten. Judgment belongs to none but God. He relates nothing but the truth in His forewarnings. And He is the very best of judges.

Say to them: 6:58 If what you seek to hasten of your punishment was with me, the matter would have been decided between me and you. But God knows best about the wrongdoers who are godless in heart.

\*Moreover, with Him are the keys 6:59 of the realms of the unseen. No one knows of them but Him. And He knows, as well, all that is in the land and the sea. Not even a leaf falls but He knows it. Nor is there a single grain hidden within the veils of the darkness of the earth٤ الجئزة التبابغ

اللهُ وَكُذَاك نُفَصِلُ ٱلْآيِكَ وَكُذَاك نُفَصِلُ ٱلْآيِكَ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْمِينَ اللهِ عُلْ إِنَّى نُهُيتُ أَنْ أَعْبُدُ ٱلَّذِيكَ تَدَّعُونَ مِن دُونِ ٱللَّهِ قُلِلاً أَنِّهُ أَهْوَاءَكُمْ قَدُّ ضَكَلَتُ إِذَا وَمَا أَنَا مِنِ ٱلْمُقْتَلِينَ اللهِ عَلَىٰ بَيْنَةِ مِن رَّبِّي مَاتَسْتَعَجُلُونَ بِهِ ۗ إِنِ ٱلْحُكُمُ إِلَّا لِلَّهِ يَقُصُّ ٱلْحَقِّ وَهُوَ خَيْرُ ٱلْفَلْصِلِينَ مَا تَسْتَعْجِلُونَ بهء وَاللَّهُ أَعْلَمُ بِٱلظَّالِمِينَ لَانَعْلَمُهُمَّا الَّهِ هُوَّ وَيَعْلَمُ مَا فِ ٱلْبَرِّ وَٱلْبَحْرُ وَمَا تَسْقُطُ مِن وَرَقَةِ الكانقلقا

الجثرة التتابغ

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nor anything moist therein nor anything witheredbut that it is recorded in a clear Book preserved in Heaven.

Moreover, it is He who takes your souls by night as you sleep. And He knows what you earn by day. Then He restores your souls, awakening you therein for a stated term to be fulfilled. Then to Him is your return in the Afterlife. Then He shall tell you the due recompense of all that you have been doing in life.

For He alone is all-dominating 6:61 over all His servants. Thus He sends angels, as guardians over you, to record your every deed until when death comes to any one of you, Our messenger-angels take his soul and never do they neglect anything they are ordered to do.

Then they who die are returned to God, their true Patron.

Most surely, judgment belongs to Him alone and He is the swiftest of reckoners.

Say to them: 6:63 Who is it that delivers you from the 'veils of' darkness of land and sea? You call upon Him imploringly and inwardly: If He delivers us from this peril, we shall most surely be of those who are ever-thankful!

Say to them: God delivers you from this and from every anguish!

وَلَاحَبَّةِ فِي ظُلُمَتِ ٱلْأَرْضِ وَلَا رَطِّبٍ وَلَا يَابِسِ إِلَّا فِي كِنْبِ مُّبِين (١٠) وَهُوَ ٱلَّذِي يَتُوَفَّنكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُ دِ بِٱلنَّهَارِ ار مرتبعثڪم فيه ثُدَّ إِلَيْهِ مَنْ جِعُكُمُ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِ ۗ وَثُرَّسِلُ عَلَيْكُمْ حَفَظَةً حَاةَ أَحَدُكُمُ ٱلْمَوْتُ تَدُفّتُهُ دُسُلُنَا وَهُمْ لَا يُفَرَّطُونَ ثُمَّ رُدُّواً إِلَى ٱللَّهِ مَوْلَنْهُمُ ٱلْحَقَّ أَلَا لَهُ ٱلْحُكَّمُ وَهُوَ أَسْرُحُ ٱلْحَيْسِينَ

> (١٣) قُلُ مَن يُنَجِيكُم مَّن ظُلُمُنتِ ٱلْبَرِّ وَٱلْبَحَرِ يم ورو يربير ور ومربر تدعونه و تضمعا وخفية لَيْنَ أَنْجَنْنَا مِنْ هَلْذِهِ = لَنَكُونَنَّ مِنَ ٱلشَّنِكِرِينَ

Yet still you associate gods with Him.

Say to them:

It is He alone who is well-able to send forth upon you torment from above you or from beneath your feet;
or to confound you into dissenting factions and cause some of you to taste the violent affliction of others.

Behold how We vary the clear signs, that they may gain understanding and heed admonition.

Yet your people have denied this Quran,
O Muhammad,
while it is in every word the truth.
Say to them:
I am not a guardian over you
to compel you to believe.

6:67 For every tiding revealed in this Quran, there is an appointed destiny for its fulfillment.

And soon shall you know your own fate with God.

Thus, whenever you see those
who fall to vilifying Our revealed signs,
then turn away from them
until they take up some other discourse.
And if Satan should ever cause you
to forget this command, then do not continue
to sit with the wrongdoing people
after remembering this.

And while those who are God-fearing bear nothing of the disbelievers' sin or their reckoning, nevertheless, they should give them a reminder, so that they may desist from their calumny and become God-fearing.

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الجيزة التدابغ

الله كُنتِيكُم مِّنَهَا وَمِن كُلِّ كَرْبٍ وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ثُمَّ أَنتُمْ تُشْرِكُونَ

فُلْ هُو الْقَادِرُ عَكَ أَن يَبْعَثَ عَلَى اللهِ عَلَى اللهُ عَلْمُ عَلَى اللهُ عَلَى ال

(اللهُ وَكَذَّبُ بِهِـ قَوْمُكَ وَهُوَ ٱلْحَقُّ وَالْحَقُّ وَهُوَ ٱلْحَقُّ وَالْحَقُّ وَالْحَقُّ وَالْحَقُ

الله المُحَلِّنَبَا مُسْتَقَرُّ وَسَوْفَ تَعْلَمُونَ

(١٩٠٠) وَإِذَا رَأَيْتَ

الَّذِينَ يَخُوضُونَ فِي ءَايَنْهِنَا فَأَعْرِضَ عَنْهُمْ حَقَّى يَغُوضُواْ فِي حَدِيثٍ عَيْرِهِ قَ وَإِمَّا يُنْسِينَكَ الشَّيْطَانُ فَلَا نُقَعُدُ بَعْدَ الذِّكْرَى

مَعُ ٱلْقَوْدِ ٱلظَّلِمِينَ ﴿ وَمَا عَلَى ٱلَّذِينَ يَنَّقُونَ مِنْ حِسَابِهِـ مِنْ شَحْء

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Thus, leave alone those who take their religion 6:70 as play and amusement and whom the life of this world has utterly deluded. Yet remind one and all with this Ouran. so that no soul shall be wrecked by what it has earned. For each soul shall have neither patron nor intercessor apart from God on Judgment Day. And even if it seeks to ransom itself with every conceivable ransom, such shall not be accepted from it. These are the ones who shall be wrecked by what they have earned. For them, in the Hereafter. there shall be a drink of scalding fluid, along with a most painful torment, in that they have disbelieved. 6:71

Say to them: Are we in our worship to call upon other than Godupon what neither benefits us nor harms us? And are we to be turned back on our heels from true faith after God has guided us like one whom the satans lure aimlessly through the land, until he is utterly bewildered, though he has faithful companions calling him to the path of guidance, saying: Come to us! Say to them: Indeed, the 'revealed' guidance of God is the only sure guidance. And we are commanded

لَعَلَّهُمْ مَنَّقُورِبَ وَذَرِ ٱلَّذِينَ ٱتَّخَاذُواْ دينهم لعبا وكهوا وَغَرَّتُهُمُ ٱلْحَدَاةُ ٱلدُّنَّا وذكير بهء أَن تُبْسَلَ نَفْسُ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن ذُونِ ٱللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلُّ عَدْلِ لَا نُوْخَذُ مِنْكَأُ أُوْلَتِكَ ٱلَّذِينَ أُنسِلُوا بِمَاكِسِكُواْ لَهُمَّ شَرَاتُ مِنْ حَمِيمِ وَعَذَاتُ أَلِيهُ سِمَا كَانُواْ يَكُفُرُونَ قُلِّ أَنَدَّعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُمُّ فَا وَنُودٌ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا ٱللَّهُ كَأَلَّذِي أستقوته الشيطان في ٱلأَرْضِ حَدّانَ لَهُ وَ أَصِحَكُ بَدُّعُو نَهُ وَ إِلَى ٱلْهُدَى ٱثْنِيَا

to willingly submit only to the Lord of All the Worlds.

- And thus are we commanded, as well: You shall 'duly' establish the Prayer. And you shall fear God alone. For He is the One before whom you shall 'all' be assembled.
- And He alone is the One who created the heavens and the earth with the very essence of all truth. Thus, on the Day of Resurrection He shall but say: Be! And so shall it be. His word is the 'utter' truth. And for Him alone shall be all the dominion on a Day Hereafter when the Trumpet of Resurrection is blown. He is the Sole Knower of all the realms of the unseen and the seen. For He is the All-Wise, the All-Aware.
- ※Now, behold! 6:74 Abraham said to his father, Âzar: Do you take idols for gods? Indeed, I see you and your people falling into clear misguidance.
- And so too did We show Abraham 6:75 the celestial majesty and divine authority in the vast kingdom of the heavens and the earth. so that he would be of those who believe in God with certainty.
- So when the night spread over him, he saw a star. He said: This is my Lord! Then when it disappeared,

الجيزة التيابغ

قُلْ إِنَّ هُدَى ٱللَّهِ هُو ٱلْهُدَىٰ وَأَمْدِ نَا لِنُسْلِمَ لَرَبُ ٱلْعَكْلِمِينَ (٣) وَأَنْ أَقِيمُوا ٱلطَّكَاؤَةَ وَاتَّاقُوهُ وَهُو الَّذِيّ الته تحشهُ وك (٣) وَهُوَ ٱلَّذِي خَلَقِي. ألشككؤت وأللأزخرك وَ وَهُوا لَحِينَ وَهُوا لَهُ الْمُأْلِدِي يَوْمَ يُنفَحُ فِي ٱلصُّورَ

وَهُوَ ٱلْحَكِيمُ ٱلْخَبِدُ (٧٤) ﴿ وَإِذْ قَالَ إِنْهِيمُ لأُسه عَاذَك أَتَتَخِذُ أَصْبِنَامًا وَالْهَأَ إنَّ أَرَبِكَ وَقَوْمَكَ في ضَلَالِ مُّبينِ زُى إِذَاهِمَ مَلَكُونَ ألتككون وألأرض وَلِنَكُونَ مِنَ ٱلْمُوقِينِينَ

(١٠) فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ

عَكِلْمُ ٱلْغَيْبِ وَٱلشَّهَكَدَةِ

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he said: I do not love that which disappears.

So when he saw the moon rising, he said:
This is my Lord!
Then when it disappeared, he said:
If my Lord does not guide me,
I shall most surely
be of the people who are astray.

So when he saw the sun rising, he said:
This is my Lord!
This is greater than both of them!
Then when it disappeared, he said:
O my people!
I am innocent of worshipping
all that you associate as gods with God.

6:79 I have turned my face,
being ever upright of heart,
to the One who alone originated the heavens
and the earth—
and I am not of those
who associate gods with God!
6:80 And so his people argued with him

about his faith.

He said: Do you argue with me concerning the Oneness of God, while truly He Himself has guided me to the truth?

Thus I shall never fear your threats of wrath from all the gods that you associate with Him—

that you associate with Him—except if my Lord were to will something; for my Lord has encompassed all things in knowledge.
Will you not then be mindful that God is One?

6:81 And how is it that I should fear what you have associated as gods with Him,

قَالَ هَذَارَيِّ فَلَمَّا أَفَلَ

قَالَ هَذَارَيِّ فَلَمَّا أَفَلَ

فَالَ لَا أُحِبُ الْآفِلِينَ

قَالَ هَذَارَيِّ فَلَمَّا أَفَلَ

فَلَمَّا رَمَّا الْقَمْرِ الْفَا أَفَلَ

مِنَ الْفَوْرِ الضَّالِينَ

مِنَ الْفَوْرِ الضَّالِينَ

فَلَمَّا رَمَّا الشَّمْسَ بَازِعَةً

قَالَ هَذَارَيِّ هَذَا آأَحَبُرُ 

فَلَمَّا أَفَلَتُ قَالَ يَنْفَرِمُ

إِنِّى بَرِى ثُمُّ مِنَا ثَنْفُرِكُونَ الْنَّهِ وَجَهِّتُ وَجَهِى الْنَهُ وَجَهِى لَكُونَ وَجَهِى لَلْنَهُ مَوَالَّالَ مَنُواسِتِ وَالْأَرْضَ حَنِيفًا الْنَهُ مُورِينَ وَمَا آنَا مِن الْمُشْرِكِينَ وَمَا آنَا مِن الْمُشْرِكِينَ

رَحَاجَهُ وَقُومُهُ وَ وَمُهُ وَ وَمَا لَهُ وَ وَحَاجَهُ وَقُومُهُ وَ فَاللّٰهِ وَاللّٰهِ وَوَقَدْ هَدَسِنَّ وَقَدْ هَدَسِنَّ وَقَدْ هَدَسِنَّ وَكَا أَخَافُ مَا تُشْرِكُونَ بِهِ عَلِيدًا اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰمُ اللّٰهُ اللّٰمُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰلَّا اللّٰهُ اللّٰهُ اللّٰهُ اللّٰمُ الللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ الللّٰمُ

أَفَلَا تَتَذَكَّرُونَ

while you do not fear to associate in worship with God that for which He has not sent down to you any authority?

Which of these two parties, then, is more worthy of feeling secure—if, indeed, you know the truth?

Those who believe in the One God—and who do not mingle their faith with wrongdoing—it is these who shall have security from God's Judgment.

For they are, indeed, guided.

6:83 Such, then, was Our clear argument.

We gave it to Abraham against his people.

We raise in rank whomever We so will.

Indeed, your Lord is all-wise, all-knowing.

And to him We granted Isaac and, from Isaac, Jacob.
Each We guided.
And Noah We had guided long before.
And descending from Noah, of his seed,
We guided David and Solomon,
and Job and Joseph, and Moses and Aaron.
And even so do We reward
all those who excel in doing good.

6:85 And also 'We guided'

Zachariah and John and Jesus and Elias.

All are of the righteous.

And so too We guided

Ishmael and Elisha and Jonah and Lot.

And each of these messengers

We preferred above all the people
of their times.

6:87 And thus have We guided

## ٤

الجُزَّءُ السَّايِعُ

وَكَيْفَ أَخَافُ
 مَا أَشْرَكُتُمْ وَلا تَغَافُونَ
 أَنْكُمُ أَشْرَكُتُم وَلا تَغَافُونَ
 مَا لَمْ يُمَزِّلْ بِيهِ .
 عَلَيْحُمْ شُلْطَكِنَا .
 فَأَيُّ ٱلْفَرِيقَيْنِ أَحَقُ وَالْأَمْنِ .

 إِن كُنتُمْ تَعْلَمُونَ .

 أَلِينَ ءَامَنُوا
 أَلِينَ ءَامَنُوا

الَّذِينَ ءَامَنُواَ وَلَمْ يَلْبِسُوّا إِيمَانَهُم بِظُلْدٍ أُوْلَئِهِكَ لَمُثُمُ الْأَمْنُ وَهُم مُّهْ تَذُونَ

(٣) وَتِلْكَ حُجْنَنَا عَاتَيْنَهُمَا إِبْرُهِيمَ عَلَى قَوْمِدِهُ نَرْفَعُ دُرَجَنتِ مَّن نَشَاهُ إِنَّ رَبَّكَ حَرِيمُ عَلِيمٌ

> وَوَهَبْنَا لَهُوَ إِسْحَنَى وَيَعَ عُوبَ حَكُلًا هَدَيْنَا وَنُوحًاهَدَيْنَا مِن فَبْلُ وَمِن ذُرِيّتِيْدِهِ دَاوُد وَسُلَيْمَنَ وَكُوسَىٰ وَهُدُونَ وَمُوسَىٰ وَهَدُونَ وَمُوسَىٰ وَهَدُونَ وَمُوسَىٰ وَهَدُونَ وَمُوسَىٰ وَهَدُونَ

> > رصوب مولى المستوى المستوى المستوى المستوى وَرَكُورِيّا وَرَكُونِيّا اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّه

(آ) وَإِسْمَنِعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلَّا فَضَّلْنَا عَلَى ٱلْمَنْلُمِينَ

الجُزَّةُ السَّابِعُ

many of their forefathers, and their descendants, and their brethren. For We chose them and guided them to a straight way of salvation.

6:88 Such is the guidance of God.

He guides with it

whomever He so wills of His servants.

But had they associated others

as gods with Him,

all the good they had ever done

would be rendered utterly futile for them

with God.

to whom We gave the Scripture,
and the knowledge of revealed wisdom,
and the inspiration of prophethood.
So if these unbelievers now disbelieve in it,
then, assuredly,
We have already entrusted it to a people
who do not disbelieve in it.

These prophets of old are the ones whom God has guided.

So follow after their guidance, walking in their way.

And say to those who disbelieve in this message:

I do not ask of you any reward for it.

Indeed, this Quran is but a revealed Reminder sent to all the people of the worlds.

6.91 Thus they who disbelieve have not esteemed God with His rightful esteem when they have said:

God has never sent down anything of His Heavenly revelation to a mere human being.

وَمِن البَابِهِمُ وَالْحَوْرِهِمُّ وَمُدَيِّنَهُمْ وَالْحَوْرِهِمُّ وَالْحَدَيْنَهُمْ وَالْحَوْرِهِمُّ وَالْحَدَيْنَهُمْ وَالْحَدَيْنَهُمْ وَالْحَدَيْنَهُمْ وَالْحَدَيْنَهُمْ وَالْحَدَيْنَهُمْ وَالْحَدَيْنَهُمْ وَالْحَدِهُ عَلَى اللَّهِ مَلْوَدَ وَالْمَارُونَ وَالْمَارِينَ وَاللَّهُمُ وَالِمُ اللَّهُمُ وَاللَّهُمُ وَاللَّهُمُ

لَّيْسُواْ بِهَا بِكَنفرينَ

أُوْلَتِكَ ٱلَّذِينَ هَدَى ٱللَّهُ

فَهِ كَ نِهُ مُ أَقْتَ دِهُ

ثُل لا أَسْنَلُكُمْ

Say to them: Who then sent down the Scripture that Moses came with. as a light and guidance for people? You, O People of the Scripture, make of it parchments, disclosing them in part and concealing much. And you who were unlettered in revelation have been taught from this Quran that which you did not know before its revelation neither you nor your forefathers. Say to them all: God revealed it! Then leave them steeped in their indulgence, playing! For this Quran is also a Heavenly Book We have sent down. It is blessed and it is a confirmation of all the revealed Scripture that has preceded it. and to forewarn therewith Makkah, the Mother of Cities. of God's nearing Judgment, as well as those in all the world dwelling around it. Thus those who truly believe in the Hereafter believe in it as His revelation. And so they are constant in keeping up their Prayers. For who does a greater wrong 6:93 than one who forges lies against God? Or one who says: It has been revealed to me! While in truth

nothing has been revealed to him.

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الجُزِّةُ النَّالِعُ

قُلِّ مَنْ أَنْزَلَ ٱلْكِتَابَ ٱلَّذِي جَآءَ بِهِي مُوسَىٰ أَنْتُمْ وَلَا ءَابَآؤُكُمْ قُلُ اللَّهُ في خَوْضهم يَلْعَبُونَ (١٦) وَهَاذَا كِتَنْكُ أَنْوَلْنَاهُ مُسَادَكُ مُصَدِّقُ ٱلَّذِي بَنْنَ بَدَبِهِ وَلِنُنذِرَأُمَّ ٱلْقُرَىٰ الله وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًّا أَوْ قَالَ أُوحِيَ إِلَيَّ

للجُزَّةُ المَسَابِعُ

送到他

Or one who says: I too shall send down revelation like that which God has sent down. If only you could see when the godless wrongdoers are whelmed in the throes of death and the angels stretch out their hands, saying: Bring forth your souls! This Day, you shall be recompensed with the torment of disgrace, in that you used to say of God other than the truth. Moreover, you grew arrogant against the imperatives of His revealed signs. And, truly, you have come to Us now, singly and naked, just as We created you the first time. And you have left all that We afforded you of wealth and power behind your backs in the world. Nor do We see with you your intercessors, whom you alleged in life to be associates with God in the matter of saving you from His torment. Truly the bond between you and them has been utterly cut off. Thus all the false gods that you have alleged have gone far astray from you.

#Indeed, God alone is splitter of grain and pit.
He brings forth the living from the dead.
And He brings forth the dead from the living.
That is God!
How, then, are you turned away
from worshipping Him alone?

وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأَنْزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ وَلَوْ تَوَيَ إذِ ٱلظَّائِلُمُونَ في غَمَركت ٱلْمُؤت ٱلْيُوْمَ تُجِزُونِ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرُ ٱلْحَقِّ وَكُنتُمُ عَنْ ءَايكتِهِ عَسَتَكُمُونَ (١٠) وَلَقَدُّ جِنْتُمُونَا فُرُدَىٰ كَمَا خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ وَتَرَكَّتُهُ مَّا خَوَّلْنَكُمْ وَرَآءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمُ أنَّهُمْ فِيكُمْ شُرَّكُوّاً لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم ر و دو روو ر مّا کنتم ترعمون فَالِقُ ٱلْحَبِّ وَٱلنَّوَكَ يُخَرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ

وَيُخْرِجُ ٱلْمَيْتِ مِنَ ٱلْحَيِّ

الجُرزُةُ السَّالِعُ

6:96 Splitter of morning light from the darkness—
He alone made the night for repose
and the sun and the moon for reckoning.
That is the decree
of the Overpowering One, the All-Knowing.

6:97 And He alone is the One
who made the stars for you,
that you might be guided by them
through the veils of darkness of land and sea.
Truly, We have made the signs in creation
utterly distinct indications
for a people who would know God
and His way.

And He alone is the One
who has produced all of you from a single soul.
Then there is habitation for you
upon the earth,
then a repository in it, in the grave.
Truly, We have made the signs in your lives
utterly distinct indications
for a people who would reflect on them
and understand their wisdom.

And He alone is the One
who has sent down
from the sky water,
by which We have thus brought forth
plants of every kind,
and from which We bring forth anew
green sprouts.
From this do We bring forth
lushly layered grain.
And so too from the spathes of date palms
issue clusters of dates,
hanging near in easy reach;
moreover, from it

ذَلِكُمْ ٱللَّهُ فَأَنَّى تُؤْفَكُونَ اللهُ أَلِاصْبَاحِ فَالِقُ ٱلْإِصْبَاحِ فَالِقُ الْإِصْبَاحِ وَحَعَلَ ٱلَّتَالَ سَكُنَّا وَٱلشَّمْسَ وَٱلْقَدَ حُسْمَاناً ذَالِكَ تَقَدِيرُ ٱلْعَهِيزِ ٱلْعَلِيدِ 🖤 وَهُوَ ٱلَّذِي جَعَـ لَ لَكُمُّ ٱلنَّجُومَ لِنَهْتَدُواْ بِهَا فِي ظُلُمَنتِ ٱلْبَرِ وَٱلْبَحَرُ قَدُّ فَصَّلْنَا ٱلْآيِكَت لِقَوْمِ يَعْلَمُونَ وَهُوَ الَّذِي آنشَأَكُم مِّن نَّفْسِ وَحِدَةٍ قَدُّ فَصَّلْنَا ٱلْآيِئَتِ لِقَوْمِ يَفْقَهُونَ (١١) وَهُوَ ٱلَّذِيَّ أَنَّالَ مِنَ ٱلسَّمَايَةِ مَاَّةً فَأَخْرَجْنَا بِهِ، نَبَاتَ كُلِّ شَيْءٍ فَأَخْ حِنَا مِنْهُ خَصِمُ المخرج مِنْهُ حَيَّا مُتَرَاكِمًا

وَمِنَ ٱلنَّخْلِ

مِن طُلْعِهَاقِنْوَانٌ دَانِيَةٌ

الجُزّةُ السَّالِعُ

He brings forth gardens of grapevines and groves of olives and pomegranatesalike in their foliage yet unalike in their fruitage. Look at their fruits when they fruit and again when they ripen upon them. Indeed, in this there are sure signs of God's might and mercy for a people who believe. 6:100 Still, they who disbelieve have appointed for God associate-gods from among the jinn, though He created them. Moreover, they impute to Him sons and daughters, as well. without any true source of knowledge. Highly exalted is He and Most High far above all that they ascribe to Him! 6:101 He is the Sole Originator of the heavens and the earth with no precedent! Then, shall there be a son for Him, while there has never been a consort for Him? Rather, He created everything from nothing. For He is all-knowing of all things. 6:102 O humanity! That is God, your Lord! There is no God but Him, the Creator of everything. So worship Him alone. For He is guardian over all things,

directing the affairs of creation.

Yet He attains all that every eye sees.

6:103 No eye attains Him.

وَجَنَّاتٍ مِّنْ أَعْنَابِ وَالرَّ مَتُهُ نَ وَالرُّمَّانَ مُشْتَبِهُاوَغَيْرَ مُتَشَلِبِهُ أنظروا إلى تمروة إذا أثمر وتنعله إِنَّ فِي ذَالِكُمْ لَآلِينَتِ لِّقَوْمِ يُؤْمِنُونَ الله وَجَعَلُوا لِلَّهِ شُرَكَاءَ ٱلجِنَّ وَخَلَقَهُم وَخُرَقُوا لَهُ بَنِينَ وَبَنَاتِ 📆 بَدِيعُ ٱلسَّمَاوَتِ وَٱلْأَرْضِ أَنَّى تَكُونُ لَدُرُ وَلَدٌّ وَلَةً تَكُن لَهُ صَنِحَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ لاَ إِنَّهُ إِلَّا هُوًّ فَأَعْدُدُوهُ وَهُو عَلَى كُلِّ شَيْءِ وَكِلُّ

For He is the Subtle, the All-Aware. 6:104 Truly, manifest proofs have come to you from your Lord. Thus whoever sees them, then it is for the good of his own soul. But whoever blinds himself to them. then it is an offense against himself. So say to them, O Muhammad: I am not a keeper over you.

6:105 And so it is that We vary the natural and the revealed signs; so that they who disbelieve may say: You have studied this from another? And that We may bring forth the truth and make it clear to a people who know that it is revelation from God.

6:106 Follow what has been revealed to you from your Lord, O Muhammad. There is no God but Him. And turn away from the idolaters.

6:107 For had God so willed. He would not have given them wills to choose with, and they would not have associated gods with God. Therefore, We have not appointed you

a keeper to avail them against divine punishment.

Nor are you a guardian over them to compel them to believe.

6:108 Yet do not revile any of the divinities which they call upon apart from God. For out of aggression they may revile God without knowledge of its enormity.

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الخذة التدابغ الأندركة الأنفك وَلِيَقُولُواْ دَرَسْتَ وَلِنُكَتِنَهُ لِقَوْمِ يَعْلَمُونَ اللَّهِ مَا أُوحِيَ For to every community
We have made their deeds fair-seeming.
Then to their Lord is their return.
Then He shall tell them the due recompense of all that they have been doing in life.

6:109 Now, they who disbelieve have sworn by God with the utmost of their vows that most surely if a miraculous sign were to come to them, they would believe in it.

Say to them: All such signs are only with God. Yet what will make you believers realize that even if these signs were to come to them, they still would not believe?

6:110 Thus We turn away their hearts and their eyes from recognizing the varied signs, just as they denied the miracle of the Quran and did not believe in it from the very first moment—and thus shall We leave them in their transgression wandering blindly.

6:111 \*And were We to send

the angels from heaven down to them, and were the dead of the earth to speak to them, and were We to assemble before them every miraculous thing in creation that they request—face to face—still, they would never believe—except if God so willed.

Rather, most of them are ignorant.

6:112 And so it is
that We have appointed for every prophet
an inveterate enemy—satans,
from among both people and jinn,

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الجُزَّةُ الثَّامِنُ

وَلا تَسَبُّوا الَّذِينَ

يَدْعُونَ مِن دُونِ اللَّهِ

فَيَسُبُّوا اللَّهَ عَدْوا بِغَيْرِ عِلْمِ

كَذَلِكَ زَيَّنَا

لِكُلِّ أُمَّةٍ عَمَلَهُمْ

مُكَنِّ إِلَى رَبِّهِم مَّرْجِعُهُمْ

فَيْنَبَتُهُمُ مِهَا كَانُوا يُقِمَلُونَ

فَيْنَبَتُهُمُ مِهَا كَانُوا يُقِمَلُونَ

وَأَقَسَمُواْ بِاللّهِ جَهْدَ أَيْكَ نَهِمُ لَيُ لَيْوَ جَهْدَ أَيْكَ نَهِمُ لَيْ لَيْوَ مِثْنَ بِهَا لَهُ لَيْوَ مِثْنَ بِهَا اللّهِ فَلْ إِنَّمَا ٱلْآذِيَتُ عِندَ ٱللّهِ وَمَا يُشْعِرُكُمْ أَنَهَا وَمَا يُشْعِرُكُمْ أَنَهَا

اَ وَنُقَلِّبُ أَفِيدَتُهُمْ وَأَبْصَدَرَهُمْ وَأَبْصَدَرَهُمْ وَأَبْصَدَرَهُمْ كُما لَدُ يُؤْمِنُوا بِهِ وَأَوَّلَ مَنَ وَ وَنَذَرُهُمْ وَنَدُرُهُمْ فَائِنَهُمْ يَعْمَهُونَ فَيْ فُطُفِئنَهُمْ يَعْمَهُونَ

﴿ وَوَاسَا

 أَنَّ الْنَا إِلَيْهِمُ ٱلْمَلَيْهِكَ قَالَمُهُمُ ٱلْمُوْنَ وَحَشَرْنَا عَلَيْهِمْ

 كُلَّمُهُمُ ٱلْمُوْنَ وَحَشَرْنَا عَلَيْهِمْ

 كُلَّ شَيْءٍ قُبُلًا

 مَا كَانُواْ لِيُوْمِنُواْ

 إِلَّا أَن يَشَاءَ ٱللهُ

 وَلَذِي مِنْ أَهُمُ يَجْهَلُونَ

 وَلَذِي مَنْ أَهُمُ يَجْهَلُونَ

 وَلَذِي مَنْ أَهُمُ يَجْهَلُونَ

 وَلَذِي مَنْ أَهُمُ يَجْهَلُونَ

 وَلَذِي مَنْ أَهُمُ يَجْهَلُونَ

 مَنْ مُعْمَةً يَجْهَلُونَ

 مُنْ مُعْمَةً يَجْهَلُونَ

 مَنْ مُعْمَةً يَجْهَلُونَ

 مُنْ مُعْمَةً يَجْهَلُونَ

 مُنْ مُعْمَةً يَجْهَلُونَ

 مُنْ مُعْمَةً يَجْهَلُونَ

 مُنْ مُعْمَةً يَجْهَلُونَ الْمُنْ الْمُعْمَالُونَ الْمُنْ الْمُعْمَالُونَ الْمُؤْمِنَا الْمُنْ الْمُنْ الْمُنْهُمُ الْمُؤْمِنَا الْمُنْ الْمُنْفِلْ الْمُنْ الْمُنْ



inspiring one another with florid words, causing mere delusion among themselves. Yet had your Lord so willed, they would not have done this. So leave them alone,

They but embellish words,
so that the hearts of those who do not believe
in the Hereafter may be swayed by them
and be pleased with them
and go on reaping the evil
that they are diligently reaping.

along with all the lies that they forge.

Shall I seek other than God as a judge between us, while it is He who has sent down to you the Quran as a Book detailing all distinctions? Yet those to whom We have previously given the Scripture well know that the Quran is sent down from your Lord with the truth. So do not ever be of those who doubt the revealed word of God.

6:115 For the word of your Lord is ever fulfilled with 'profound' truth and justice—
and there is none who can replace His words!
And He is the All-Hearing, the All-Knowing.

of most of those on earth, they would lead you astray from the way of God.

For they do not follow anything but mere conjecture and do nothing but bring forth lies.

6:117 Indeed, it is your Lord who knows best

## ٤

الجُثرَّةُ الثَّامِنُ

وكذلك حعلنا فذرهم ومايفترورب التُومِنُونِ مَا لَاكِفَ وَ زِلْدَضَةُ وَلِيَقْتَرَفُواْ بْرُ اللَّهِ أَتَّتَعَىٰ حَكُمًا

الجُزِّءُ التَّامِنُ

those who stray from His way.

And He knows best those who are guided.

eat only of that over which the name of God has been mentioned, if, indeed, you are believers in His revealed signs.

And why should you not eat of that over which the name of God has been mentioned, while He has, indeed, made distinct for you all that He has forbidden to you—exempting that food to which you are compelled to eat of? For, indeed, many lead others astray by their whims, without any true source of knowledge. Indeed, your Lord knows best about the acts of the transgressors.

6:120 Moreover, forsake all manifest sin,
O humankind—
and its hidden practice, as well.
Indeed, those who earn sin shall be recompensed for all that they have been reaping.

shall not eat any flesh of that over which the name of God has not been mentioned in its slaughter.

For it is, indeed, ungodly.

And the satans do, indeed, inspire their patrons to dispute with you as to eating carrion.

So if you obey them, then you, indeed, are most surely idolaters.

6:122 So, is one who was dead whom We then gave life

ان كُنتُم كاكته مُؤِّمنانَ ممَّا ذُكَّ أَسْهُ ٱللَّهُ عَلَيْهِ and for whom We made light
by which he might walk among the people
like one who is as 'if shrouded'
in 'yeils' of darkness

from which he cannot come out?

So it is that whatever the disbelievers do

has been made fair-seeming to them.

6:123 And so it is, as well,
that We have placed in every town
its chief trespassers and defiant unbelievers,
so that they may plot in it.
Yet they plot against none but themselves,
though of this they are unaware.

6:124 Thus when a divine sign came to the people of Makkah, they said:

We shall never believe until we ourselves are given the like of the revelations that the messengers of God have been given! Yet it is God who knows best where to place His message.

Abasement decreed by God shall afflict those who defiantly disbelieve, and a severe torment shall befall them

6:125 Thus whomever God desires to guide,
He opens his heart to Islam,
a willing submission to God alone.
And whomever He desires to leave astray,
He makes his breast
narrow and constrained by it,
as if he were mounting up to the heaven.
Thus does God lay chastisement
upon those who do not believe.

for what they used to plot against God.

6:126 For this religion is the way of your Lord: It is ever straight. ٤

الجُزَّهُ الثَّامِنُ

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَشُرِكُونَ

أَوَمَن كَانَ مَيْسَتًا فَأَخْيَيْنَكُ

وَجَعَلْنَا لَكُ نُورًا

يَمْشِي بِهِ فِي النَّاسِ

كَمَن مَّمُكُمُ فِي الظُّلُمَنتِ

كَمَن مَّمُكُمُ فِي الظُّلُمَنتِ

لَيْسَ بِخَارِج يَنْهَا

كَذَنْ إِلَّكَ زُيِّنَ لِلْكَنْفِينَ

مَا كَانُ إِلْكَ زُيِّنَ لِلْكَنْفِينَ

وَكَذَالِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ الْكَثِيرِ مُجْرِمِيهِ الْكَثِيرِ مُجْرِمِيهِ الْكَثِيرِ مُجْرِمِيهِ اللهِ الهُ اللهِ المِلْمُ المِلْم

إِلَّا بِأَنفُسِهِمْ وَمَا يَسْعُهُونَ وَإِذَا جَآءَتُهُمْ ءَايَةٌ قَالُواْ لَن نُوْمِن حَتَّى نُوْقَى مِشْلَ مَا أُوتِى رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْمَلُ رِسَالَتَهُ. سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارُ عِندَ اللَّهِ وَعَذَابُ شَدِيدُ بِمَا كَافُواْ مَمْ كُونَ بِمَا كَافُواْ مَمْ كُونَ

هَمَن يُرِدِ اللهُ أَن يَهْدِيهُ.
 يَشْرَحُ صَدْرُهُ لِلْإِسْلَارِ 
 وَمَن يُسِرِدُ أَن يُعِنساً لَهُ.
 يَجْعَلُ صَدْرُهُ. ضَيِقًا حَرَجًا
 حَكَانُما مَضَعَدُ دُف السّمَاءَ

Truly, We have made the 'revealed' signs utterly distinct for a people who would remember God with reverence.

6:127 \*For them is the Abode of Peace, in Paradise with their Lord. And ever is He their Patron because of all 'the good' that they used to do.

6:128 Thus on a Day Hereafter
when He shall assemble them all together,
He shall say: O fellowship of jinn:
Truly you have tempted
a great number of humans.
Their allies from among the humans shall say:
Our Lord!
We have enjoyed benefits
from one another in the world.
But we have reached
the end of our earthly term
that You have appointed for us. He shall say:
The Fire of Hell is your dwelling,

Indeed, your Lord is all-wise, all-knowing.
6:129 And even so
do We make the [godless] wrongdoers

wherein you shall abide evermore—

except as God wills.

allies of one another in the world, for all the sin

that they have been 'duly' earning in it.

6:130 Moreover, on that Day God shall say:

O fellowship of jinn and humans!

Did there not come to you messengers from among yourselves
relating to you My revealed signs and forewarning you of the inevitable Meeting

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الجئزة التامن

كَنَالِكَ يَجْعَلُ ٱللَّهُ الرِّجْسَ عَلَ الَّذِيكَ لَا يُؤْمِنُونَ الَّذِيكَ لَا يُؤْمِنُونَ اللَّهِ وَهَذَا صِرَطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَلْنَا ٱلْآيَنَةِ

> ﴿ هُمُ مَارُ ٱلسَّكَدِ عِندَ رَبِّيمٌ وَهُوَ وَلِيُّهُم بِمَاكَانُواْ يَعْمَلُونَ بِمَاكَانُواْ يَعْمَلُونَ

بِمَا كَانُوا يَعْمَلُونَ وَيُومَ يَحْشُرُهُمْ جَيِعَا يَمَعْشَرَ أَلِجْنِ قَدِ أَسْتَكُثُرْتُم مِّنَ ٱلْإِنسِ وَقَالَ أَوْلِيَا أَهُمُ مِنَ ٱلْإِنسِ رَبِّنَا أَسْتَمْتَعَ بَعْضُ نَا بِبَعْضِ وَبَكَفْنَا أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَنكُمْ قَالَ النَّارُ مَثُونكُمْ فَالَ النَّارُ مَثُونكُمْ وَكَلَائِنَ فِيهَا إِلَامَا شَاءَ اللَّهُ وَكَذَلِكَ خَكِيمُ عَلِيمُ

> بَعْضَ الظَّلِمِينَ بَعْضُا يِمَاكَانُواْ يَكْسِبُونَ كَمْعْشَرَ الْجِيْنِ وَٱلْإِنسِ اَلَةَ يَأْتِكُمْ رُسُلُلٌ مِنْكُمْ

of this Day of yours? They will say:

We do so bear witness against ourselves! For the life of the world utterly deluded the disbelievers among them. Thus they who denied the messengers shall bear witness against themselves that they were, indeed, disbelievers in their lifetimes.

- 6:131 That is so, for never has your Lord destroyed any of the past communities unjustly, while their people were left heedless, without divine forewarning against their ungodliness.
- 6:132 Thus, for each and every individual there is a rank in accordance with all that they have done in life. And never is your Lord at all heedless of what they do.
- 6:133 Moreover, your Lord, O Prophet, is the Self-Sufficient One, the Possessor of Mercy. If ever He so wills. He shall do away with fall of you, O people of the earth, and appoint as successors after you whomever He so wills. just as He brought you forth from the posterity of another people.
- 6:134 Indeed, all that you are promised shall assuredly come to pass. And never shall you be able to elude the mighty Hand of God.

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للفئة ألقام يَقُصُّونَ عَلَيْكُمُ ءَايَنِي لِقَاءَ يَوْمِكُمُ هَنَدَأً قَالُواْ شَيدُنَا عَلَىٰ أَنفُسِناً وَغَرَّتُهُ مُ لَكِّنَاهُ ٱلدُّنَّا وَشَهِدُواْ عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُواْ كَنفرين اللهُ مُهَاك ٱلْقُرَىٰ بُظُلِّم وَأَهْلُهَا غَنفلُونَ الله وَلِكُلِّ دَرَجَنتُ مِّمَّا عَكُملُواْ وَمَا زَيُّكَ بغنيفل عكمّايعه مأوك الله وَرَبُّكَ ٱلْغَنُّى ذُو ٱلرَّحْـ مَدُّ إن يَشَأَ أُذُهِبُكُمْ مِنْ بِعَادِكُم مَا يَشَاءُ كَمَا أَنشَأَكُم

مِّن ذُرِّيَكَةِ قَوْمٍ ءَاخَكِرِينَ

الله مَاتُوعَدُونَ لَآتُ

الجيزة القامن

سُولُو الأَفْعَالِ

O Prophet! Say to them:
O my people!
Work in accordance with your 'ungodly stand.
Indeed, I am working for God's way'.
Yet soon shall you know
for whom will be
the ultimate abode of Paradise.
Indeed, the 'godless' wrongdoers
shall not succeed.

6:136 Now, the idolaters have appointed for God, as an offering to the poor, a portion of the tillage and cattle He Himself has created and multiplied. Then they have arbitrarily said: This portion is for the sake of Godaccording to their false claimsand this other portion is only for our associate-gods and thus is forbidden to the poor. So whatever is apportioned for their associate-gods only depletes their own provision and shall never reach God for reward. And whatever is apportioned by them for the poor for the sake of Godrather they appropriate it for their associate-gods. Thus it reaches the idol-altars of their associate-gods, whereupon they forbid it to the poor. So very grievous is the judgment they make! 6:137 And so it is that their associate-gods impoverish them, and thus make fair-seeming

إِنَّهُ وَلَا يُقَلِحُ ٱلطَّلِلْمُ وَنَ الله وَحَعَلُواللَّهُ مِمَّا ذَرَأُ مِرِسِ ٱلْحَكَرُ

for many of the idolaters
the killing of their children
for fear of poverty,
that they may in effect
doom themselves with God
for killing innocent souls
and confound for them
their religion with deceit.
Yet had God so willed,
they would not have done this.
So leave them alone,
along with all that they forge.

6:138 Moreover, they have arbitrarily said: Such and such cattle and tillage are religiously designated offerings that are restricted. None shall eat from them except whomever we so willaccording to their false claims. And 'they further restrict' cattle whose backs are forbidden to be ridden and other cattle over which they do not mention the name of Godall of which is mere forgery against God. He shall recompense them for what they have been forging. 6:139 Furthermore, they have arbitrarily said: Whatever is in the bellies of these 'designated' cattle is purely for the consumption of the males among us and forbidden by religion to be food for our wives. But if it is born dead.

الْجُنَّةُ الشَّامِنُ يُنْزِيَعُ الأَهْمُ اللَّهِ عَلَيْهِ

بِّرِسُ ٱلْمُشْرِكِ ك قَتْلَ أَوْلَندِهِمْ وَ لَوْ شَكَاءَ ٱللَّهُ مَا فَعَكُهُ مُ فَذَرْهُمُ وَمَا يُفْتَرُونَ الله وَقَالُواْ هَلَامِهُ أَنْعَلَمُ اللهِ عَالَمُ اللهُ الل وَحَدُثُ حِدِيدًا وَأَنْعَكُمُ حُرِّمَتَ ظُلْهُورُهَا وَأَنْفُ لا يَذْكُرُونَ أَسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءٌ عَلَيْهِ بِمَا كَانُواْيَفْتُرُونَ الله وقدالُوا مَا فِي بُطُونِ هَكذِهِ ٱلْأَنْعَكِمِ خَالِصَكُةُ لَنُكُورِنَا

الحينة أالقامهُ

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then they all may have shares in it.

He shall recompense them for their false claim.

Indeed, He is all-wise, all-knowing.

6:140 Truly, those who have killed their children in unlawful folly—without the permission of revealed knowledge— have utterly lost their souls.

Moreover, they have made forbidden the very food that God has lawfully provided for them in a manifest forgery against God!

Truly, they have gone far astray and have not been guided.

who has brought forth for you gardens, trellised and untrellised, and date palms, and planted fields of varied produce, and olives and pomegranates—alike in their foliage yet unalike in their fruitage.

Eat of their fruits when they bear fruit. And give out to the poor what is rightfully due from this on the day of its harvest.

But do not be excessive.

For, indeed, He does not love those who are excessive.

6:142 And of the cattle He has made for you, there are the load carrying and the tender of age for slaughter.

Eat of them what God has provided you as lawful.

And do not follow the footsteps of Satan in forbidding their use or consumption.

وَعُحَرَّمُّ عَلَىٰ أَزْوَاحِنَا وَإِن يَكُن مَّيْنَةُ فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمُ عَلِيمُ إِنَّهُ حَكِيمُ عَلِيمُ فَتَكُوّا أَوْلَادَهُمْ سَفَهَا بِعَيْرِ عِلْمِ وَحَرَّمُوا مَارَزَقَهُمُ اللّهُ مَارَزَقَهُمُ اللّهُ وَمَا كَانُوا مُهْ تَذِينَ وَمَا كَانُوا مُهْ تَذِينَ وَمَا كَانُوا مُهْ تَذِينَ الْشَا

وَغَيْرُ مَعْرُوشَنَتِ
وَالنَّخْلُ وَالنَّنَّعُ
عُنْلِقًا أُحَكُلُهُ
وَالنَّيْتُونَ وَالرُّمَّانَ
مُتَشَكِبُهُ وَغَيْرُ مُتَشَكِيهُ
حُكُوا مِن ثَمَرِهِ
إِذَا أَثْمَرَ وَءَاثُوا حَقَّهُ
يَوْمَ حَصَادِهِ وَ لَا تُشَرِفُوا فِن أَنْهُ وَلَا تُشْرِفُوا فِن أَنْهُ وَلَا تُشْرِفُوا فِن أَنْهُ وَلَا تُشْرِفُوا فِن أَنْهُ وَلَا تُشْرِفُوا فِي أَنْهُ وَلَا تُشْرِفُوا فِي أَنْهُ وَلَا تُشْرِفُوا فِي أَنْهُ وَلَا تُشْرِفُوا فَي أَنْهُ وَلَا تُشْرِفُوا فَي أَنْهُ وَلَا تُشْرِفُوا فَي أَنْهُ وَلَا تُشْرِفُوا فَي أَنْهُ وَالْمُسْرِفِينَا فَي إِنْهُ الْمُسْرِفِينَا فَي أَنْهُ وَلَا تُشْرِفُوا فَي أَنْهُ وَالْمُسْرِفُونَ الْمُسْرِفِينَا فَي أَنْهُ وَالْمُسْرِفُونَ الْمُسْرِفِينَا فَي أَنْهُ وَالْمُسْرِفُونَا أَنْهُ وَالْمُسْرِفُونَا فَي أَنْهُ وَالْمُسْرِفُونَا فِي أَنْهُ وَلَا لَيْمُ وَالْمُسْرِفُونَا فِي أَنْهُ وَلَا لَيْمُ وَالْمُونَا فِي أَنْهُ وَالْمُسْرِفُونَا فِي أَنْهُ وَالْمُنْ فَي أَنْهِ وَلَا لَيْمُ وَالْمُنْ الْمُسْرِفُونَا فِي أَنْهُ وَالْمُنْ فَيْرِهُ وَالْمُنْ الْمُسْرِقِينَا أَنْهُ وَالْمُنْ الْمُنْ الْمُنْعُمُ وَالْمُنْ الْمُنْ الْمِنْ الْمُنْ الْمُنْفُولُ الْمُنْ الْم

جنكت معروشكت

ش وَمِنَ ٱلْأَنْعَكِيهِ حَمُّولَةً وَفَرْشَاً

For, indeed, he is a clear enemy to you.

Let the idolaters consider
the randomness of their prohibitions:
Suppose there are eight males and females
in four pairs of cattle:
Of sheep there are two pairs,
and of goats there are two.
Say to them, O Prophet:
Has He made forbidden for food or use
the two males among them or the two females?
Or is it rather what is contained
in the wombs of the two females
that He has forbade?
Tell me with sure knowledge

what God has forbade, if you are truthful. 6:144 Also, of camels there are two, one male and one female and of cows there are two, one male and one female. Say to them: Has He made forbidden the two males or the two females? Or is it what is contained in the wombs of the two females that He has forbade? Or is it the case that you idolaters were present as witnesses when God 'was to have' enjoined such prohibitions upon you? Rather, who does a greater wrong than one who forges lies against God to lead people astray, without any sound knowledge! Indeed, God does not guide the wrongdoing people

الجُزَّةُ الثَّامِنُ لَيُوْكَا ٱللَّهِ الثَّامِنُ لَيُوْكَا ٱللَّهِ

كُلُوا مِمَّا رَزَقَكُمُ ٱللَّهُ إِنَّهُ لَكُمُّ عَدُوٌّ مُّسَنُّ مَرِسِ ٱلطَّكَأَنِ ٱثْنَانَ وَمِنَ ٱلْمَعْزِ ٱثْنَايْنُ قُلْ ءَآلذَّكَرَيْن حَرَّمَ أمرآ لأنشأن أمَّا أشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنشِينِينِ ﴿ وَمِنَ ٱلْإِبِلِ ٱثْنَايْنِ قُلْ ءَ ٱلذَّكَرَيْنِ حَرَّمَ أَم ٱلأُنشَان أمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنشَيَيْنَ أمْ كُنتُمْ شُهَدًاءً إِذْ وَصَّناكُمُ ٱللَّهُ بِهَاذَاً فَمَنَ أَظُاكُمُ مِمَّن أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا

الجُنزَةُ الثَّامِنُ

who are godless in heart.

6:145 Say to them, O Muhammad:

I do not find in what has been revealed to me anything prohibited of the food one eats—except if it be carrion or outpoured blood or the flesh of swine—for, indeed, this is defilement—or an ungodly offering invoked thereby to other than God.

But whoever is compelled by circumstance to eat any of this—without being rebellious and without being a willful transgressor—then, indeed, your Lord is all-forgiving, mercy-giving.

We forbade every animal with 'undivided hoof.
And from cows and sheep,
We forbade them their fat,
excepting what their backs carry,
or the 'animals' entrails,
or what is joined with bone.
That is how We recompensed them
for their offenses.
And, indeed, We are ever truthful.

6:147 So if they belie you, O Prophet, then say:
Your Lord alone
is the Possessor of All-Encompassing Mercy.
Yet His severe chastisement
shall not be turned back
from any defiant, unbelieving people.

6:148 Those who associate gods with God shall say:
If God had so willed, we would not have
associated gods with Him.
Nor would our forefathers have done so.

ٱلْقَوْمَ ٱلظَّالِمِينَ قُلِ لَاّ أَجِدُفِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِيهِ يَطْعَمُهُ وَ الَّا أَن كُونَ مَسْتَةً أَوْ دَمُا مَّسَفُهُ حًا لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَكَنِ ضُّطُرَّ عَيْرَبَاغِ وَلَاعَادِ وَعَلَى ٱلَّذِيرِ بِي هِيَادُواْ وَمِرِبَ ٱلْبَقَرِ وَٱلْغَنَـٰمِ حَرَّمَنَا عَلَيْهِمْ شُخُومَهُ

Nor would we have made forbidden anything without His approval. In this very manner did those before them deny Our message — until they tasted Our deadly affliction. Say to them:

Do you have any sure knowledge

Do you have any sure knowledge to prove your claims so that you may bring it forth for us? Rather, you follow nothing but mere conjecture, and you do nothing but bring forth lies.

6:149 Say to them:
Yet to God belongs the all-conclusive proof—
and had He so willed,
He would have guided all of you.

Bring forward your witnesses
who will bear witness that God has, indeed,
made forbidden such animals!
Yet if they so bear witness,
then you shall not so bear witness with them.
Nor shall you follow the whims
of those who belie Our revealed signs—
those who do not believe in the Hereafter—
and who, moreover, assign equals to their Lord.

6:151 \*Say to them: Come!

I will recite what your Lord
has in fact forbidden to you:

That you shall not
associate anything as a god with Him.
And to your parents you shall be good.
And you shall not
kill your children because of indigence;
We provide for you and for them.

المورة الأنعال

الجُزَّةُ الثَّامِنُ

اللهُ سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا لَةِ شَاءَ ٱللَّهُ مَا أَشْرَكُنَا وكآ والكاؤكا وَلَا حَرَّمْنَا مِن شَيٍّ وَ كَذَلكَ كُذَّبَ ٱلَّذِينَ مِن قَبِّلُهِمِّ حَقَّ ذَاقُواْ مَأْسَئَا قُلُّ هَلَّ عِندَكُم مِّنْ عِلْمِ إِن تَنَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنَّ أَنتُمْ إِلَّا تَغُوُّمُونَ اللهُ عَلَّ فَللَّهِ ٱلْحُيْخَةُ ٱلْسَالِغَةُ فَلُوْ شَاءً لَهَدَىٰكُمْ أَجْمَعِينَ اللهُ قُلْ هَلُمَّ شُهَدَآءَكُمُ اللهُ الل ٱلَّذِينَ مَثْمَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَاذَاً فَإِن شَهِدُوا فَلَا تَشْعَكَذُ مَعَفُهُ وَلَا تَنَّبِعُ أَهْوَأَءَ ٱلَّذِينَ كَذَّبُواْ بِعَايِئِتِنَا وَٱلَّذِينَ لَا نُوْمِنُونَ بِٱلْآخِرَةِ وَهُم رَبِّهِمْ يَعْدِلُونَ

الجُئْزَةُ الثَّامِنُ

And you shall not come near lewdness, what is manifest of it and what is hidden. And you shall not ever kill any human soul that God has prohibited, except by what is lawful and right.

All this has He enjoined upon you, so that you may understand the commandments of God and observe them.

approach the wealth of the orphan
in your care —except in the fairest manner,
until he reaches full maturity
and you return it to him.
And in trade, fill the measure
and weigh the balance with all justice;
We do not task any soul beyond its capacity.
And when you speak out, be fair,
even if one party is a close relative.
And fulfill the covenant of God.
All this has He enjoined upon you,
so that you may become mindful
of the commandments of God.

So follow it.

Thus, you shall not follow other crooked ways, for they will separate you from His way.

All this has He enjoined upon you, so that you may be God-fearing.

6:153 For, indeed, this is My way, a straight one.

6:154 Furthermore,

it is We who gave Moses the Book of the Torah as a complete blessing upon one who does good, and as an explanation for everything fundamental to the Law,

وَلَا نَقْنُلُواْ أَوْلَندَكُمُ وَمَا يَطَ مِنْ وَلَا يَقَدُوْهُ ٱلنَّفْسَرَ ٱلَّتِي حَرَّمَ ٱللَّهُ ذَلِكُو وَصَينكُم بِهِ . وَلَا نُقْرَبُواْ مَالَ ٱلْبَتِ إِلَّا بِأَلَّتِي هِيَ أَحْسَنُ وأوفؤا ألكتل وَٱلِّمِيزَانَ بِٱلْقِسَطُّ لَا ثُكُلِّفُ نَفْسًا إلَّا وُسْعَفَأٌ وَإِذَا قُلْتُمْ فَأَعْدِلُواْ وَلَوْ كَانَ ذَا قُرْيَيُّ وَبِعَهَ إِللَّهِ أَوْفُوأٌ ذَالِكُمْ وَصَّلَكُمْ بِهِـ لَعَلَّكُهُ تَذَكُّهُونَ وَأَنَّ هَٰذَا صِرَطِي مُستقدمًا فَأتَّدعُوهُ وَلَا تَنَّبِعُوا ٱلشُّجُلَ فَنَفَرَّقَ بِكُمَّ عَن سَبِيلِهِ أَ ذَلِكُمْ وَضَّنْكُم بِهِ. لَعَلَّكُمْ تَنَقُونَ ثُمَّةً ءَاتَلَنَا مُوسَى ٱلْكَئِنَ

الجُزَّةُ الثَّامِنُ

and as a guidance and a mercy, so that they who would have faith may believe in and work for the destined Meeting of their Lord.

6:155 And this Quran is also a Heavenly Book
We have sent down.
It is blessed. So follow it.
And be ever God-fearing,
so that you may be shown mercy—
6:156 or else you would say in the Hereafter:

Indeed, the Book was only sent down upon two groups of people long before us.

And, assuredly, we were heedless of their scriptural study.

If only the Book had been sent down to us, assuredly, we would have been more guided than them.

So truly, there has now come to you a clear proof from your Lord, and guidance, and mercy.

Who, then, does a greater wrong than one who denies God's signs and turns away from them?

We shall recompense those who turn away from Our signs with the worst torment, for, indeed, they used to turn away unfailingly.

6:158 Then do those who disbelieve await anything other than for the angels to come to them with death; or for your Lord Himself to come to them; or for some of the great signs of your Lord, heralding the end of time, to come?

تَمَامًا عَلَى الَّذِي َ أَحْسَنَ وَتَفَصِيلًا لِكُلِّلِ شَيْءٍ وَهُدَى وَرَحْمَةً لَّعَلَّهُم بِلِقَاءً رَبِّهِمْ يُؤْمِئُونَ شَوَهُذَا كِنَنَبُ وَهَذَا كِنَنَبُ انْزَلْنَهُ مُبَارَكُ فَاتَبِعُوهُ وَاتَّقُوا لَعَلَكُمُ مُزَحْمُونَ أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِئَبُ عَلَى طَآبِهَتَيْنِ مِن قَبْلِنَا وَان كُنَا

عَن دِرَاسَتِهِمْ لَغَنفِلِينَ الْوَلَيْنَ أَوْلَ عَلَيْنَا الْوَلَيْنَ أَوْلَ عَلَيْنَا الْمِكْنَ أَوْلَ عَلَيْنَا الْمِكْنَدُ مِنْهُمْ فَعَدَدُ جَاءَ حَمُ مَعَنَدُ جَاءً حَمُ مَعَنَدُ عَنْهُمُ فَعَنْ دَيْحِمُ مَعَنَدُ عَنْهُمُ فَعَنْ وَرَحْمَةُ فَعَنْ أَفْلُكُ مِمَّن كَذَّبَ وَهُدُى وَرَحْمَةُ فَعَنْهُمُ فَعَنَا أَلْمُ مِمَّن كَذَّبَ فَعَنْ أَفْلُكُ مِمَّن كَذَّبَ فِعَنَا اللّهِ وَصَدَف عَنْهُمُ مَعَن كَذَب مِنْ عَنْدِيْنَ اللّهِ وَصَدَف عَنْهُمُ مَعَن كَذَب مَن كَذَب مَن كَذَب مَن كَذَب مَن كَذَب مَن كَذَب مَن كَذَب مِن كَانُوانِ مَنْ اللّهِ وَمَه دَفُونَ عَنْهُم أَلْمُ اللّهُ وَمَنْ اللّهُ وَمُنْ اللّهُ وَمَنْ اللّهُ وَمُنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَالْمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ مُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَمُنْ اللّهُ وَاللّهُ وَمُنْ اللّهُ وَاللّهُ وَاللّهُ وَمُل

أَن تَأْتِيعُهُ الْمَلْتِيكُةُ

الجنزء التّامِنُ

On a Day when some of the awesome signs of your Lord shall come at the end of time, sudden belief will not benefit a soul that has not believed before, nor a soul that has not earned any good from its belief.

Say to them: Wait!

Indeed, we too are waiting.

As to those who divide up their religion and become factions, you, O Prophet, are not associated with them in anything. Indeed their affair is left only to God. Then He shall tell them the due recompense of all that they used to do in life.

with a good deed,
then he shall have ten times the like of it
in reward.
And whoever comes with a misdeed,
then he will not be recompensed

but with the like of it—

and never shall they be wronged in the least.

6:161 Say to them:

As for me, my Lord has guided me to the straight way.

It is the upright religion, the sacred way of Abraham, the purely upright in heart—and never was he of those who associated gods with God.

6:162 Say to them:
Indeed, my Prayer and my rites of worship and my life and my death are for God alone,
Lord of All the Worlds.

أَوْ مَأْتِيَ رَبُّكَ أَوْ يِكَأْتِكَ بَعْضُ ءَايَنتِ رَبِّكَ ۗ يَوْمَ يَأْتِي بَعْضُ ءَايِنتِ رَبُّكَ لاينفع نفسا إيمنتها لَرْ تَكُنُّ ءَامَنَتْ مِن قَبْلُ أَوْكُسَكَتْ فِي إيمَنهَا خَثْرُأُ قُل آنكظ وأ إنَّا مُنكظ ونَ (١٩١) إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وكأنه اشككا لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا آمَٰنُهُمْ إِلَى ٱللَّهِ مُمَّ يُنَيِّثُهُم بِمَا كَانُوا يَفْعَلُونَ (١١٠) مَن جَآءَ بِٱلْحَسَنَةِ فككدعشه أتشالعآ وَمَن جَآءَ بِٱلسَّيْشَةِ فَلَا يُعْرَبُهُ إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ (١٦١) قُلْ إِنَّني هَدَيْنِي رَبِّ دِينَاقِيمًا مِّلَّةَ إِبْرَهِيمَ حَنِيفَأَ

وَمَا كَانَ مِنَ ٱلْمُشْهِ كِينَ

الجثاءُ النَّامِنُ

6:163 No partner is there for Him. And to this I have been commanded. Moreover, I am the foremost of those who are muslims. in willing submission to God alone.

6:164 Say to them: Shall I seek a lord other than God. while He is the Lord of everything? Nor does a soul earn anything sinful, but that it is counted against itself. Moreover, no sin-laden soul shall carry the sinful load of another. Then to your Lord is your return on Judgment Day. He shall then tell you the truth about that which you have been disputing.

who has made you successors in the land, O humankind, and He has raised some of you above others by degrees, to test you in all that He has given you. Indeed, your Lord is swift in punishment. Yet, indeed, He is most surely forgiving, mercy-giving.

6:165 For He alone is the One

الله عُلُّ إِنَّ صَلَاتِي وَنُسُكِي لَا شَرِيكَ لَدُّ، وَبِذَالِكَ أَمْرَتُ وَأَنَا أَوَلُ ٱلْمُسْلِمِينَ قُلِّ أَغَيِّرَ ٱللَّهِ أَبْغَى رَبَّا وهو رب کلشيء وكاتكست كُلُّنَفِّسِ إِلَّا عَلَيْهَا وَلَا نَزُرُ وَازِرَةٌ وِزُرَ أُخْرَيُّ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْة فَيُنْتِثُكُمُ بِمَا كُنتُمْ فه تَخَنَكُفُونَ 🚳 وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَتِفَ ٱلأَرْضِ ورفع بعضكم فَوْقَ بَعْضِ دَرَجَنتِ لِيَتِلُوَكُمْ فِي مَا ءَاتَنَكُرُ ۗ

إِنَّ رَبِّكَ سَرِيعُ ٱلْعِقَابِ

وَإِنَّهُ لَعُفُورٌ رَّحِيمٌ

The surah that depicts the final separation of the believers and unbelievers on the Day of Judgment by an unscalable edifice called THE HEIGHTS that veils them from one another; but upon it stand men and women who can see both the people destined for Paradise and those fated for Hell, while their own harrowing verdict remains as yet undeclared by God.

## Surah 7 / 206 verses / revealed at makkah

## Al-A<sup>c</sup>râf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 7:1 Alif Lâm Mîm Şâd
- This is a Heavenly Book
  that God has sent down to you,
  O Muhammad.
  So let there be no cause
  for anguish in your breast from it.
  With it, you are to forewarn the disbelievers
  of divine judgment.
  Moreover, it is a revealed Reminder
  of God's commandments sent to the believers.
- 7:3 O humankind!

  Follow what has been sent down to you from your Lord.

  And, apart from Him,
  you shall not follow any patrons.

  How very little you remember
  God's favor upon you!

  7:4 Yet how many a sinful community have We devastated,
  such that Our deadly affliction

came upon them by night,



or while they were napping.

7:5 Then their only plea,
when Our deadly affliction came upon them,
was but to cry out:
Indeed, we have been godless wrongdoers!

Thus, We shall certainly question on Judgment Day those communities to whom Our messages were sent.

And We shall certainly question the messengers about what they conveyed to them.

7:7 Then, most surely,
We shall relate their every response to them with precise knowledge,
for never were We absent—

and the weighing of deeds on that Day will be true.

Thus those whose balances are heavy with good works—
then it is these who are the truly successful.

7:9 But those whose balances are light—whose sins thus prevail—then it is these who shall have utterly lost their souls, for they were ever transgressing
Our revealed signs.

7:10 For very truly,
We have well-established you
in the earth, O humanity.
Moreover, it is We alone
who have made for you therein
prolific livelihood.
How very little are the thanks that you give!
7:11 And very truly, We created you.
Then We fashioned you.

الجُئزةُ التَّامِنُ ٤ ا فَمَاكَانَ دَعُونِهُمْ اللَّهُمُ إِذْ جَاءَهُم بَأْسُنَاۤ إِلَّاۤ أَن قَالُواْ إِنَّا كُنَّ اظْلِلِمِنَ (اللهُ عَلَنَسْتَكُنَّ ٱلَّذِينَ فَمَن ثَقُلَتُ مَوَ زِيثُهُ فأؤلكتيك همالمفلحون اللهِ وَمَنْ خَفَّتْ مَوَازِسُهُ وجعلنا لكمم فيهامعيش

Then We said to the angels:
Bow down before Adam.
So they all bowed down, except Iblîs.
He was not among those who bowed down.
God said to him:

What has prevented you from bowing your face down to the ground when I commanded you?

He said: I am better than him!

You created me out of fire, and You created him out of mud.

God said: Descend from this blessed place!

It is not for you to be arrogant herein.

Be gone!

You are assuredly of the eternally disgraced.

7:14 Iblîs said:
Grant me respite,
until the Day they who are his offspring
are all resurrected.

7:15 God said:
You are, indeed, of those granted respite.

7:16 Iblîs said:

Then because You have denounced me as astray,

I shall, most surely, lie ever in ambush for them with temptation upon Your straight way of salvation.

7:17 Then I shall set upon them from before them and from behind them;
from their right and from their left.
And You shall not find most of them thankful.
7:18 God said:

Be gone from here, 'utterly' despised, banished! Whoever among them follows you, I shall, most surely, fill Hell ٤

الجُزَّةُ الثَّامِنُ

ثُمَّ قُلْنَا لِلْمَلَائِكَةِ ٱسۡجُدُوا لِآدَمَ فَسَجَدُوۤا إِلَّاۤ إِبْلِيسَ لَرۡ يَكُن مِّنَ ٱلسَّنجِدِينَ

آل فَأَهْبِط مِنْهَا فَمَا يَكُونُ لَكَ أَن تَشَكَبُرَ فِيهَا فَأَخُرُجُ إِنَّكَ مِنَ ٱلصَّن غِرِينَ

اللهِ عَالَ أَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ

الله عَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ الْمُنظَرِينَ

اللهِ عَالَ فَيِمَا أَغُويْتَنِي

لَأَفَعُدُنَّ لَمُمْ صِرَطَكَ ٱلْمُسْتَقِيمَ

الله عُمَّ لَآتِينَةَ هُد مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَن شَمَآبِلِهِمَّ وَلَا يَجِدُدُ أَكْثَرَهُمْ مَنْكِلِين

الجُزْءُ الثَّامِنُ

with all of you, all together!

Dwell, you and your wife, in the garden.
Then eat, both of you,
from wherever of it you so please.
But neither one of you
shall come near this single tree
to eat of its fruit.
For, then, you shall both
be of the wrongdoers.

Then Satan whispered to them both, to expose to them both what had been hidden from them both of their secret parts.

Thus Satan said to them:

Your Lord has forbidden you both from this tree only so that you would not become angels, or become of the immortal.

7:21 And he swore to them: Indeed, I am truly of good counsel to both of you.

by way of delusion.

So when they had both tasted of the tree, their secret parts became exposed to them.

So, instantly, they both took to heaping together upon themselves leaves of the garden, whereupon their Lord called out to them both: Did I not forbid you both from this tree and say to you both that Satan is most surely a clear enemy to both of you?

7:23 They both said: Our Lord!
We have wronged ourselves!
And if You do not forgive us

اللَّ وَيَتَادَمُ اَسَكُنْ اَنتَ وَزَقَجُكَ اَلْجَنَّةَ فَكُلا مِنْ حَيْثُ شِثْتُمَا وَلاَنَقَرَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّل إِمِينَ

فَوَسُوسَ لَهُمَا ٱلشَّيَطَانُ
 لِيُبِّينَ لَمُعُمَا
 لِيْبِّينَ لَمُعُمَا

مَا وُدِي عَنْهُمَا مِن سَوْءَ نِهِمَا وَقَالَ مَا وُدِي عَنْهُمَا مِن سَوْءَ نِهِمَا وَقَالَ مَا نَهَ نَكُمَا رَبُّكُمَا عَنْ هَنَذِهِ ٱلشَّجَرَةِ عَنْ هَنَذِهِ ٱلشَّجَرَةِ إِلَّا أَن تَكُونَا مَلكَيْنِ إِلَّا أَن تَكُونَا مَلكَيْنِ أَوْ تَكُونَا مِنَ ٱلْحَنْلِالِينَ أَلْحَنْلِالِينَ وَقَاسَمَهُمَا الْعَنْلِالِينَ وَقَاسَمَهُمَا الْعَنْلِالِينَ وَقَاسَمَهُمَا الْعَنْلِالِينَ وَقَاسَمَهُمَا الْعَنْلِالِينَ وَقَاسَمَهُمَا الْعَنْلِالِينَ الْعَنْلِينَ الْعَنْلِيلِينَ الْعَلْمُ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَلْمُ الْعَنْلِينَ الْعُنْلِينَ الْعَنْلِينَ الْعُنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعُنْلِينَ الْعَنْلِينَ الْعُنْلِينَ الْعَنْلِينِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَا الْعَنْلِينَ الْعَلْمُ الْعِنْلِينَ الْعَنْلِينَ الْعَلْمُ الْعَنْلِينَ الْعَنْلِينَ الْعَنْلِينَا عَلْمَاعِلْمِينَا الْعَنْلِينَا عَلْمَاعِلَى الْعَنْلِيلِينَا الْعَلْمُ الْعَلْمِينَا الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعُلْمُ الْعُلْعِينَا الْعَلْمُ الْعُلْمُ الْعُلِيلِيلِيْنَ الْعَلْمُ الْعُلْمُ الْعُلْمُ ا

إِنِّ لَكُمَّا لِينَ ٱلنَّصِحِينَ

هُذَلَنْهُمَا يِغُرُهُورً

فَلَمَّا ذَاقًا ٱلشَّجَرَةَ

بَدَتْ لَمُكَمَا سَوْهَ أَنْهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَفِ الْجُنَّةِ وَنَادَنهُمَا رَبُّهُمَّا أَلَوَ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ وَأَقُلُ لَكُمُّا

> إِنَّ اَلشَّيْطَانَ لَكُمَّاعَدُوُّ مُبِينًّ شَّ قَالَارَبَّنَا ظَلَمَنَا ٱلفُسَنَا صَالِحَانَ الفُسَنَا

and have mercy upon us, we shall most surely be among the losers of an everlasting Paradise.

7.24 He said: Descend from here. being enemies to one another! Yet there is for you in the earth a place suitable for settlement. and of goodly provision, for a preordained time.

He said: Therein shall you live. And therein shall you die. And therefrom you shall be brought forth from the earth for Judgment.

O Children of Adam! We have, indeed, bestowed upon you a sense of want for clothingto cover your secret partsand garments for adornment. Yet the garment of fearing Godthat is the best of human adornment. This is of the manifest signs of One God, that they may remember His mercy and be thankful.

O Children of Adam! Let not Satan seduce you, as he expelled your parents from the garden, stripping them of their clothing, that he might show them their secret parts. Indeed, he sees you—he and his tribe from where you do not see either him or them. Indeed. We have made the satans allies of those who do not believe. Thus, when they who disbelieve

الحثاثة التّأمر

وَإِن لَّوْ تَغَفُّمُ لَنَا وَتَرْحَمُّنَا لَنَكُونَنَّ مِنَ ٱلْخَسرينَ

بَعْضُكُم لِنَعْضِ عَدُوُّ وَلَكُونُ فِي ٱلْأَرْضِ مُسْتَقَرُّتُهُ وَمَتَنَّعُ إِلَىٰ حِينِ

قَالَ فِيهَا يَحْدُنَ وَ فِيهِ اتَّمُوتُونَ

قَدْ أَذَ لَنَا عَلَيْكُ لِكَاسَا نُورَى سَوْءَ تِكُمَّ وَرِيشًا وَلِيَاسُ ٱلنَّقُوكِيٰ ذَالِكَ خَيْرٌ ذَالِكَ مِنْ ءَاكِتِ ٱللَّهِ

لَا يَفْنِنَعُكُمُ ٱلشَّبَطَكُ: أَخْرَجَ أَبُونَكُم مِنَ ٱلْجَنَّةِ إنَّا جَعَلْنَا ٱلشَّيَطِينَ أَوْلِيَاتَهُ لِلَّذِينَ لَا يُؤْمِنُونَ

7:28

commit an obscene act, they say: We found our forefathers doing it, and God commanded us to it. Say to them: Indeed, God does not command obscenity. Do you say of God what you do not know? Say to them: 7:29 My Lord has commanded only justice in the conduct of your affairs, and that you shall set your faces devoutly toward Him at every place of worship; and that you shall call upon Him, making the practice of your religion pure and sincere to Him alone. For even as He first made you, so shall you return to Him for Judgment. One faction of humanity He has guided. And the other faction has deservedly gone astray. For, indeed, they have taken the satans as patrons, apart from God. Yet they think that they themselves are guided.

7:31 \*O Children of Adam!

Don your adorning apparel

when setting out for every place of worship.

Moreover, eat and drink freely.

But do not be excessive.

For, indeed, He does not love those who are excessive.

7:32 Say to those who would ban God's blessings:

Who is it that has prohibited the adornments of God,

وَ فَرِيقًا هَدَىٰ وَوَيِقًا هَدَىٰ وَوَيِقًا حَقَّ عَلَيْهِمُ ٱلضَّلَالَةُ وَقَا عَلَيْهِمُ ٱلضَّلَالَةُ إِنَّهُمُ ٱلْضَّلَالَةُ وَإِنَّهُمُ ٱلْشَيْطِينَ الْشَيْطِينَ الْوَيْ اللَّهِ وَيَحْسَبُونَ وَيُؤَلِّلُهُ وَيَحْسَبُونَ وَيَعْمَلُونَ وَيَحْسَبُونَ وَيَحْسَبُونَ وَيَعْمَلُونَ وَيَعْمِلُونَ وَيَعْمُونَ وَيَعْمُونَ وَيَعْمُ وَيَعْمُ وَيَعْمُ وَيَعْمُ وَيَعْمُ وَيَعْمُ وَيَعْمُ وَيَعْمُ وَيْعِيْمُ وَيْعُونَ وَيَعْمُ وَيْعُونَا وَيَعْمُ وَيْمُ وَيْعُلِينَا وَيَعْمُ وَيْعُمْ وَيْعُلُمُ وَيْعُمْ وَيْعُلُمُ وَيْعُونَا وَيْعُلِينَا وَيْعُونَا وَيْعُلِينَا وَيْعُلِينَا وَيْعِلَمُ وَيْعُونَا وَيَعْمُ وَيْعُلُمُ وَالْمُعْمُونَا وَيَعْمُ وَلَهُ وَلَيْعُونَا وَالْمُعْمُونَا وَالْمُعْمُلُونَا وَلَعْمُ وَالْمُعْمُونَا وَلَعْمُ وَلَاعُونَا وَلَعْمُ وَلَعْمُ وَلَاعُونَا وَلَعْمُ وَلَاعُونَا وَلَعْمُ وَلَاعُونَا وَلَعْمُ وَلَاعُونَا وَلَعْمُ وَلَاعُونَا وَلَعْمُ وَلَعْمُ وَلَعْمُ وَالْمُعْمُونَا وَلَعْمُ وَلَعْمُ وَلَعْمُ وَلَاعُونَا وَلَعْمُ وَلَعْمُ وَلَعْمُ وَلَعْمُ وَلِهُ وَلَعْمُ وَلَعْمُ وَلَعْمُ وَلَعْمُ وَلَعْمُ وَلَاعُونَا وَلَعْمُ وَلَاعُلُمُ وَلَعْمُ وَلَعُلِمُ وَالْمُعُلِمُ وَلِهُ وَلَعْمُ وَلَعْمُ وَلَعْمُ وَلَعُلَمُ ولَاعُلُمُ وَلَعُلُمُ وَلَعُلِمُ وَلَعْمُ وَلَعُلُمُ وَلَعْمُ وَلَعُلُمُ وَلَعُلِمُ وَلَعُلِمُ وَلِمُ وَلَعُلِمُ وَلَعُلَمُ وَلَعُلَمُ وَلَعُلَمُ وَلَعُلَمُ وَلَعُلَمُ وَلَعُلُمُ وَلِمُ وَلَعُلِمُ وَلَعُلِمُ وَلَعُلُمُ وَلِمُ وَلِعُلِمُ لِعُلِمُ وَلَعُلُمُ وَلِمُونُونُ وَلَعُلُمُ وَلِمُ وَلِمُ وَلَمُ وَلِمُ لَعُلِمُ وَلَ

الله الم يَنبَقِ آدمَ خُدُوا زِينَتَكُرْ عِندَكُلِّ مَسْجِدِ وَكُلُوا وَاسْرَبُوا وَلَا شُرِفُواً إِنَّهُ لَا يُحِبُ الْسُسْرِفِينَ الله الله عَرْمَ زِينَةَ اللهِ الله الله المؤرّمَ زِينَةَ اللهِ which He has brought forth for His servants, and the wholesome things of His provision? Say to them:

Such things are lawful in the life of this world for those who believe—

and they shall be purely so for them alone on the Day of Resurrection.

Thus do We make distinct the revealed signs for a people who would know God's purpose for creation.

Say to them:
Indeed,
my Lord has only prohibited obscenities—
whatever of it is manifest
and whatever of it is hidden; and all sin;
and especially the offense of
oppression, without any right;
and that you associate as a god with God
that for which He has never sent down
any authority;
and that you say concerning God
what you do not know.

Yet for every disbelieving nation, there is a term of demise.

When their term comes due, they shall not tarry for even an hour; nor shall they go in advance of their time.

7:35 O Children of Adam!

Whenever there come to you messengers—
mortals from among you—
who relate to you My signs of divine guidance,
then such as heed them
and become God-fearing, and do righteousness,
there shall be no fear upon them

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الجُئْزَةُ النَّامِنُ

وَالطَّيِّبَنْتِ مِنَ الرِّذْقِ قُلْ هِى لِلَّذِينَ ءَامَنُوا فِي الْحَيَوْةِ الدُّنْيَا خَالِصَةُ يَوْمَ الْقِينَمُةُ كَذَلِكَ نُفَصِّلُ الْآيَئَتِ لِقَوْمِ يَعْلَمُونَ

تُلُ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْغَوَجِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلإِنْمَ وَٱلْبَغَى بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُواْ بِاللَّهِ مَا لَرَّ يُعَزِّلْ بِهِ مَسْلَطَكُنَا وَأَن تَقُولُواْ عَلَى اللَّهِ مَا لَا نَقُولُواْ عَلَى اللَّهِ

آبني آدرم كيري المراق المر

when they assemble for Judgment . Nor shall they ever grieve over the life of the world .

Page 7:36 But those who belie Our revealed signs and become arrogant regarding them, they are the Companions of the Fire of Hell. They shall abide therein forever.

For who does a greater wrong than one who forges lies against God or belies His revealed signs?

It is these who shall have their share of torment as decreed in the Preserved Book of Heaven. So when Our messenger angels come to them to take their souls, they shall say to them:

Where are those that you used to call upon in worship apart from God?

They shall say: They have strayed away from us!

Thus shall they bear witness against themselves that they were, indeed, disbelievers in their lifetimes.

7:38 God will say:

which have passed before you into the Fire of Hell.

Whenever a community enters, it curses its 'preceding' sister-community which they followed in the world into unbelief'.

Enter among the communities

of jinn and humans.

So at last, when they follow one another into it all together, the last of them shall say of the first of them: Our Lord!

These disbelievers have led us astray.

So give them a double torment of the Fire!

٢ الحثرة القامرة فَلا خُوفُ عَلَيْهِمْ وَلَا هُمْ يَحْرُنُونَ وَٱلَّذِينَ كَذَّبُواْ بِتَايَنْيْنَا وأستككروا عنيآ أُوْلَتِكَ أَصْحَلْتُ ٱلنَّارُّ هُمَّ فيهَا خَالِدُونَ (٢٧) فَمَنْ أَظُلُو مِمَّن ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًّا أَة كُذَّبَ شَائِتهُ ۚ أُولَتِكَ يَنَاهُمُ نَصِيبُهُم مِّنَ ٱلْكِكَ حَقَّ إِذَا جَآءَ تَهُمَّ دُمِشُلْنَا بَدَّ فَأَمَنَهُمْ دُمُسُلُنَا بَدَ فَأَمَنَهُمْ قَالُواْ أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ لَا قَالُهُ أَضَلُّهُ أَعَنَّا وَشَهِدُواْ عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَنفرينَ (٣٠) قَالَ آدْخُلُواْ فِي أَمُعِر حَتَّىٰ إِذَا ٱذَّارَكُواْ فِيهَا جَمِيعًا قَالَتَ أُخْرَنِهُمْ لِأُولَنِهُمْ رَبَّنَا هَنَّهُ لَآءِ أَضَلُّونَا فَعَاتِهِمْ عَذَابَاضِعْفَامِنَ ٱلنَّارُّ

He shall say:

For each one of you

shall be a double torment!

Yet the last of you do not realize why it is doubled for you, as well.

7:39 Thus the first of them

shall say to the last of them:

You have no favor over us.

So taste the torment

for all that you yourselves have earned!

Indeed, those who belie Our revealed signs and who are arrogant regarding them—
the gates of Heaven shall never be opened for them.

Nor shall they ever enter the Garden of Paradise.

any more than a camel can pass

through the eye of a needle. And thus do We recompense

the defiant unbelievers.

For them there are cradles of Hell.

And from above them tiers of enveiling fire.

And thus do We recompense

the wrongdoers who are godless in heart.

But those who truly believe and do righteous deeds—
and We do not task any soul beyond its capacity—
these are the Companions of the Everlasting Garden of Paradise.
They shall abide therein forever.

Moreover, We shall strip away any malice that is within their breast, rivers running beneath them at their feet, ٤

الجُزْءُ الثَّامِنُ

قَالَ لِكُلِّ ضِعْفُ

وَلَنَكِن لَّا نَعْلَمُونَ

وَقَالَتَ أُولَنَهُمْ لِأُخْرَنَهُمْ

كَلَّمُ عَلَيْسَنَامِن فَضْلٍ فَذُه قُواْلُهُ ذَاكَ

بِمَاكُنْتُو تَكْسِبُونَ

َ إِنَّ ٱلَّذِيكَ كَنَّدُهُواْ مِثَايَدُلِنَا وَ اللَّذِيكَ كُنَّدُهُواْ مِثَايَدُلِنَا وَاللَّهُ اللَّهِ اللَّ

والمستخبروا عله لا نُفَنَّحُ لَمُنَمَّ أَنُوكُ السَّمَاتِ

وَلَا يَذَخُلُونَ ٱلْجَنَّةَ حَتَّى

يَلِجَ ٱلْجَمَلُ فِي سَوِّ ٱلْخِيَاطِ

نِحُرِي ٱلْمُجْرِمينَ نَجُرِي ٱلْمُجْرِمينَ

اً لِمُمَّ مِن جَهَنَّمَ مِهَادُّ

وَيِن مُولِيهِ وَمُولِينَ وَكُذَالِكَ نَجُزى ٱلظَّلِلمِينَ

﴾ وَٱلَّذِينَ ءَامَنُوا وَهُ مَا أَدُينَ أَلَامَ كُالَّا

وعتماوا الصيلحت

اوليك المعساب

﴾ وَنُزَعْنَا مَا فِي صُدُورِهِم

مِن عِلِ تَحَى مِن تَحْسِمُ ٱلْأَمْسُ while they rejoice as they enter Paradise, and say:
All praise is for God alone who has guided us to this!
Nor would we ever have been guided had God not guided us.
Truly, the messengers of our Lord came with the truth.
And they shall be hailed to Paradise on the Day of Judgment:
This is the Garden you are given to inherit for what you have done in life!
And it is then that the Companions of the Everlasting Garden of Paradise

of the Everlasting Garden of Paradise shall call out to the Companions of the Fire of Hell: Indeed, we have found what our Lord has promised us to be true! Have you also found what your Lord has promised to be true? They shall reply: Yes!

And then between them a caller shall call out:
May the curse of God be upon the godless wrongdoers—
7:45 those who used to bar others

from the straight path of God,

and who, concerning the Hereafter, were inveterate disbelievers!

7:46 For there shall be between them
a dividing wall as a veil.
Yet awaiting upon the Heights of the wall
will be men who can see and recognize
each group, those of Paradise and those of Hell,

and who sought to have it appear crooked,

الجُزْهُ النَّامِنُ يُوْوَالْأَمْرُانِيَ

وَقَالُواْ ٱلْحَمَّدُ لِلَّهِ الَّذِى هَدَىٰنَا لِهَذَا وَمَاكُنَّا لِنَهَّذِى لَوْلَا أَنْ هَدَىٰنَا ٱللَّهُ وَثُودُوْا أَنْ تِلْكُمُ ٱلْمَنَّا إِلْمَيْ أُورِثُنَّمُوها بِمَا كُشَمُّوها وَفَادَىٰ آصَحَكُ ٱلْمِئْنَةِ

(الله وَاَدَى آَصَحَابُ الْجُنَةِ

أَصْحَابُ النَّارِ أَن فَدْ

وَجَدْنَا مَا وَعَدَ نَرْنُكُمْ حَقًّا فَالُواْ نَعَدُّ

مَّا وَعَدَ رَيُّكُمْ حَقًّا فَالُواْ نَعَدُّ
فَاذَن مُوَّذِنٌ بَيْنَهُمْ أَن

فَعْنَهُ ٱللّهِ عَلَى الظَّلِلِمِينَ

النَّن مَصُدُّونَ

وَهُم بِالْآخِرَةِ كَفِرُونَ وَبَيْنَهُمَا جِمَاتٌ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًا بِسِيمَنِهُمٌ

عَن سَبِيل ٱللَّهِ وَسَعُونَهَا عِوَجًا

by their respective marks:
Thus they shall call out to the Companions of the Everlasting Garden of Paradise:
Peace be upon you!
For they themselves will have not yet entered it, while ardently they desire to do so.

\*But when their eyes are turned toward the Companions of the Fire of Hell, they will say: Our Lord!

Do not place us among the wrongdoing people!

And the Companions of the Heights
will call out to men
whom they recognize by their mark, saying:
Your amassing of forces and resources
has not availed you,
nor have your arrogant ways.

Are these believers the same ones about whom you swore, claiming that God would not extend any mercy to them?

At last it will be said to the Companions of the Heights: Enter the Garden of Paradise!

No fear shall be upon you, nor shall you grieve.

And the Companions of the Fire of Hell shall call out to the Companions of the Everlasting Garden of Paradise:

Pour down upon us some water or give us some sustenance from what God has provided you!

They shall say:

Indeed, God has forbidden each of them to the disbelievers,

7:51 those who took their religion

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الحيثة التَّامِرُ

وَنَادَوًا أَصْعَابَ ٱلْجُنَّةِ ﴿ وَإِذَا صُرِفَتْ أَبْصُرُهُمْ بْلْقَاءَ أَصْعَبُ النَّارِ قَالُواْ رَبَّنَا لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ ((١١) وَنَادَئَ أَصْمَتُ ٱلْأَعْرَافِ رِجَا لَا يَعْ رِفُونَهُم بِسِيمَاهُمْ قَالُواْ مَا أَغْنَىٰ عَنكُمْ جَمْعُكُرُ وَمَا كُنُتُمْ تَسَتَّكُمْرُونَ أَهَلَوُكُو إِلَهِ ٱلَّذِينَ أَقْسَمَتُهُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةً آذخك آلحنك لَا خَوْفٌ عَلَيْكُ وَلاَ أَنَّهُ مِّعَانُونَ وَنَادَئَ أَصْحَبُ ٱلنَّارِ أَصْحَكَ ٱلْحَنَّة أَنَّ أَفِيضُواْ عَلَيْكَ نَامِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَفَكُمُ ٱللَّهُ فَالْهُ أَ الَّ اللَّهُ حَرَّمَهُمَا عَلَى ٱلْكَيْفِرِينَ

as amusement and play,
and whom the life of the world
"utterly deluded. God shall say:
So this Day We shall forget them,
as they have forgotten
the destined Meeting of God for Judgment
on this Day of theirs,
and as they used to disavow Our revealed signs.

For truly in this Quran, 7:52 We have brought to them a Book that We have, indeed, expounded with full knowledge, as guidance and mercy for a people who believe. Do they who disbelieve 7:53 only await the fulfillment of its forewarnings? The Day its fulfillment comes true, those who neglected it before shall say: Indeed, the messengers of our Lord came with the truth! Then do we have any intercessors to intercede for us now before God? Or can we be returned to the world so that we may do other than what we used to do? Truly, they shall have 'utterly' lost their souls to the Fire. For all the false gods that they used to forge shall have strayed from them.

7:54 Indeed, your Lord is God,
who created the heavens and the earth
in the span of six Heavenly days.
Then, befittingly,
He settled Himself over the Throne.

الجُزُّهُ الثَّامِنُ يُوْرَقُ الْأَمْرُانِي

وَغَرَّتُهُمُ ٱلْحَكِمْ أُلَّالُهُ لَكُ فَٱلْيَوْمَ نَنْسَنْهُمْ كَمَا نَسُواْلِقَاءَ يَوْمِهِمْ هَنِدَا وَمَا كَانُواْ بِتَايِئِنَا يَحْحَدُونَ هَلْ مَنْظُرُونَ إِلَّا تَأْوِيلُهُ نَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَتْنَا بِٱلْحَقِّ فَعَلَ لَّنَامِن شُفَعَاَّةً فَيَشْفَعُوا لَنَا آوَ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِي كُنَّانَعْمَلُ (الله الله رَبُّكُمُ أَلِلَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَاهَاتِ وَٱلْأَرْضَ في سِستَّةِ أَيَّامِ أُمَّ أَسْتَوَىٰ عَلَى ٱلْعَرَشِ يُغْشِدِ، ٱلْكَالَ ٱلنَّهَارَ

He causes the night to enveil the day, pursuing it incessantly.

And the sun and the moon and the stars are subjugated by His command.

Most surely, to Him belongs all the creation and all the command.

Blessed be God, Lord of All the Worlds.

7:55 O believers! Call upon your Lord, in humility and privately! Indeed, He does not love the transgressors

who violate God's commandments.

7:56 Nor shall you spread corruption in the earth, after it has been set aright by God.

So call upon Him, in fear and hope.

Indeed, the mercy of God is ever near to those who excel in doing good.

For it is He who sends the winds
bearing glad tidings before the rain-showers
of His mercy—
until when they lift heavy clouds aloft,
We drive them to a lifeless land.
Then upon it, We send down water.
Then We bring forth with it
fruits of every kind.
Thus do We bring forth the dead,
so that you may become mindful
of your own resurrection.

7:58 As for the wholesome land—
its plants come forth
by permission of their Lord.
Yet as for that land which is befouled—
they come forth from it only meagerly.
Thus do We vary the clear signs of God
for a people who are thankful.

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الجُزْءُ الثَّامِنُ

تَنَارُكُ ٱللَّهُ رَبُّ ٱلْكَ أدْعُوا رَتَّكُمْ تَضَيُّعًا وَخُفَ إِنَّهُ لَا يُحِثُ ٱلْمُعْتَدِينَ وَلَانُفُسِدُواْ فِي ٱلْأَرْضِ تغذاضكحها وَأَدْعُهُ هُ خُوْفًا وَطَمَعًا انَّ رَحْمَتَ ٱللَّه ئشماً مَارِّبَ مَدَّيَ رَحْمَتِهِ أَمَّا مُن الْعَالَا لَهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّلَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّا الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ سُقَّنَكُ لِبَكَدِمِّيِّتِ فَأَذِكُنَا بِهِ ٱلْمَاءَ فَأَخْرُجْنَا بِهِ، مِنكُلُ ٱلثَّمَرَاتِ كَذَالِكَ نُخْرِجُ ٱلْمَوْتَى لَعَلَّكُمُّ تَذَكَّرُونَ

﴿ وَالْبَلَدُ الطَّيِّبُ يَغَرُّجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِ-وَالَّذِى خَبُثَ لَا يَغُرُّجُ إِلَّا نَكِدًا كَنَاكَ نُصَرِّفُ الْآيَتِ لِقَوْمِ يَشْكُرُونَ لِقَوْمِ يَشْكُرُونَ

الحاثة العَامِدُ

Now, very truly, 7:59 We sent Noah as a messenger to his people. So he said: O my people! Worship God alone. You do not have any God other than Him. Indeed, I fear for you the divine torment of an awesome Day!

The elders of his people said: 7:60 Indeed, we certainly see that you are mired in clear misguidance.

He said: O my people! 7:61 There is no measure of misguidance in me. Rather, I am a messenger from the Lord of All the Worlds.

I convey to you the messages of my Lord, and I give to you good counsel, for I know from God through His revelation what you do not know.

So is it that you are astounded 7:63 that a reminder has come to you from your Lord by way of a man from among you, that he may forewarn you of God's nearing Judgment, so that you might become God-fearing and perhaps be shown mercy?

But they belied him. So We delivered him, and 'all' those with him, to safety in the Ark. And We drowned those who belied Our self-evident signs. Indeed, they were a blind people.

\*And to the people of 'Ad, We sent' 7:65 their brother Hûd as a messenger. He said: O my people! Worship God alone. اللُّهُ لَقَدَ أَرْسَلْنَا نُوحًا إِلَىٰ قُوْمِهِ عَلَىٰ اللَّهِ عَوْمِهِ عَلَىٰ اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ فَقَالَ نَقَوْمِ أَعْدُواْ أَلِلَّهُ مَا لَكُمُ مِّنَ اللهِ غَيْرُهُۥ قَالَ ٱلْمَلَأُ مِن قَوْمِهِ رَسُولٌ مِن زَبِّ ٱلْعَالَمِينَ أَبَلِّغُكُمُّ رِسَالَاتِ رَبِّي وَأَنصَحُ لَكُمْ وَأَعْلَمُ

مرب الله مَا لَا نَعْالُمُونَ

فَأَنْجَيْنَكُهُ وَٱلَّذِينَ مَعَكُمُ في ٱلْفُلْكِ وَأَغْرَقْنَا قَالَ كَنَّقَوْمِ أَعْكُرُواْ ٱللَّهَ مَا لَكُمُ مِّنَ اللهِ غَدَّهُمَ You do not have any God other than Him. Will you not then be God-fearing?

The elders of his people who disbelieved said:
Indeed, we certainly see
that you are 'mired' in foolishness.
Rather, indeed, we think
you are to be counted among the sheer liars.

7:67 He said: O my people!

There is no foolishness in me.

Rather, I am a messenger

from the Lord of All the Worlds.

7:68 I convey to you the messages of my Lord.

Moreover, I am a trustworthy counselor for you.

Then are you astounded that a reminder has come to you from your Lord by way of a man from among you, that he may forewarn you of God's nearing Judgment?
Rather, remember with gratitude that God appointed you successors in the earth, after the people of Noah, and increased you amply in the endowment of your creation. So remember with gratitude God's bounties upon you, that you may be successful and be saved from their doom.

7:70 They said:
Did you come to us
that we should worship God alone
and forsake what our forefathers worshipped?
Bring us, then, whatever doom
you have promised us,
if, indeed, you are one of the truthful
messengers of God.

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الجنزة التامن

أفلا نَنَّقُونَ

الْمَلَأُ الْمَلَأُ الْمَلَأُ

ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِ عَ إِنَّنَا لَنَرَّىٰكَ فِي سَفَاهَةٍ وَإِنَّنَا لَنَظُنُكَ

مِنَ ٱلْكَنْدِبِينَ

قَالَ يَنْقَوْمِ
 لَيْسَ بِي سَفَاهَـةً وَلَكِكِنِ
 رَسُولٌ مِّن رَّبِ ٱلْعَالَمِينَ

الله أَيْلَغُكُمْ رِسَلَنتِ رَبِي أَنْ اللهُ وَاللهِ وَاللهِ اللهُ وَاللهِ اللهُ وَاللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهُ

اَوَعِبْتُمْ أَن جَآءَكُمْ ذِحُرُّ مِّن تَرْتِكُمْ عَلَى رَجُلِ مِنكُمْ لِلُمنذِرَكُمْ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَآءُ مِنْ بَعْدِ قَوْمِ ثُوج وَزَادَكُمْ فِي ٱلْخَلْقِ بَصَّطَةً فَأَذْكُرُواْ ءَالاَمْ اللّهِ لَعَلَكُمْ نَفْلُحُنَ

قَالُوّا أَجِمْتَنَا
 لِنَعْبُدُ اللّهَ وَحْدَهُ، وَنَذَرَ
 مَاكَانَ يَعْبُدُ مَابَآوُنَا

 فَأَلِنَا بِمَا تَعِدُنَا
 إِن كُنتَ مِنَ الصَّلِدِقِينَ
 إِن كُنتَ مِنَ الصَّلِدِقِينَ

7:69

الجُرْزُءُ النَّامِنُ

7:72

7:71 He said:

Truly, chastisement and great wrath from your Lord shall befall you!

Do you argue with me about mere names you yourselves have named—
you and your forefathers!

God has not sent down any authority for them as deities.

So wait for the Judgment of God.

Indeed, I too am waiting with you.

Then We delivered him, and those with him,

with mercy from Us.

And We cut off the very last of those who belied Our signs and were not believers.

And to the people of Thamûd

We sent their brother Sâlih as a messenger.

He said: O my people! Worship God alone.

You do not have any God other than Him.

Truly, a clear proof has come to you from your Lord:

This is the miraculously created she-camel of God, come as a sign for you.

So leave her to eat in God's land, and do not touch her with any act of evil intent, or you will be seized by a most painful torment.

7:74 Rather, remember with gratitude when He made you successors after the people of 'Âd, and settled you in the land.

You take for residences castles upon its plains and carve out of the mountains sturdy houses.

So remember God's bounties

٤

الله قَالَ قَدْ وَقَعَ عَلَيْحَهُم مِن ذَّتِكُمُّم رِجْشُ وَعَضَبُ أَتُجَدِدُلُونَنِي فِي أَسْمَلَةٍ سَمَّيْتُمُوهَا أَنْدُ وَالبَاوُكُم مَانَزَلَ اللَّهُ بِهَا مِن سُلْطَانِ فَانْظِرُوا إِنِي مَعَكُم مِنَ الْمُنْتَظِيرِي

مِن المُسْطِوِينَ عَاجَعَيْنَهُ وَالَّذِينَ مَعَهُ بِرَحْمَةِ مِنْنَا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُواْ بِعَايَنْهِنَا وَمَا كَانُواْ مُؤْمِنِينَ

وما كانوا مؤمِنِينَ

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَلِحًا فَالَّهُ عَلَيْهُمْ صَلِحًا فَالَّهُ مَالَكُمْ مِنْ إِلَكِهِ عَبْرُهُۥ مَالَكُمْ مِنْ إِلَكِهِ عَبْرُهُۥ مَالَكُمْ مِنْ إِلَكِهِ عَبْرُهُۥ مَالَكُمْ مِنْ إِلَكِهِ عَبْرُهُۥ مَالَكُمْ مَنْ إِلَكِهِ عَبْرُهُۥ مَالَكُمْ مَالِكُمْ هَالَاهِ بَيْنَةٌ مُن رَبِّيكُمْ هَالِهِ مَالِكُمْ هَالِهُ فَاللّهُ فَاللّهُ لَلْكُمْ ءَالِيَةٌ فَالْتُلُهُ لَكُمْ عَذَرُوهَا مَاللّهِ فَاللّهُ وَلَا تَمْسُوهَا لِمُثَوْمِ وَلَا تَمْسُوهَا لِمِنْوَمِ وَلَا تَمْسُوهَا لِمِنْوَمِ وَلَا تَمْسُوهَا لِمِنْوَمِ فَاللّهِ فَاللّهُ فَا فَاللّهُ فَالْكُمْ عَذَاكُمْ أَلْكُمْ عَذَاكُمْ أَلِيمُ لَلْكُمْ فَاللّهُ فَا فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَا فَاللّهُ فَالمُواللّهُ فَاللّهُ فَ

الله وَآذَكُرُوۤ الْذِ جَعَلَكُوْ خُلفَآءَ مِنْ بَعْدِ عَادِ وَبَوَّاكُمْ فِي ٱلْأَرْضِ تَنَّفِذُونَ مِن مُهُولِهَا قُصُورًا مِن مُهُولِهَا قَصُورًا

الجُزَّةُ التَّامِنُ

upon you with gratitude.

And do not make mischief in the earth, sowing corruption in it.

7:75 The elders among his people who had become arrogant said to those who were considered weak, to those of them who believed:

Do you know with certainty that Şâliḥ is one 'truly' sent from his Lord?

They said:

We are, indeed, believers in what he has been sent with.

7:76 Those who became arrogant said: Indeed, we are disbelievers in what you believe in!

7:77 So they hamstrung the she-camel.

Thus they insolently defied
the command of their Lord.

Moreover, they said: O Şâliḥ!

Bring us, then, whatever doom
you have promised us,
if, indeed, you are 'truly one' of the messengers.

Then the convulsion of the earth seized them, suddenly, and by morning they were dead, laying prostrate in their dwelling-place.

7:79 So he turned away from them and said:
O my people!
Very truly, I conveyed to you
the message of my Lord.
And I gave to you good counsel.
But you do not love the givers of good counsel.

And mention Lot, as well, when he said to his people:

فَأَذْكُرُواْ ءَالآءَ اللّهِ وَلَا نَعْمَوْا فِي الْأَرْضِ مُفْسِدِينَ فَالَ الْمَلَاُ اللّهِ اللّهِ وَلَا قَالَ الْمَلاُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ ا

َ قَالَ الَّذِينَ اَسْتَكُبُرُوٓاً إِنَّا بِالَّذِي ءَامَنتُم بِهِ ء كَفِرُونَ

﴿ فَعَقُرُوا النَّاقَةَ وَعَنَّامٍ رَبِّهِمُ وَعَنَّوْا عَنَامٍ رَبِّهِمُ وَعَنَّامٍ رَبِّهِمُ وَقَالُوا يَنصَلِحُ الْقِدُنَا الْمُوسِلِحُ الْقِدُنَا فِي الْمُرْسَلِينَ إِنْ كُنتَ مِنَ ٱلْمُرْسَلِينَ إِنْ كُنتَ مِنَ الْمُرْسَلِينَ إِنْ كُنتَ مِنَ الْمُرْسَلِينَ إِنْ كُنتَ مِنْ الْمُرْسَلِينَ إِنْ كُنتَ الْمُرْسَلِينَ إِنْ كُنتَ مِنْ أَنْ أُلْمُونِ الْمُنْ الْمُرْسَلِينَ إِنْ كُنتَ مِنْ الْمُرْسَلِينَ إِنْ كُنتَ مِنْ الْمُنْ أَلْمُونَ مُنْ أَلْمُرْسَلِينَ إِنْ كُنتَ مِنْ الْمُنْ أَلْمُرْسَلِينَ الْمُنْ أَلْمُرْسَلِينَ إِنْ كُنتَ مِنْ أَنْ مُنْ أَلْمُونَ الْمُنْ أَلْمُونَ الْمُنْ الْمُنْ الْمُنْ أَلْمُرْسَلِينَ إِنْ كُنتَ مِنْ أَلْمُرْسَلِينَ أَلْمُنْ مِنْ أَلْمُنْ مِنْ الْمُنْ الْمُ

ا فَأَخَذَتْهُمُ الرَّجْفَتُهُ فَا فَاضَمْ الرَّجْفَةُ فَاضَمْ الرَّجْفَةُ فَاضَمْ المَّغْفِينَ

الله المتعلق المتعلق

﴿ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ ٢

Do the men among you openly commit such abominable lewdness with each other, with which no one has preceded you in all the worlds!

7:81 You do, indeed, approach men in lust instead of women.

No, but you are an exceedingly rebellious people!

Yet the response of his people
was only to say of Lot and his followers:
Expel them from your town!
For they are a people
who seek to keep themselves pure
from our ways.

7:83 So We delivered him
and his family from doom—
except his faithless wife.
She was of those who lingered behind.

And We rained down upon them a devastating rain of marked stones?!

So see how dreadful was the end of the defiant unbelievers.

7:85 And to 'the people of Midian

We sent 'their brother Shu'ayb 'as a messenger'.

He said: O my people! Worship God 'alone!

You do not have any God other than Him.

Truly, clear proof upholding my message has come to you from your Lord.

So 'equitably fill the measure and the balance in your trade'.

And you shall not defraud the people of their 'rightful' things.

Nor shall you spread corruption in the earth,

الْجُزُّ الْكَامِنُ لِيُوْرَافِ الْجُرِّافِيَ الْجُرَافِيَ الْجُرَافِيَ الْجُرَافِيَ الْجُرَافِيَ الْجُرَافِي

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنقَوْمِ أَعَبُ دُواْ أَلَقَهُ مَا لَكُمُ مِنْ إِلَهٍ غَيْرُهُ مَا لَكُمُ مِنْ إِلَهٍ غَيْرُهُ فَدْ جَآءَ تَكُم بَيِنَدُهُ مِن رَبِّكُمْ فَاتُولُواْ أَلْكَيْلَ وَٱلْمِيزَانَ وَلَا بَنْحَسُواْ الْكَاسَ وَلَا بَنْحَسُواْ الْكَاسَ وَلا نُفْسِدُواْ فِ الْأَرْضِ وَلا نُفْسِدُواْ فِ الْأَرْضِ بَعْدَ إِصَلَاحِهَا

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after it has been set aright by God. This is best for you, if, indeed, you are believers.

Moreover, do not sit as highwaymen alongside every pathway, threatening people with robbery and barring those who believe in Him from the straight path of God, such that you seek to make it a crooked way. Rather, remember with gratitude when you were few, then He made you many. So see for yourselves how devastating was the end of the sowers of corruption!

Moreover, if there is a group of you

Moreover, if there is a group of you that believes in what I have been sent with and a group that does not believe, then be patient until God judges between us. For He is the very best of judges.

\*The elders of his people, who became arrogant, said:

Most surely,
We shall expel you from our town,
O Shu'ayb,
and those who believe along with you,
unless you do, indeed, return to our ways!
He said:

Even if we are unwilling?

Truly, we would forge a lie against God if we returned to your way of worship after God has delivered us from it.

It is not for us to return to it.

ذَالِكُمْ خَيْرٌ لَكُمُّمُ
إِن كُنتُم خَيْرٌ لَكُمُّمُ
وَلَا نَقَعُدُوا
بِكُلِّ صِرَطٍ تُوعِدُونَ
وَتَصُدُّونَ عَن سَكِيلِ اللّهِ
مَنْ ءَامَن بِهِ عَن سَكِيلِ اللّهِ
وَتَتَمْفُونَهَ عِوجَاً
وَتَتَمْفُونَهَ عِوجَاً
وَلَا يَحْدُرُوا إِذْ كُنتُمْ
وَاذْكُرُوا إِذْكُنتُمْ
وَاذْكُرُوا إِذْكُنتُمْ
وَانْظُرُوا كَيْفَكَانَ
عَنِيبَةُ ٱلْمُفْسِدِينَ

الله وَإِن كَانَ طَآيِفَةً مِنكُمْ مِنكُمْ مِنكُمْ مِنكُمْ مِنكُمْ مِنكُمْ مِنكُمْ مِنكُمْ وَاللّهِ مِن وَطَآيِفَةً لَمْ يُوْمِنُواْ فَاصْدِرُواْ حَقَّىٰ يَعْكُمُ اللّهُ يَنْدَنناً وَهُو خَيِّرُ الْمُعْكِمِينَ وَهُو خَيْرُ الْمُعْكِمِينَ

تَ فَ قَالَ ٱلْمَلَأُ الْمَلَا الَّذِينَ السَّتَكَبُرُوا مِن قَوْمِهِ النَّخِرِجَنَّكَ يَشْعَيْبُ وَالَّذِينَ اَمْنُوا مَعَكَ مِن قَرْيَتِنَا وَالَّذِينَ ءَامَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِمِناً قَالَ الْمُكَاكِرِهِينَ قَالَ أَوْلُو كُنَّا كَرِهِينَ قَالَ أَوْلُو كُنَّا كَرِهِينَ قَالَ أَوْلُو كُنَّا كَرِهِينَ قَالَ أَوْلُو كُنَّا كَرِهِينَ قَالَ أَوْلُو كُنَّا كَرْهِينَ قَالَ أَوْلُو كُنَّا كَرْهِينَ قَالَ اللَّهُ كَذَا اللَّهُ اللَّهُ كَذَا اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْكُمْ كُلُولُولُولُكُمْ كُلُولُولُكُمْ كُلِي عَلَيْهُ عَالْمُؤْمِلُولُولُولُولُكُولُولُولُكُمُ كُلِي عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عِلَاهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُولُولُولُولُولُولُكُمُ كُلِي عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُولُولُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُولُولُولُولُولُولُكُمُ كُلِي عَلَي

قَدِ اَفْتَرَيْنَا عَلَى اللّهِ كَذِبًا
إِنْ عُدْنَا فِي مِلْذِكُم
بَعْدَ إِذْ جُعَّنْنَا اللّهُ مِنْهَا
وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا
إِلّا أَن يَشَلَهُ اللّهُ رَبُناً



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unless God, our Lord, so wills.
Our Lord encompasses all things in knowledge.
On God alone do we rely. Our Lord!
Judge between us and our people
with the truth—
for You are the best of those who judge.

The elders of his people who disbelieved said to the people:

Indeed, if you follow Shu'ayb, then assuredly you shall all be utter losers.

7:91 Then the convulsion of the earth seized them, suddenly, and by morning they were dead, laying prostrate in their dwelling-place.

7:92 Those who denied Shu'ayb—
it was as if they had never dwelled
in prosperity therein.
Those who had denied Shu'ayb—
it was they who were the utter losers.

7:93 Then he turned away from them and said:
O my people!
Very truly, I conveyed to you
all the messages of my Lord.
And I gave to you good counsel.
So how shall I grieve over a disbelieving people?

7:94 Nor have We sent any prophet into a town 'that belied them', but that We seized its 'disbelieving' people with 'severe' affliction and harm, so that they might humble themselves before God'.

7.95 Then We replaced bad conditions with good, until they thrived and said:Truly, harm and joy

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمَاً عَلَى اللَّهِ تَوكَلَّناً رَبَّنَا افْتَحْ بَيْنَنَا وَرَيْنَ فَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَلْيِحِينَ

وَقَالَ أَلْكُلُ
 الذين كَفَرُوا مِن قَوْمِهِ.
 لَهِنِ اتَبَعْتُمْ شُعَيْبًا
 إِنَّكُورُ إِذَا لَخَسِرُونَ

الله عَلَّخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا

فِى دَارِهِمْ جَنْمِينَ الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَمَّ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَسِرِينَ كَانُوا هُمُ الْخَسِرِينَ

الله فَنُولِنَ عَنْهُمْ وَقَالَ يَقَوْمِ اللهُ فَاللهُ عَنْهُمْ وَقَالَ يَقَوْمِ اللهُ اللهُ فَكُنْ وَسَكَلَتِ رَبِي وَنَصَحْتُ لَكُمْ فَكَيْفُ وَنَصَحْتُ لَكُمْ فَكَيْفُ وَاسَعُوا عَلَى قَوْمِ كُفُورِ رَبِي

وَمَا أَرْسَلْنَا فِي قَرْبَةِ
مِن نَّبِي إِلاَ أَخَذْنَا أَهْلَهَا
مِن نَّبِي إِلاَ أَخَذْنَا أَهْلَهَا
مِأْلْبَأْسَآهِ وَالظَّرَّآءِ
لَعَلَّهُمْ يَضَرَّعُونَ

م بدن مَكَانَ السَّيِئَةِ الْحُسَنَةَ حَقَّى عَفَواْ وَقَالُواْ فَدْ مَسَن مَابَآةِنَا الضَّمَّ آءُ وَالسَّمَّاءُ have likewise touched our forefathers throughout time!
Then We seized them suddenly,

while they were completely unaware.

Yet if only the people of the faithless towns had believed and feared God,
We most surely would have opened forth upon them blessings from the sky and the earth.
But they denied faith.
So We seized them, suddenly, for what they had duly earned.

7:97 Do the people of the towns of the world then feel secure against Our deadly affliction that may come to them at night while they sleep?

7:98 Or do the people of the towns of the world feel secure against Our deadly affliction that may come to them at mid-morning while they play?

7:99 Do they, then, feel secure against God's design?
For none feels secure against God's design,
except a people who are losers
of an everlasting Paradise.

for those who have inherited the land after it had been inhabited by others whom We destroyed for their sins—that had We so willed

We could have stricken them too for their sins and set a seal upon their hearts, as well, so that they could not hear the admonitions of God?

نَوُ الْجَرَافِ

الجُئزّةُ التَّاسِعُ

فَأَخَذْ نَهُم بَغْنَةً وَهُمْ لَا يَشْعُرُونَ

وَلَوْأَنَّ أَهْلَ ٱلْقُرَيَّ

اَمَنُواْ وَاتَّقُوْاْ لَفَنَحْنَا عَلَيْهِم بَرَكَنتِ مِّنَ الشَّمَاآِءِ وَٱلْأَرْضِ وَلَكِنَ كَذَّبُواْ فَأَخَذْ نَهُم بِمَاكَانُواْ يَكْيِسِبُونَ

بعد المساوي سيبون أَفَأَمِنَ أَهَلُ ٱلْقُرُى أَن يَأْتِيهُم بَأْسُنَا بَيْنَا وَهُمْ نَآيِهُونَ

أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰ
 أَن يَأْتِيهُم بَأْسُنَا ضُحَى
 وَهُمْ يَلْعَبُونَ

أَفَأُمِنُواْ مَكْرَاللَّهُ
 فَلَايَاْمَنُ مَكْرَاللَّهِ
 إِلَّا ٱلْقَوْمُ ٱلْخَسِرُونَ

أَوْلَمْ يَهْدِلِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا اَن لَّوْ نَشَاءُ اَصَبْنَهُم بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ برورت مراس

الجُزْءُ التَّاسِعُ

7:101 Such were the faithless towns.

We relate to you of their tidings, O Prophet.

For very truly, their messengers came to them with clear and miraculous proofs of God.

But they were not such as to believe in what they had belied of old.

And so it is that God sets a seal upon the hearts of the disbelievers.

7:102 Nor did We find most of them willing to uphold any sacred covenant.
Rather, We found most of them utterly ungodly.

7:103 Then after them We sent forth Moses, with Our miraculous signs, to Pharaoh and his assembly of nobles. Yet they did wrong by denying them. So see how devastating was the end of the sowers of corruption!

7:104 Thus Moses said: O Pharaoh!
I am a messenger
from the Lord of All the Worlds,

obliged to say nothing about God but the truth.
Indeed, I have come to you
with clear and miraculous proof
from your Lord.
So set free and send forth with me
the Children of Israel.

7:106 Pharaoh said:

If, indeed, you have come with a sign, then bring it forth, if you are one of the truthful messengers of God.

7:107 So Moses threw his staff to the ground, and, behold, it was a manifest snake.

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7:108 And he drew forth his hand from the bosom of his garment, and, behold, it was radiant white without blemish to all the onlookers.

7:109 The assembly of nobles from Pharaoh's people conferred privately and said to Pharaoh:

This is most surely a learned sorcerer!

7:110 He desires only to oust all of you from your land. Pharaoh said:

So what, O assembly of nobles, do you command concerning him?

7:111 They said: O Pharaoh:

Delay answering him and his brother,
and send forth summoners into the cities.

7:112 They shall come to you with every learned sorcerer to overcome Moses.

7:113 So the sorcerers came to Pharaoh.

They said:

Shall there, indeed, be a reward for us, if it is we who are triumphant?

7:114 He said: Yes!

Moreover, you shall be of those brought near as an added honor.

7:115 They said: O Moses!

Either you throw your staff to the ground, or we shall be the ones to throw down our objects first.

7:116 He said: You throw first.

So when they threw down what they had, they bewitched the eyes of the people, and terrified them,
and came forth with awesome sorcery.

وَنَزَعَ يَدَهُ. فَإِذَا هِى بَيْضَاَهُ لِلنَّظِرِينَ فَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَاذَا لَسَاجِمُ عَلَمُّ

الله عَرْبِيدُ أَن يُغَرِّبَكُمْ مِّنْ أَرْضِكُمُّ مِنْ أَرْضِكُمُّ مَا فَالْمَا فَأَمُّهُ وَالْحَالَمُ مُّالِكُمْ

قَالُوٓا أَرْجِهُ وَأَخَاهُ
 وَأَرْسِلْ فِي ٱلْمَدَآبِنِ حَشِرِينَ

ا يَأْتُوكَ بِكُلِّ سَنَحْرٍ عَلِيمٍ عَلِيمٍ عَلِيمٍ

الله عَالَ نَعَمَّ وَإِنَّكُمُ لِمِنَ ٱلْمُقَرَّبِينَ

قَالُواْ يَكُمُوسَى
 قَالُواْ يَكُمُوسَى
 إِمَّا آنَ ثُلُقِى وَإِمَّا آنَ ثُلُقِى وَإِمَّا آنَ ثُلُقِينَ وَإِمَّا آنَ ثُلُقِينَ الْمُلْقِينَ الْمُلْقِينَ لَيْنَ لَكُونَ عَنْ لَيْنَ لَيْنَ لَيْنَ لَيْنَ لَيْنَ لَكُولِنَ خَيْنَ لَيْنَ لَيْنَ لَكُولُ لَكُونَ عَيْنَ لَكُولُ لَكُولُ لَكُولُ لَيْنَ لَكُولُ لَعَلَى لَكُولُ لَكُولُ لَكُولُ لَكُولُ لَيْنَ لَكُولُ لَكُولُ لَكُولُ لَكُولُ لَكُولُ لَكُولُ لَكُولُ لَيْنَ لَكُولُ لَكُولُ لَكُولُ لَكُولُ لَكُولُ لَكُولُ لَكُولُ لَيْنَ لَكُولُ لَكُولُ لَكُولُ لَيْنَ لِلْكُولُ لَكُولُ لَكُولُ لَيْنَ لَكُولُ لَكُولُ لَكُولُ لَكُولُ لَهُ لَقِينَ لَيْنَا لِهُ لِيَعْلَمُ لَعْلَى لَكُولُ لَعْلَى لَكُولُ لَلْكُولُ لَكُولُ لَلْكُولُ لَلْكُولُ لَا لِلْكُلْكُولُ لَلْكُولُ لَا لِلْكُولُ لِلْلِي لَلْكُلُولُ لِلْكُولُ لَاللَّهُ لِلْلِيلُولُ لَلْلِي لَلْلِيلُولُ لَلْلِيلُولُ لَلْكُولُ لَلْلِيلُولُ لَلْلِيلُولُ لَلْلِيلُولُ لِلْلِيلُولُ لَلْلِيلُولُ لِلْلِيلُولُ لِلْلِيلُولُ لِلْلِيلُولُ لِلْلِيلُولُ لِلْلِلْلِيلُولُ لِلْلِيلُولِلْلِيلُولُ لِلْلِيلُولُ لِلْلِلْلِيلُولُ لِلْلِيلُولُ لِلْلِيلُ

قَالَ أَلْقُواً فَلَمَّا أَلْقُواْ سَكَارُواْ فَلَمَّا أَلْقُواْ سَكَارُواْ أَعْيُكَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَاسْتَرْهَبُوهُمْ وَجَاءُو بسِحْر عَظِيمِ

الجُزَّهُ التَّاسِعُ

7:117 \*But We revealed to Moses:

Throw your staff to the ground,
and behold the power of God!

And at once it began swallowing
all that they did falsify.

7:118 Thus the truth befell them openly, and all that they had done was obliterated.

7:119 For right then and there they were defeated, and they had become utterly disgraced.

7:120 So the sorcerers fell to the ground, in astonishment, bowing their faces down in submission to God.

7:121 They said:

We believe in the Lord of All the Worlds,

7:122 the Lord of Moses and Aaron!

Pharaoh said:

Have you believed in him 'impetuously' before I have permitted you to do so?

Indeed, this is, most surely, a conspiracy, in which all of you have conspired beforehand in the city, so as to drive out its rightful people from it. Yet 'now' you shall know how great is my chastisement'?

7:124 I shall, most surely, cut off your hands and your feet on opposite sides! Then I shall, most surely, crucify you all together!

7:125 They said: Indeed, to our Lord we are returning.

7:126 Moreover, you are only taking revenge on us because we have believed in the sure signs of our Lord when they came to us.

Thus they prayed: Our Lord!

الله قَالَ فِرْعَوْنُ ءَامَنتُم بِدِهِ قَبْلُ أَنْ مَاذَنَ لَكُمْ إِنَّ هَنَا لَكُمْ إِنَّ هَنَا لَمَكُمْ إِنَّ هَنَا لَمَكُمْ إِنَّ هَنَا لَمَكُمْ إِنَّ هَنَا لَمَكُمْ إِنَّ هَنَا أَهْلُهُمَا لَمُعَلَّمُ فَيَعَوْفُ تَعْلَمُونَ فَيَعَمُونَ فَي الْمُعَلِّمُ فَي الْمُعَلِمُ اللّهُ الللّهُ اللّهُ ا

الأَفْطَعَنَ أَيْدِيكُمْ وَأَرْجُلكُمُ مِنْ خِلْفِ ثُمَّ لأُصلِبَنَكُمْ أَجْمُعِينَ

﴿ وَمَا لَنَقِمُ مِنَا اللَّهِ وَمَا لَنَقِمُ مِنَا اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ الللَّا اللَّا اللَّا اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

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Pour forth upon us patience, and take our souls as muslims, in willing submission to You alone.

7:127 So the assembly of nobles from Pharaoh's people said to him: Will you leave Moses and his people to spread corruption in the land and to abandon you and your gods? He said:

We shall forthwith slay their sons and keep their womenfolk alive for ourselves in bondage.

Indeed, we are all-dominating over them.

7:128 Moses said to his people:

Seek help from God and be patient.

Indeed, the earth belongs to God,
and He bequeaths it to whomever He so wills
from among His servants.

Thus the ultimate outcome
is success for the God-fearing.

7:129 They said to Moses:

We have been harmed

with this very persecution

before you came to us

and after you have come to us.

He said: It may well be

that your Lord will destroy your enemy
and make you successors to sovereignty
in the land after them.

Then He shall see how godly you shall act.

7:130 And very truly, We seized the House of Pharaoh with severe drought and a dearth of fruits, so that they might become mindful of God's admonition.

7:131 Yet when the blessing of God

سَن مَشَكَآءُ مِنْ عِبَادِهِ -والعنفية للمتقدس مِن قَكُل أَن تَأْتِكَا ا يَعْدِ مَا حِثْتُنَأْ قَالَ،

came to them, they said:
This is due to us!
But when any evil afflicted them
for their obstinacy,
they attributed ill-omen to Moses
and those with him.
Now, assuredly,
their ill omen was decreed by God alone.
Yet most of them did not know this.

7:132 Moreover, they said:

Whatever sign you bring to us
with which to bewitch us—
still, we shall never become believers in you!

7:133 So We sent upon them the flood and locusts and grasshoppers and frogs and turned their waters into blood—utterly distinct signs that could only be from God.

But they grew so very arrogant and were a people of defiant unbelief.

7:134 Yet whenever Our chastisement fell upon them, they said: O Moses!
Call upon your Lord for us, to relieve us by virtue of what He has covenanted with you. If you remove from us the plague of castigation, we will, most surely, believe in you and we will set free and send forth with you the Children of Israel.

7:135 But whenever We removed the 'plague of' castigation from them for a term, which they would then reach, at once they would breach 'their promise'.

7:136 So We took vengeance on them.

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قَالُواْ لَنَا هَلَاِهِ .
وَإِن تُصِبْهُمْ سَيِّتَ تُّ وَإِن تُصِبْهُمْ سَيِّتَ تُّ وَان تُصِبْهُمْ سَيِّتَ تُ 
يَطَّيَرُوا بِمُوسَىٰ وَمَن مَّعَ تُوْد 
اَلَا إِنَّمَا طَآيَرُهُمْ عِندَ اللَّهِ 
وَلَاكِنَ آصَے تَرَهُمْ لَا يَعْلَمُونَ 
وَلَاكِنَ آصَے تَرَهُمْ لَا يَعْلَمُونَ

تَ وَقَالُواْ مَهْمَا تَأْنِنَا بِدِ. مِنْ مَا يَـقِ لِنَّ مَا يَـقِ لَنِينَا مِهَا لِنَسْتَحْرَنَا بِهَا

فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْرُ قَالُواْ يَنْمُوسَى آدَّعُ لَنَا رَبَّكَ يِمَا عَهِدَ عِندَكُ لَهِن كَشَفْتَ عَنَّا ٱلرِّجْرَ لَنْوَّمِنَنَّ لَكَ وَلُمُرْسِلَنَّ مَعَلَك بَنْ آلْسِلَنَّ مَعَلَك بَنْ آلْسِلَنَّ مَعَلَك

أَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ
إِلَى آجَلٍ هُم بَلِغُوهُ إِلَى آجَلٍ هُم بَلِغُوهُ إِذَا هُمْ يَنكُثُونَ

شَانَقَمَنَا مِنْهُمْ
فَأَغُرَقَنَهُمْ فِي ٱلْمِيدِ

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Thus We drowned them in the sea.
For they persistently denied
Our miraculous signs,
and they were obstinately heedless of them.

7:137 Thus We caused the people who had been oppressed to inherit the eastern and western parts of the land wherein We have bestowed blessings. Thus the good word of your Lord was fulfilled upon the Children of Israel, for they were patient.

Moreover, We shattered to bits all that Pharaoh and his people wrought and all that they constructed.

7:138 Now, We caused the Children of Israel to pass in safety through the divided sea. Then they came upon a people devoting themselves to idols they had fashioned.

They said: O Moses!

Make for us a god just as they have gods!

He said:
Indeed, you are a people who are steeped in ignorance!

7:139 Indeed, all that these idol-worshippers

7:140 He said:

Shall I seek for you a god

other than the One God,

while He has shown you preference
above the peoples of all the world?

are engaged in shall be ruined.

And what they have been doing shall be in vain.

مِأَنَّهُمْ كُذُبُواْ مِنَايِنِنَا وَكَانُواْ عَنْهَا عَنْهَا عَنْهِا عَنْهِا وَأُوْرَثُنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُواْ يُسْتَضَعَفُونَ مَشْكِرِقَ ٱلْأَرْضِ مَشْكِرِتَهَا وَمَعْكِرِبَهَا الَّتِي بَكْرَكُنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَئِكَ ٱلْحُسْنَى عَلَى بَنِيَ إِسْرَيْ يِلَ بِمَا صَبَرُواً وَدَمَّرُنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ, وَمَا كَانُواْ يَعْرِشُونَ وَمَا كَانَ مَا كَانَ

﴿ وَجَنَوْزُنَا بِبَنِيَ إِسَرَّ عِيلَ ٱلْبَحْرَ فَاتَوَا عَلَى قَوْمِ يَعْكُمُنُونَ عَلَى أَصْنَامِ لَهُمَّ مَّ فَعَكَ أَصْنَامِ لَهُمَّ مَّ فَعَلَ أَصْنَامِ لَهُمَّ مَّ الْهُمَّ فَلَا أَصْنَامِ لَهُمَّ عَالَمُهُمَّ عَلَى أَصْنَامِ لَهُمْ عَالَمُهُمَّ عَالَهُمُّ عَلَى إِنَّ هَمْ وَلَا مَتَبَرَّهُمَا هُمْ عَلَى إِنَّ هَمْ وَلَكَ إِنَّ عَلَيْ اللَّهُمُ عَلَى إِنَّ هَمْ وَلِيهُمُّ عَلَى إِنَّ هَمْ وَلِيهُمُ عَلَى إِنَّ هَمْ عَلَى إِنَّ هَمْ عَلَى إِنَّ هَمْ وَلِيهُمُ عَلَى إِنَّ هَمْ عَلَى إِنَا هَمْ عَلَى إِنْ هَا هُمْ عَلَى إِنْ هَمْ عَلَيْهُمْ عَلَى إِنْ عَلَى اللّهُمْ عَلَى إِنْ هَمْ عَلَى إِنْ هَمْ عَلَى إِنْ هَمْ عَلَى اللّهُمْ عَلَى إِنْ هَمْ عَلَى اللّهُمْ عَلَى اللّهُمْ عَلَى اللّهُمْ عَلَى إِنْ عَلَى اللّهُمْ عَلَى إِنْ هَمْ عَلَى اللّهُمْ عَلَى إِنْ هَمْ عَلَى اللّهُمْ عَلَيْكُمْ عَلَى اللّهُمْ عَلَى اللّهُمْ عَلَى اللّهُمْ عَلَى اللّهُمْ عَلَيْكُمْ عَلَى اللّهُمْ عَلَيْكُمْ عَلَى اللّهُمْ عَلَى اللّهُمْ عَلَى اللّهُمْ عَلَى اللّهُمْ عَلَيْكُمْ عَلَى اللّهُمْ عَلَى اللّهُمْ عَلَيْكُمْ عَلَى عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُ عَلَى الْمُعْمَا عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عِلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَى عَلَيْ

وَيُطِلُّ مَّا كَانُواْ يَعْمَلُونَ

قَالَ أَغَيَرَ ٱللَّهِ أَبْغِيكُمْ إِلَنَهُا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْمَلَكِيدِنَ

- 7:141 And recall, O Children of Israel, how We delivered you from the House of Pharaoh.

  They were inflicting upon you a most evil torment, killing your sons and keeping your womenfolk alive for themselves in bondage.

  And in this, there was a great trial from your Lord.
- \*Thereafter, We promised to Moses thirty nights of retreat in Our presence at Mount Tûr, and We completed them with ten more. Thus the appointed time of his Lord was completed in forty nights.

  So Moses said to his brother, Aaron: You shall succeed me among my people. And you shall do what is right.

  And you shall not follow the way of the sowers of corruption.
- My Lord, show me Yourself, that I may look upon You.

  He said:
  You cannot withstand this, so as to see Me.
  But look upon the mountain.
  If it holds firm in its place, then shall you see Me.
  Yet when his Lord manifested Himself to the mountain, He caused it to crumble, and Moses fell down faint, utterly stunned.
  Then when he recovered his senses, he said: Highly exalted are You far above all?

7:143 So when Moses came at Our appointed time

and his Lord spoke to him, he said:

الجُرَّةُ التَّاسِعُ يُنْوَوَّا الْأَبْرَانِيُّ لِيَّا

وَإِذْ أَنِحَمَّنَكُمُ وَفِي ذَالِكُم مَلَاثًا وَقَالَ مُوسَىٰ لِأَخِيهِ هَنرُونَ ٱخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَنَّبِعُ سَكِيلَ ٱلْمُفْسِدِينَ وَلَمَّا حِلَّةً مُوسَىٰ لِمِيقَانِنَا وَكُلُّمَهُ ورَثُهُ وَقَالَ رَبِّ أَرِنَ أَنْظُرُ إِلَيْكَ قَالَ لَن تَركنني وَلَكِن أَنظُرُ إِلَى ٱلْحَكَل فَإِن ٱسْتَقَرَّ مَكَانَهُ. حَعَالَهُ دَسِيًّا وَخَرَّ مُوسَىٰ صَعِفًا فَلَمُّ اللَّهُ أَفَاقَ قَالَ

وأشتحكنك تتش الكك

الجئزة التّاسِعُ

I repent to You!

And I am the foremost of the believers in You among my people!

7:144 God said: O Moses!

God said: O Moses!

Indeed, I have chosen you over all people with the revelation of My messages to bear them to all those to whom I have sent you — and with the revelation of My words, which I speak directly to you.

So take the commandments I have given you and hold to them.

And be of those who are ever thankful.

Thus We inscribed for him on the Tablets

the fundamental Law
of everything We had decreed in admonition—
and given in explanation—
regarding everything that We had enjoined
upon the Children of Israel.
So take hold of it
with utmost power, O Moses!
And enjoin your people
to take the very best of it and live by it.
Otherwise, I shall show you,
O Children of Israel,
the dwelling-place in Hellfire
of all those who are ungodly.

7:146 I shall turn away from My signs those who have grown arrogant in the land, without any right. For even if they were to see every natural and revealed sign of Heavenly truth, still they would not believe in it. Moreover, if they see

وَأَنَا أُوَّلُ ٱلْمُؤْمِنِينَ قَالَ يَكُمُوسَى إِنِّ آضطَفَيْ تُكَ عَلَى ٱلنَّاسِ بِرِسَاكَتِى وَبِكَلَمِى فَخُذْ مَا ءَاتَ يَتُكَ وَكُن مِن الشَّنكِرِينَ مِن كَلِ شَيْءً الشَّنكِرِينَ مِن كِلِ شَيْءً مَوْعِظَةً مِن كِلِ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأَمُرْ قَوْمَكَ مَاْخُذُها بِقُوَّةً وَأَمُرْ قَوْمَكَ مَاْخُذُواْ مَا حُسناً

الله سَأَصَّرِفُ عَنْ اَيْقِي َ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِعَيْرِ الْحَقِّ وَإِن يَرَوْا كُلُ عَايَةِ لَا يُؤْمِنُوا بِهَا وَ إِن يَرَوْا صَّلُ الْمُشَدِ وَ إِن يَرَوْا اسَالَ الْمُشَدِ

سَأُوْرِيكُ دَارَ ٱلْفَنسِقينَ

the way of faith and right guidance, they do not take it as a way of life. Yet if they see the way of perversion, they take it as a way of life. That is because they have belied Our revealed signs and have been heedless of them.

7:147 Yet all those who belie Our signs and the destined Meeting of God for Judgment in the Hereafter—their good works shall be rendered utterly futile with God. Shall they be recompensed with eternal Fire for other than all the evil that they have done?

7:148 Still, the people of Moses, after his departure to Mount Tûr, made from their ornaments a Golden Calf to worship—
a mere spiritless body that with the blowing wind made the sound of a low.

Did they not consider that it could not even speak to them, nor guide them in any way?

They took it as a god, and thus they were wrongdoers, godless in heart.

7:149 So when they fell
to wringing their hands in regret,
and they saw that they had strayed, they said:
If our Lord
does not have mercy upon us, and forgive us,
we will, most surely, be among the losers

لِمُنْوَ التَّاسِعُ لَوْفَالْأَمَّالِيَ

لَا يَتَخِدُّوهُ سَكِيدُلُا
وَإِن يَكُوفُ سَكِيدُلُا
يَتَخِدُوهُ سَكِيدُلُا
يَتَخِدُوهُ سَكِيدُلُا
ذَلِكَ بِأَنَّهُمْ كَذَبُولُ بِمَا يَنتِنَا
وَكَانُولُ عَنْهَا غَنفِلِينَ
وَكَانُولُ عَنْهَا غَنفِلِينَ

وَالَّذِينَ كَذَّبُوا بِعَايَتِنَا وَلِقَ آءِ الْآخِرَةِ حَبِطَتْ أَعْمَدُلُهُمْ هَلْ يُجْزَوْنَ إِلَّا مِاكَانُوا يَعْمَدُونَ إِلَّا مِاكَانُوا يَعْمَدُونَ

وَاتَّغَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ جُلِيِّهِ مُ مُوسَىٰ مِنْ جُلِيِّهِ مُ مُوسَىٰ مِنْ بُعِلِهِ مَ مِنْ جُلِيّهِ مِنْ جُلِيّهِ مُنْ اللّهُ خُوالَّ مَا لَكُمْ مُنْ اللّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَكِيدًا كُلُمُ مُنْ وَلَا يَهْدِيهِمْ سَكِيدًا كُلُمُ اللّهُ مَنْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ

وكاواطليمين وكالشقط ف أيديهم وراقا أنّهُم قدْضلُوا قالُوا لَهِن لَمْ يَرْحَمْنا رَبُنَا وَيَغْفِرْ لَنَا لَنَكُونَنَ مِنَ ٱلْخَلِيرِينَ

of an everlasting Paradise! 7:150 Thus when Moses returned to his people, wrathful and sorrowful, he said: Woeful is that with which you have succeeded me after my departure? Have you hastened your Lord's command of destruction? And he threw the 'inscribed' Tablets to the ground and seized his brother by the head, dragging him toward himself. Aaron said: Son of my mother! Indeed, the people oppressed me and were about to kill me! So do not make the enemies of faith gloat over me. And do not place me among the wrongdoing people.

7:151 Moses said: My Lord! Forgive me and my brother! And admit us into Your mercy. for it is You alone who are the most merciful of all who are merciful.

7:152 As to those who took the Golden Calf as a god, indeed, great wrath from their Lord shall reach them. as well as humiliation in the life of this world. And thus do We recompense the forgers of idolatry.

7:153 Yet those who did vile deeds, then repented thereafter and believed.

وَلَمَّا رَجَعَ مُوسَىٰۤ إِلَىٰ قَوْمِهِ؞ غَضْنَ أَسِفًا قَالَ منسما خَلَفْتُهُ فِي مِنْ يَعَدِيُّ أعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُهُۥ إِلَيْهُ قَالَ أَنَّ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُوني وَكَادُواْ يَقَنُّلُونَنِي فَلا تُشْمِتْ بِ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِي مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ قَالَ رَبِّ أَغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِ رَحْمَتِكُ ۗ وَأَنتَ أَرْحَهُ ٱلرَّحِينَ إِنَّ ٱلَّذِينَ ٱتَّخَذُوا ٱلْعِجْلَ سَيَنَا أُنَّمُ غَضَبُ مِن رَّبِّهِمْ

وَذِلَّةٌ فِي ٱلْحَيَوٰةِ ٱلدُّنِّيأَ

الله وَالَّذِينَ عَمِلُوا ٱلسَّيَّاتِ

انَّ دَتَكَ مِنْ يَعْدِهَا

لَعَفُورٌ رَّحْمُ

وَكَذَالِكَ بَعْزى ٱلْمُفْتَرِينَ

ثُمَّ تَادُا مِنْ بَعْدِهَا وَءَامَنُواْ

الجُزَّهُ التَّاسِعُ

indeed, your Lord, thereafter, is assuredly all-forgiving, mercy-giving.

7:154 So when Moses' wrath abated,
he retrieved the Tablets.
For in their inscription was divine guidance
and the way to God's mercy
for those who had dread
of the punishment of their Lord.

7:155 Moreover, Moses chose from his people seventy elect men for Our appointed time to meet at Mount Tûr, to offer their repentance.

Then when they demanded to see God, and the convulsion of the earth overtook them, he said: My Lord!

Had You so willed, You would have destroyed all of them before—and myself as well—for the Golden Calf.

Will You destroy us

for what the fools among us have done?

It is only Your trial
by which You leave to stray
whomever You will
and You guide whomever You will.
You are our only Patron.
So forgive us and have mercy upon us.
For You are the best of those who forgive.

7:156 \*Moreover, decree for us
good in this world and in the Hereafter.
Indeed, we have turned to You in repentance.
God said:
I afflict with My torment whomever I so will.
Yet My mercy encompasses all things.

Thus shall I decree it for those who are God-fearing

الله وَلَمَّا سَكَتَ عَن ثُمُوسَى ٱلْغَضَد وَأَخْنَارَ مُوسَىٰ قَوْمَهُ سَيِّعِينَ رَجُلًا لِمِيقَانِيًا فَلَتَا آخَذَتُهُمُ ٱلرَّجْفَةُ قَالَ رَبِّ لَهُ شِئْتَ أَهْلَكُنَّهُم مِن قَبْلُ وَإِيَّنَّيْ أَتُهْ لِكُنَا مِا فَعَلَ ٱلسُّفَهَا ۗ مِنَّا إِنَّ هِيَ إِلَّا فِئْنَنَّكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَمْدِيكِ مَن تَشَاَّهُ أَنتَ وَلِيُّنَا فَأَغْفِرْ لَنَا وَٱرْحَمْنَا ۖ وَأَنتَ خَيْرُ ٱلْغَنفرينَ (المَّانِ اللهِ وَاحْتُثُ لَنَا في هَنذه ٱلدُّنْيَا حَسَينَةً وَفِي ٱلْآخِرَةِ إِنَّا هُدُنَّا إِلَيْكُ قَالَ عَذَانِيَ أُصِيبُ بِهِ عِنْ أَشَاءً

فَسَأَكُتُمُا لِلَّذِينَ يَنَّقُونَ

وَيُؤْتُونِ النَّكَاةَ

and who give the Zakât-Charity, and those, moreover, who believe in all of Our revealed signs.

These are the ones who shall follow the last Messenger, the unlettered Prophet, Muhammadhe whom they find inscribed in the Torah that is with them and in the Evangel: he who enjoins them with what is right and forbids them from what is wrong, making lawful for them wholesome things, and prohibiting for them impure things; and relieving them from the burden of strict obligation and the yokes of oppression that were before laid upon them. So those who believe in him, and who ardently uphold him and support him, and who follow the 'guiding' light that has been sent down with himit is these who are the truly successful.

7:158 O Muhammad, say: O humankind!
Indeed, I am the Messenger of God
to all of you.
He is the One to whom the kingdom
of the heavens and the earth belong.
There is no God but Him.
He alone gives life. And He alone gives death.
So believe in God and His Messenger,
the unlettered Prophet,
who believes in God and His words.
Moreover, follow him,
so that you may be guided aright.

٤

الجُزْءُ التَّاسِعُ

وَٱلَّذِينَ هُم بِتَايَٰذِنَا يُؤْمِنُونَ الَّذِي يَحِدُونَهُ مَكُّنُهُ مَا عِندَهُمْ فِي ٱلتَّوْرَكِيةِ تأمرهه بآلكتروب زُنَّهُمْ عَنِ ٱلْمُنكَر ونحيلُ لَهُدُ الطَّيِّكِتِ وَٱلْأَغْلَالَ ٱلَّتِي كَانَتْ عَلَيْهِ فَٱلَّذِينَ ءَامَنُواْ مِدِهِ وعرزوه ونصروه وَٱتَّبَعُوا ٱلنُّورَ ٱلَّذِي أُنزِلَ مَعَهُ ﴿ أُوْلَئِيكَ هُمُ ٱلْمُقْلِحُونَ قُلْ مَتَأَتُّهَا ٱلنَّاسُ إِنَّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِي لَهُ، مُلَكُ ٱلسَّكَهُ أَن وَٱلْأَرْضُ لَاَّ إِلَّهُ إِلَّا هُوَ يُحْيٍ ـ وَيُه فَامِنُواْ بِٱللَّهِ وَرَسُولِهِ بأللَّه وَكَلِمَنتِهِ، وَأُتَّبِعُوهُ لَعَلَّكُمْ تَهْ تَدُونَ

الجئزة التّاسِعُ

7:159 Now, among the people of Moses, there is a community that guides 'people' by the 'revealed' truth, and with it they do justice.

7:160 For We divided them into twelve tribes, as communities.

Thus We revealed to Moses, when his people sought drinking water from him in the desert, strike the stone with your staff.

Then from it gushed twelve springs.

Each group of people knew its watering place.

Moreover, We shaded them with thin cloud cover.

And We sent down upon them manna and quail for sustenance, saying:

Eat of the wholesome foods which We have provided you.

they were 'all the while wronging.
7:161 For 'they rebelled' when it was said to them:
Dwell in this town.
Moreover, eat from it wherever you will.

But, rather, it was their own souls

Yet they did not wrong Us with their defiant ingratitude.

Yet say to your Lord:
Disburden us from our sins!
and enter the gate with bowed head.

We shall forgive you of your sins;

We shall increase abundantly in reward those who excel in doing good.

7:162 But those of them

who were accustomed to doing wrong
substituted this invocation with a word
unlike the Heavenly command

أُمَّةٌ يَهْدُونَ بِٱلْحَقَّ أشكاطًا أُمَدًا وَأَوْحَبُنَاۤ إِلَىٰ مُوسَوِيّ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَىٰمَ وَأَنزَ لَنَا عَلَيْهِمُ گُلُواْ مِن طَلِّيَات وكاظكمونا وَ لَنكن كَانُوا ٱسۡكُنُواْ هَادِهِ ٱلۡقَرَٰكَةَ وكأوأ منفا حَتْثُ شِنْتُهُ وَقُولُواْ حِطَّةً وأدخُلُه ألَّاكَ سُحُكدًا

نَغْفِرْلَكُمْ خَطِيۡتَيۡكِتُ

فَيَدُّلُ ٱلَّذِينَ ظَلَمُوا مِنْهُمْ

فَوَلَاغَيْرَ ٱلَّذِي قِيلَ لَهُمْ

سَنَزَىدُ ٱلْمُحْسِنِينِ

الجُزَّةُ التَّاسِعُ

that was said to them. So We sent upon them a plague of castigation from the sky for the wrong they were doing. 7:163 Moreover, ask them about the town

which was located by the sea, when they violated the Sabbath. Behold, again and again, their fish came toward them on their Sabbath day, shoreward, in plain view. Yet every day that they had no Sabbath, they did not come to them. Thus did We try them, for the deeds of ungodliness they had committed.

7:164 And behold!

A group in this community said to another who used to admonish the Sabbath-breakers: Why do you admonish a transgressing people whom God will destroy or whom He will torment with a severe torment in the Hereafter? They said: We enjoin what is right to be blameless before your Lord, and that they may become God-fearing.

7:165 So when the Sabbath-breakers abandoned belief in what they had been repeatedly reminded about by way of admonition, We delivered those who ever forbade wrongdoing. But, suddenly, We seized those who were ever doing wrong with a most woeful torment

فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ ٱلسَّكُمَآءِ بِمَا كَانُواْ يَظْلَمُونَ (١١١) وَسْئَلْهُمْ عَن ٱلْقَرْبِيةِ ٱلَّتِي كَانَتُ حَاضِرَةَ ٱلْكَحْر إذْ يَعَدُونَ فِي ٱلسَّيْتِ إذ تَأْتِهِ مِّ حِيثَانُهُمُ يَوْمَ سَكِنتِهِمْ شُرَعُنا وَنَوْمَ لَا يَسْبِثُونَ ۗ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُواْ يَفْسُقُونَ الله وَإِذْ قَالَتَ أُمَّةً مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۚ ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَاكًا شَدِيدًا قَالُوا

مَعَذِرَةً إِلَىٰ رَتَكُوم وَلَعَلَّهُمْ مَنَّقُونَ الله فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ عَلَمًا نَسُواْ مَا ذُكِّرُواْ بِهِ عَ

مُنْهُ وَرَبِي عَنِ ٱلسِّمِ عِ

for the 'deeds of' ungodliness they had committed.

7:166 Thus, when they had become insolently defiant concerning that from which they had been 'strictly' forbidden,
We said to them:
Be you apes, most despicable!

7:167 And behold!

Your Lord has solemnly proclaimed that He will assuredly send forth against all the rebellious among them—until the Day of Resurrection—those who shall afflict them with the worst torment.

Indeed, your Lord is assuredly swift in punishment.

Yet, indeed, He is most forgiving and mercy-giving to the penitent.

7:168 Thus We rent them apart
into diverse communities and scattered them
throughout the earth.
Some of them were righteous,
and some of them were otherwise.
So We tried those of them who were sinful
with both good things and adversities,
that they might return to the way of God.

7:169 Then succeeding after them
came generations of impious descendants
who—despite having inherited
the covenant of the Scripture—
chose rather to seize hold
of the ungodly, fleeting things
of this lesser world,
while saying to one another:
It shall be forgiven for us.

٤

الجُرْءُ التَّاسِعُ

وَأَخَذُنَا ٱلَّذِينَ ظَلَمُوا بِعَذَابِ بَئِيسٍ بِمَا كَانُواْ يَفْسُقُونَ (m) فَلَمَّا عَتَوْاعَن مَّا نُبُواعَنهُ كُنْهُ أَقَدَ دُةً خَلَسْتُكَ (١١٧) وَإِذْ تَأَذَّكَ رَبُّكَ إِلَىٰ يَوْمِ ٱلْقَلَعَةِ مَن يَسُومُهُمْ شُوَّءَ ٱلْعَذَابُ انَّ دَتَكُ ف ٱلأدَّض أَمَدكاً الْ مِنْهُ مُ ٱلصَّلِحُونَ

فَخَلَفَ مِنْ بَعَدِهِمْ خَلَفُّ وَرِثُواْ ٱلْكِئنَبَ يَأْخُذُونَ عَرَضَ هَلَا ٱلْأَذَنَى And should more of the same fleeting things again come their way, they will yet seize hold of them obsessively. Was not the covenant of the Scripture taken by them, that they should say of God nothing but the truth? Moreover, they have studied what is in it, as well! Yet the abode of the Hereafter is far better than all they have amassed, for those who are God-fearing. Will you not, then, understand this, O People of the Scripture? Thus those who hold firm

to the tidings and covenants of the Scripture and duly establish the Prayer shall be rewarded.

Indeed, We do not waste the reward of any of the righteous.

We lifted the very mountain
of Tûr of Sinai above them,
as though it were a great shade cloud,
and they thought that it would drop upon them.
We said: Take hold of the covenant
that We have given you, O Children of Israel,
with utmost power!
And be ever mindful of
what is prescribed in it,
so that you may become truly God-fearing.

7:172 Now, behold!
Your Lord took from the Children of Adam—
from their loins—
all the souls that would become their posterity.

٢

الجُزَّهُ التَّاسِعُ

وَيَقُولُونَ سَيُغَفَرُ لَنَا
وَإِن يَأْتِهِمْ عَرَضٌ مِشْلُهُ يَأْخُدُو
الْمَ يُؤْخَذُ عَلَيْهِم
مِيشَقُ الْكِتنبِ أَن لَا
يَقُولُواْ عَلَى اللّهِ إِلّا الْحَقَّ
وَدَرَسُواْ مَا فِيكِ
وَالدَّارُ الْآخِرَةُ
وَالدَّارُ الْآخِرَةُ
اَفَكَرُ تَعْقِلُونَ
الْفَكَرُ تَعْقِلُونَ

وَالَّذِينَ
 يُمَسِّكُونَ وِالْكِئْنِ
 وَأَقَامُواْ الصَّلَوٰةَ
 إِنَّا لَانْضِيعُ أَجْرَ اللَّصْلِحِينَ
 إِنَّا لَانْضِيعُ أَجْرَ اللَّصْلِحِينَ
 (٣) ﴿ وَإِذْ نَنَقْنَا الْجُبِلَ فَوْقَهُمْ

وَظُنُّواْ أَنَّهُ وَاقِعٌ الهِمْ خُذُواْ مَا ءَاتَيْنَكُمُ بِقُوَّةِ وَآذْكُرُواْ مَافِيهِ لَعَلَّكُمْ نَنَقُونَ اللَّى وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِيَ عَادَمَ مِنْ بَنِيَ عَادَمَ And He made them bear witness to their own souls—saying to them:

Am I not your Lord?

They said: Oh yes, indeed!

We do so bear witness!

This We did in the event that you should say on the Day of Resurrection:

Indeed, we were heedless of this truth.

7:173 Or that you should say:

It was only that our forefathers
associated gods with You from of old,
and we were merely their posterity
following after them.

Will You, then, destroy us
for what the real progenitors of falsehood did?
7:174 And so it is that We make utterly distinct
the revealed signs,

so that they may return to the way of God.

7:175 Recite to them, as well,
the account of one to whom We gave
Our illuminating signs,
so that he might be upright and godly.
But he stripped himself of them.
So Satan followed after him.
Thus did he become of the perverse.

7:176 And had We so willed,

We would, most surely, have elevated him by these 'illuminating signs'.

But, rather, he clung to the earth and followed his whims.

Thus his likeness is as the example of a dog. If you chase it, it pants.

Or if you leave it, it pants.

That is the likeness of people

١ أَتْ تَقُولُواْ يَوْمَ ٱلْقَكْمَةِ إِنَّا كُنَّا عَنْ هَاذَاغَافِلِينَ الله أو نقد له إِنَّمَا ۖ أَشْرَكَ ءَابَآ وُنَا مِن قَيْلُ وَكُنَّا ذُرِّتَّةً مِّنَّ يَعْدِهِمٍّ أَفَنُهُ لَكُنَا مَا فَعَلَ ٱلْمُتَطِلُّونَ وَكَذَاكَ نُفَصَلُ ٱلْآيِنَت وَلَعَلَّهُمْ يَرْجِعُونَ وَٱتَّلُ عَلَيْهِمْ نَمَأُ ٱلَّذِي ءَاتَمْنَكُهُ ءَاكَنْنَا فأنسكخ مِنْهَا فَأَتَبِعَهُ ٱلشَّنطَكُرُ فَكَانَ مِنَ ٱلْغَاوِينَ فَمَثُلُهُ كُمُثُلُ ٱلْكَلِّدُ

الجُزِّءُ التَّاسِعُ

who belie Our revealed signs.
So relate to one and all the stories of bygone people, so that they may reflect on the consequences of their own deeds.

7:177 Evil is the likeness of a people who have belied Our revealed and natural signs.

Yet it is their own souls they were 'all the while wronging in rejecting them'.

7:178 Whomever God guides, then he is 'truly' guided. And whomever He leaves to stray, it is they who are the losers of an everlasting Paradise'.

7:179 For truly We created for Hell
many of the jinn and humans.
They have hearts
with which they do not understand.
And they have eyes with which they do not see.
And they have ears
with which they do not hear.
Such as these are like cattle.
Rather, they are more astray!
It is these who are the heedless.

7:180 Yet to God belong the most excellent names.

So call upon Him with them.

And leave alone those who profane His names.

They shall be duly recompensed for all that they have done in life.

7:181 Thus, of all those whom We have created, there is a community that guides people by the revealed truth, and with it they do justice to others.

فَأُ قَصُهِ ٱلْقَصَهِ سَآءً مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُواْ بِثَايَنِنَا وَأَنفُسَهُمْ كَانُواْ نَظْلِمُونَ وَمَن نُصِّلاً . فَأُوْلَئِيْكَ هُمُ ٱلْخَنْسِرُونَ وَلَقَدُ ذَرَأَنا لِجَهَنَّهَ كَثِيرًا مِن ٱلجِنّ وَٱلَّإِنسُ أُوْلَتِكَ كَأَلْأَنْعُكُم أَوْلَكِيْكَ هُمُ ٱلْغَنْفِلُونَ وَلِلَّهِ ٱلْأَسْمَاءُ ٱلْحُسْمَا سَنُحَزُونَ مَا كَانُهُ أَ يَعْمَلُهُ نَ

وَمِعَةً خِلَقْنَآ أَمَّاتُهُ سَدُونَ

بٱلْحَقّ وَيهِۦ يَعْدِلُونَ

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7:182 But as to those who belie Our revealed signs, We shall draw them forth by the cares of the world. gradually, to their horrific end, from where they do not know.

7:183 Yet I shall first grant them respite. Indeed, My plan is inescapably firm.

7:184 Do they not reflect? There is no trace of insanity at all in their companion, Muhammad. Indeed, he is not less than a clear forewarner.

7:185 Do they not look upon the vast kingdom of the heavens and the earth. and everything God has created therein, and consider that it may well be that their own term of death is drawing near? Then in which divine pronouncement after this 'Quran' will they believe?

7:186 Whomever God leaves to stray, no guide is there for him. For He will leave them in their transgression, wandering blindly.

7:187 They ask you scornfully about the Hour of Doom, O Prophet, when its arrival shall be. Say to them: Indeed, the knowledge of its 'arrival' is solely with my Lord. None shall reveal it at its time, except Him. It weighs heavy in the heavens and upon the earth. It shall not come to you, save suddenly. They ask you about the time for it as though you are apprised of it.

وَٱلَّذِينَ كُذُّهُواْ حَاكِنْنَا أُوَلَةٍ مَنْظُرُواْ فِي مَلَكُونَ ألسَّمَهُ كَتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَيْءٍ وَأَنْ عَسَمَ أَن تَكُونَ قَدِ أَقِيْرِبُ أَحِلُهِمٍ قَدِ أَقِيْرِبُ أَحِلْهِمٍ فَبِأَيّ حَدِيثٍ بَعَدَهُ، يُؤْمِنُونَ اللهُ مَن يُضَلِل اللهُ فَكَلَاهَادِيَ لَهُۥُ وَنَذُرُهُمْ فِي طُغْيَانِهِمْ يَعْمُهُونَ يَسْتُكُونَكَ عَنِ ٱلسَّاعَةِ ثُقُلُتُ فِي ٱلسَّمَاءَ تَ وَٱلْأَرْضَ لَا تَأْمَدُ إِلَّا مَعْنَةً

يَسْتُلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا ۗ

Say: Indeed, its knowledge is solely with God. But most people do not know this.

7:188 Say to them:

I do not hold for myself either benefit or harm,
except as God so wills.

And were I to know the hidden unseen.

And were I to know the hidden unseen, I would certainly increase myself in all that is good, and never would evil touch me.

Yet I am only a forewarner of God's nearing Judgment

and a bearer of glad tidings
of everlasting delight in Paradise
sent to a people who would believe.

7:189 **\*He** is the One who created all of you from a single soul. And from it He made its mate. to find repose with her. And from them both. descended all humankind. So when he approaches her in intimacy, and he covers her, she bears in her womb what is first a light burden. Then she goes about with it. Then when she becomes heavy with child, they call upon God, the Lord of both of them, praying: If you give us a good child, we will most surely be

7:190 Then when He gives them a good child, they ascribe to Him associate-gods in creating what He alone has given them. Yet God is most high—

of those who are forever thankful.

٩

الجُئزَةُ التَّاسِعُ

قُلُ إِنَّمَا عِلْمُهَا عِنْدُ ٱللَّهِ وَلَكِنَّ أَكْثُرُ ٱلنَّاسِ لَا يَعْلَمُونَ وَلَهُ كُنتُ أَعْلَمُ ٱلْغَيْبَ لاُسْتَكَثَرُتُ مِنَ ٱلْخَيْرِ إِنْ أَنَا إِلَّا نَذِيرٌ وَكَشِيرٌ

حَعَلَا لَهُ شُرَكَاءً

far above all that they associate as gods with Him.

7:191 Do they associate with God entities that cannot create a thing, but are themselves created,

7:192 and that are utterly incapable of offering help to them, or even of helping themselves?

7:193 Yet when you believers call those of them who are idolaters to guidance, they do not follow you.

It is the same for you in the end whether you have called them to faith or were silent.

7:194 Indeed, all those you call upon as deities other than God are servants like yourselves. So call upon them and let them answer you, if you are, indeed, truthful.

Or do they have feet, with which they walk?
Or do they have hands, with which they assault?
Or do they have eyes, with which they see?
Or do they have ears, with which they hear?
Say to them, O Prophet:
Call upon your associate-gods.
Then plot against me—and give me no respite!

7:196 Indeed, my Patron is God, who has sent down the Quran as a Heavenly Book—and He alone is the Patron who safeguards the righteous.

7:197 But all those you call upon, apart from Him, are incapable of helping you.

Nor can they even help themselves.

7:198 Moreover, were you to call them, to right guidance, they could not hear you.

٥

الجُزّةُ التّاسِعُ

فَتَعَدَىٰ اَللَهُ عَمَّا يُشْرِكُونَ اللهُ عَمَّا يُشْرِكُونَ اللهُ عَمَّا يُشْرِكُونَ مَا لَا يَعْلَقُ شَيْعًا وَهُمْ يُخَلِّقُونَ مَا لَا يَعْلَقُ شَيْعًا وَهُمْ يُخَلِّقُونَ

(الله وَلَا يَشْتَطِيعُونَ لَمُمْ نَصْرًا وَلَا أَنْفُسُمُ يَصُرُونَ

(الله وَإِن تَدْعُوهُمْ إِلَى اَلْهُدَىٰ لَا يَسَعُوهُمْ إِلَى اَلْهُدَىٰ لَا يَشَعُوكُمْ مَا يَعْدُولُمُ مَّا سَوَاءً عَلَيْكُمْ أَدْعَوْنُمُوهُمْ سَوَاءً عَلَيْكُمْ أَدْعَوْنُمُوهُمْ

سُوَلَهُ عَلَيْكُرَ أَدْعُونَمُوهُمْ أَمْ أَشُدُّ صَلْمِتُونَ إِنَّ ٱلَّذِينَ تَدْعُونَ

إِن أُونِي لَدُونِ مِن دُونِ أَللَّهِ عِبَادُ أَمْثَالُكُمْ فَأَدْعُوهُمْ

فَلْيَسْتَجِيبُواْ لَكُمْ إِن كُنْتُمْ صَدفَنَ

اللهُمْ أَرَجُلُّ يَمْشُونَ بِهَا أَمَدُ لَهُمْ أَرَجُلُّ يَمْشُونَ بِهَا أَمَدُ لَهُمُ أَيْدِيبَطِشُونَ بِهَا أَمَدُ لَهُمْ أَعَلَىٰ يُبْصِرُونَ بِهَا أَمْ لَهُمْ ءَاذَاتُ يَسْمَعُونَ بِهَا أَمْ لَهُمْ ءَاذَاتُ يَسْمَعُونَ بِهَا فَلَا أَنْ يَسْمَعُونَ بِهَا فَلَا أَنْ يَشْمَعُونَ بَها فَلَا أَنْ يَشْمَعُونَ بَها فَلَا أَنْ يَلَمُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُل

ام يعدون اله تعمود الآن إذَّ وَلِتِّى اللَّهُ الَّذِى نَـزَّلُ الْكِئْبَ وَهُو تَتُولَى الْصَلِحِينَ

(الله وَاللَّذِينَ تَدَعُونَ مِن دُونِهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهُ اللهِ المُلْمِي اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ ال

Thus you, O Prophet, see them looking blankly at you, for they do not see.

7:199 Take the course of pardoning others,
O Prophet, and enjoin what is right.
Yet turn away
from the ignorant and belligerent.

7:200 And should there be any insinuation by Satan to instigate you to do otherwise, then seek refuge in God. Indeed, He is all-hearing, all-knowing.

7:201 For, indeed, those who are God-fearing remember God's covenant when touched with a passing impulse from Satan—and at once they see things as truly they are.

7:202 But as for the ungodly, their 'devilish' brethren abet them in perversity; hence, they do not desist from sinful indulgence'.

7:203 Moreover, if you do not come forth to them with a miraculous sign, they say in mockery:

Why do you not concoct one, or acquire it from God!

Say to them:

I follow only what is revealed to me from my Lord.

This Quran has many manifest proofs that my message is from your Lord, and that it is divine guidance and the way to God's mercy for a people who believe in Heavenly revelation.

٧

الجُزْةُ التَّاسِعُ

وإن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ كَالَّهُ الْهُدَىٰ لَا لَهُدَىٰ لَا لَهُدَىٰ الْهُدَىٰ لَا لَهُمُعُواً

وَتَرَىٰهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ

خُذِ ٱلْعَفُو وَأَمْرُ بِالْعُرْفِ
 وَأَعْرِضْ عَنِ ٱلْجُهِلِينَ

وَإِمَّا يَنزَغَنَكَ مِنَ الشَّيْطِنِ نَزْغٌ مِنَ الشَّيْطِنِ نَزْغٌ فَا اللَّهِ فَا اللَّهُ اللَّهِ فَا اللَّهُ اللَّهِ فَا اللَّهُ اللَّهِ فَا اللَّهِ فَا اللَّهُ اللَّ

﴿ إِنَّ الَّذِينَ اتَّعَوَا إِنَّ اللَّهِ مُ اللَّهِ فَيْ اللَّهُمُ طَلَّمَ فِثُ اللَّهُ مُتَّالِثًا أَلَا اللَّهُ مُتَّالِثًا اللَّهُ مُتَّالِدًا اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللِهُ مُنْ اللْمُنْ اللِهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللِهُ مُنْ اللْمُنْ الْمُنْ الْمُنْ اللَّهُ مُنْ اللْمُنْ اللْمُنْ اللِمُنْ اللْمُنْ اللْمُنْ اللَّهُ مُنْ اللِمُ

َ وَإِخْوَانُهُمْ اللَّهُ مَا يَكُونُهُمْ اللَّهُ يَ يَمُدُّونَهُمْ فِي ٱلْغَيَ تُسَمَّرُونَ تُسَمَّرُونَ تَسْمَرُونَ

آ وَإِذَا لَمْ تَأْتِهِم إِنَايَةِ قَالُواْ لَوْلَا اَجْتَبَيْتَهَا قُلُ إِنَّمَا أَتَيْعُ مَا يُوحَى إِلَىٰ مِن دَيِّ هَاذَا بَصَا إِلَىٰ مِن دَيِّ وَهُدَى وَرَحْمَةُ لَقَةُم ثُوْمِنُونَ 7:204 So when the Quran is recited, listen to it, O humanity, and give heed, so that you may be shown mercy.

7:205 Moreover, remember your Lord, O Prophet, within your soul with humility and with fear, yet without being loud of voice, in the early mornings and in the late afternoons. And do not be of the heedless.

7:206 Indeed, those angels near your Lord are not disdainful of His worship. Rather, they duly exalt Him. And to Him alone do they bow their faces down.

٤

الجُرْءُ التَّاسِعُ الله وَإِذَا قُرِي ٱلْقُرْوَالُهُ اللهُ رَوَالُهُ فَأَسْتَمِعُواْ لَدُ وَأَنصِتُواْ وَأَذَكُ زَمُّكُ فِي نَفْسِكَ وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْآصَالِ وَلَا تَكُن مِّنَ ٱلْغَيْفِلِينَ 💮 إِنَّ ٱلَّذِينَ عِندَرَبِّكَ



The surah that answers the question that the believers put to the Prophet regarding how God and His Messenger 🛎 would have them distribute THE SPOILS OF WAR, after the believers had differed among themselves about its disbursement.

### Surah 8 / 75 VERSES / REVEALED AT MADINAH

# Al-Anfâl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

They ask you, O Prophet, 8-1 about the proper disposition of the spoils of war. Say to them: The authority to disburse the spoils belongs to God and the Messenger. So fear God. And set things aright among yourselves. And obey God and His Messenger, if, indeed, you are believers. For only those are true believers 8:2 who, when God is mentioned. their hearts tremble: and when His verses are recited to them, it increases them in faith; and upon their Lord alone do they rely; and who duly establish the Prayer 8:3 and who spend charitably out of what We have provided them. It is these who are, in truth, the believers. For them, there are 'lofty' ranks

awaiting with their Lord, and forgiveness,

and a generous provision.



at Badr,

The differing of the believers 8:5 over the disbursement of the spoils is similar to the time when your Lord brought you out of your house with the truth, O Muhammad. with the command to fight the unbelievers

when a group of the believers abhorred it.

- They argued with you 8:6 about the rightful judgment to engage in battle even after it had become clear that it was inevitable as though they were being driven into death while looking straight on at it.
- Yet, behold! 8:7 God had promised you believers, then that one of the two hosts that you had come upon would fall to you. And you wished that the unarmed one, the trade caravan, would be yours. Yet God intended to establish the religion of truth in the land in accordance with His wordsand to cut off the very last remnant of the disbelievers,
- so as to establish, on the field of battle, 8:8 the truth and nullify falsehoodeven if the defiant unbelievers hate it!
- Thus when all of you 8:9 cried out to your Lord for victory, He, then, answered you: I will reinforce you with a thousand forces from the angels, following upon one another in ranks.
- Nor did God occasion this promise of help 8:10

الجُنزَّةُ التَّاسِعُ

1163/1853 (0) كَمَا أَخْرَ حَكَ رَبُّكَ مِنْ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِبِقًا مِّنَ ٱلْمُؤْمِنِينَ لَكُرِهُونَ (أ) يُعِيدِلُونَكَ فِي ٱلْحَقّ نَعْدُ مَا نَبُآنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ الله وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآبِفَئَيْنِ أَنَّهَالَكُمْ وَتُودُونِ أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ تكأث وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ وَيُقْطَعَ دَابِرَ ٱلْكَيْفِرِينَ (٨) ليُحقَّ ٱلْحَقِّ وَيُعْلَ ٱلْيُطِلَ وَلَوْكُرِهُ ٱلْمُجْرِمُونَ اذُ تَسْتَغِيثُونَ رَبَّكُمُ فأستجاب لكثم أَنِّي مُمِدُّكُم بِأَلْفٍ

مِّنَ ٱلْمَلَتَبِكَةِ مُرَّدِفِينَ

as other than a glad tiding for you and for your hearts to be calmed by it. For victory comes only from God. Indeed, God is overpowering, all-wise.

And behold! 8-11

> He caused slumber to overcome all of you believers before the battle, as a source of security from Him. Moreover, He sent down upon you, from the sky, water to purify you thereby; and to remove from you the defilement of the whispering of Satan: and to gird your hearts with strength; and to set firm your feet thereby.

8-12 And behold!

> Your Lord revealed to the angels: Indeed, I am with you. So confirm those who have believed. I shall cast terror into the hearts of those who disbelieve. So strike at the necks of the disbelievers, and strike from them every fingertip!

That is because 8:13 they willfully rebelled against God and His Messenger. Yet whoever rebels against God and His Messengerthen, indeed, God is severe in punishment.

O disbelievers!

That affliction is for you in this world! So taste it! Yet, indeed, for the disbelievers, in the Hereafter. there is the torment of the Fire of Hell in wait. الجُرُزْءُ التَّاسِعُ

وَمَا حَعَلَهُ أَلِلَّهُ الَّا لُسُكَىٰ وَلِتَطْمَينَ بِهِ، قُلُونُكُمُ وَمَا ٱلنَّصِّمُ إِلَّا مِنْ عِندِ ٱللَّهُ اِتَ ٱللَّهَ عَزِيدُ حَكِيمُ إِذْ يُغَشِّبُكُمُ ٱلنَّعَاسَ أَمَنَهُ مِّنَّهُ وَبُنَزِلُ عَلَيْكُم مِنَ ٱلسَّكَاآءِ مَآءُ لِيُطَهِّرَكُم بهِ. وَيُذْهِبَ عَنكُورِ رَجْزَ ٱلشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ

(أ) إذْ بُوحِي رَبُّكَ إِلَى ٱلْمَلَتِكَةِ أَنَّى مَعَكُمْ فَتُنتُوا ٱلَّذِينَ ءَامَنُواْ سَأُلْقي فِي قُلُوبِ الَّذِينَ كَفَرُوا ٱلدُّعْتِ فَأَضْرِبُوا فَوْقَ ٱلْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلُّ بِنَانِ ذَالِكَ بِأَنَّهُمْ

وَمَن يُشَاقِق أَللَّهَ وَرَسُولُهُ فَإِنَّ ٱللَّهُ شَدِيدُ ٱلْعِقَابِ الله ذَالِكُمْ فَنُدُوقُوهُ وَأَنَ لِلْكَفرينَ عَذَابَ ٱلنَّار

شَاقَةُ أَ اللَّهَ وَرَسُملُهُ.

8:15 O you who believe!

Whenever you face those who disbelieve,
as you are advancing for battle,
do not turn your backs to flee from them.

For whoever turns his back from them on such a day—
unless one is maneuvering to fight, or seeking to join another company
of the believers—
he has truly brought upon himself great wrath from God.
Thus his abode shall be Hell—
and a most woeful destination it is!

It was thus not you who killed them at Badr.
Rather, it is God who in fact killed them.
Nor was it you, O Muhammad,
who threw dust at them when you threw it
symbolizing their fate.
Rather, it was God who threw it!
Moreover, He has done so
against the disbelievers,
so that He might test the believers
with a goodly test of victory from Him.
Indeed, God is all-hearing, all-knowing.

8:18 That is so!
And, indeed,
God will 'yet further' enfeeble the scheming of the disbelievers.

8:19 If it is a divine judgment you disbelievers seek, then judgment has come upon you at Badr. So if you desist from aggression, ٢ الجُزَّهُ التَّاسِعُ كَأَنُّهَا ٱلَّذِينَ ءَامَنُهُ ٱ ٱلَّذِينَ كَفَرُواْ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ومن تولهم بوميد دبره إلَّا مُتَحَرِّفًا لِقِنَالِ أو مُتَحَيِّزًا إِلَى فِئَةِ فَقَدُ سَاءً بِغَضَبِ مِّنَ ٱللَّهِ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَنِكُوبَ ٱللَّهَ رَهَانًا وَلِيْنِلَ ٱلْمُؤْمِنِينَ مِنْهُ إِنَّ ٱللَّهُ سَمِيعٌ عَلِيمٌ الله ذَالِكُمْ وَأَنَ اللَّهُ مُوهِنُ كَيْدِ ٱلْكَنفرينَ

الجُزَّةُ التَّاسِعُ

it is best for you.
But if you return to fighting,
then We shall assuredly return you to defeat—
and never will your assembly avail you
in anything,
even if it grows into a multitude.
For know that God is assuredly
with the believers.

- O you who believe!
  Obey God and His Messenger,
  and do not turn away from the Messenger,
  when you hear revealed commands.
- 8:21 Nor be like those who say: We hear!—while they do not hear.
- \*Indeed, the worst beasts treading the earth in the sight of God are the deaf and dumb deniers of revelation—those who do not use their reason to understand.
- For had God known any good in the disbelievers' hearts,

  He would have made them hear the truth.

  But even if He were now to make them hear it, they would still turn away, for they are evading the truth.
- Answer God and the Messenger
  when he calls you to that which gives you life!
  And know that God interposes
  between a person and his own heart,
  and that it is before Him
  that you shall assuredly be assembled.

إن تَسْتَفَيْحُواْ
فَقَدْ جَآءَ حَكُمُ الْفَتَتُحُ
وَإِن تَنَهُواْ فَهُو خَيْرٌ لَكُمُّ
وَإِن تَنَهُواْ فَهُو خَيْرٌ لَكُمُّ
وَإِن تَعُودُواْ نَعُدُ وَلَن
ثُغْنِي عَنكُمُ فِعْتُكُمْ شَيْعًا
وَلُوْ كَثَرَتْ
وَلُوْ كَثَرَتْ
وَلُوْ كَثَرَتْ
عَناكُمُ فِعْتَكُمْ شَيْعًا
وَلُوْ كَثَرُتْ
عَنَاكُمُ فِعْتَكُمْ شَيْعًا
وَلُوْ كَثَرُتُ
عَنَاكُمُ اللَّهُ وَرَسُولَهُ
وَلَا تَوَلَّوا عَنْهُ
وَلَا تَوَلَّوا عَنْهُ
وَلَا تَوَلَّوا عَنْهُ
وَلَا تَوَلَّوا عَنْهُ
وَالتُمْ تَسْمَعُونَ
وَالتَّمُ تَسْمَعُونَ

أَ وَلَا تَكُونُواْ كَالَّذِينَ قَالُواْسَكِمِعْنَا وَهُمْ لَا يَسْمَعُونَ

﴿ إِنَّ شَرَّ الدَّوَآتِ
عِندَ اللَّهِ الشَّمُ الْبُكُمُ
الَّذِينَ لَا يَعْقِلُونَ
الَّذِينَ لَا يَعْقِلُونَ

وَلَوْعِلُمُ اللَّهُ فِيهِمْ خَيْرًا
 لَّأْشَعَتُهُمْ وَلُو السَّعَهُمْ
 لَتُولُواْ وَهُم مُعْرِضُون
 كَاتُمُا الَّذِينَ ءَامَمُوا

ينايه البيق المنوا اُسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحِيبِكُمْ

الجُرْءُ التَّامِيعُ

- 8:25 Moreover, guard yourselves
  against suffering a chastisement
  that will not merely afflict
  those who do wrong among you.
  And know that God is severe in punishment.
- And remember when you were few and utterly helpless in the land.
  You were afraid that people would snatch you away.
  Then He sheltered you and aided you with His victory.
  Moreover, He provided you with wholesome things, so that you may give thanks.
- 8:27 O you who believe!

  Do not betray God and the Messenger,
  forsaking your covenants.

  Nor shall you betray your trusts,
  while you know they are to be safeguarded.
- Moreover, know that, indeed, your wealth and your children are a cause of temptation for you and that, assuredly, with God is a far more magnificent reward.
- 8:29 O you who believe!

  If you fear God, He will grant you the power of prudent distinction between good and evil, and absolve you of your misdeeds, and forgive you.

  For God alone is the Possessor of Magnificent Bounty.

  8:30 And remember, O Muhammad,

وأغلكوا أرجى الله يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِ. وَأَنَّهُ وَإِلَّتِهِ تُحْشَرُونَ وأعلمه أأرب ألله مُسْتَضَّعَفُونَ فِي ٱلأَرْضِ فَئَاوَىٰكُمْ وَأَيَّدَكُمُ بِنَصْرِهِۦ لَعَلَّكُمْ تَشَكُّرُونَ تَتَأْشُا ٱلَّذِينَ عَامَنُهُ ا لَا تَخُونُواْ آللَّهُ وَٱلرَّسُولَ وتخونوا أمننتكم وأنتم تعبكمون أَمَّهَ لُكُمِّ وَأُوْلَادُكُمُ فَتُ نَدُّ وَأَنَّ ٱللَّهَ عِندُهُ

الجُزَّءُ التَّاسِعُ

when those who disbelieved devised a plan against you, to confine you, or to kill you, or to expel you. They were devising a plan.
But God was devising a plan.
And God is the best of those who plan.
Yet when Our verses are recited to them,

Yet when Our verses are recited to them, they say: We have heard it all already.

If we so wished,
we could utter the like of this Quran.

For this is nothing but tales of the ancients!

And, behold, they have also said: O God!

If this is truly the truth from You,
then rain down upon us stones from the sky,
or bring us a most painful torment!

But God would not punish them with ruin while you, O Muhammad, were among them. Nor would God punish them with ruin, if they sought forgiveness and desisted from idol-worship.

But what plea have they now, that God should not punish them, when they bar the believers from the Sacred Mosque, while they are not its rightful guardians. Its rightful guardians are none but the God-fearing.

But most of them do not know this.

at the Sacred House in Makkah are nothing but whistling and clapping.

Now, taste this torment of defeat at Badr, in that you have disbelieved!

8:36 Indeed, those who disbelieve spend their wealth to turn others away

وَاللّهُ ذُو الْفَضْلِ الْمَطِيمِ

وَإِذْ يَمْكُرُ لِكَ الَّذِينَ كَفَرُواْ
لِيُشِتُوكَ أَوْ يِمْتُلُوكَ

أَوْ يُحْمَرُ فُونَ وَيَمْكُرُ اللّهُ

وَيَمْكُرُونَ وَيَمْكُرُ اللّهُ

وَاللّهُ خَيْرُ الْمَنْكِرِينَ

وَاللّهُ خَيْرُ الْمَنْكِرِينَ

وَإِذَا لَنْتَلَى عَلَيْهِمْ ءَايَكُتُنَا

وَاللّهُ خَيْرُ الْمَنْكِرِينَ

وَإِذَا لَنْتَلَى عَلَيْهِمْ ءَايَكُتُنَا

وَاللّهُ خَيْرُ الْمَنْكِمِينَا لَوْ نَشَاهُ

وَاللّهُ مُنْكُمْ هَذَا لَمْ فَلَا إِنْ هَذَا اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الل

رَّ وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَنْذَاهُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّكَمَآءِ اَواَثْنِنَا بِعَذَابِ اللَّهِ

أُوِ أُمْتِنَا بِعَذَابِ أَلِيمِ

وَمَاكِاتُ اللهُ لِيُعَذِّبَهُمْ
وَأَتَتْ فِيهِمْ وَمَاكَاتُ اللهُ لِيُعَذِّبَهُمْ
مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ
وَمَا لَهُمْ أَلَّا يُعَذِّبُهُمُ اللهُ
وَهُمْ تَصُدُّونَ

وَهُمْ يَصُدُّونَ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُواْ الْوَلِيَآءُهُ إِنْ أَوْلِيَآوُهُ إِلَّا الْمُنْقُونَ وَلَكِنَّ أَكَثَرُهُمْ لَا يَعْلَمُونَ

وَمَاكَانَ صَلَاثُهُمْ عِندَ ٱلْبَيْتِ عِندَ ٱلْبَيْتِ إِلَّا مُكَاةً وَتَصْدِيَةً وَتَصْدِيَةً وَتَصْدِيَةً أ

from the path of God.

They will continue to spend it in this way.

But then it will become a great regret for them.

Then they will be defeated.

Moreover, all those who die disbelieving shall be assembled in Hell.

God sets apart those who are depraved from those who are good.

Moreover, He will pile the depraved one upon the other; and thus He will heap them all together. Then He will place them in Hell.

It is they who are the utter losers of an everlasting Paradise.

Say to those who disbelieve that if they desist from unbelief what they have done in the past shall be forgiven them.

But if they return to aggression, warn them that the example of Our judgment which befell the earliest generations shall once more come to pass.

8:39 So fight them
until there is no more persecution,
and religion is altogether for God alone.
Yet if they desist,
then, indeed, God is all-seeing of what they do.

from faith and fight you, then know that God is, indeed, your Heavenly Patron—and how commendably blessed a patron is God!

And how commendably blessed a supporter!

الجُزُهُ التَّاسِعُ فَيْزَوُ النَّهُ النِّهُ النَّهُ النَّامُ النَّهُ النَّامُ النَّامُ النَّامُ النَّالِي النَّهُ النَّهُ النَّهُ النَّهُ النَّامُ الْمُؤْمُ النَّامُ النَّامُ النَّامُ النَّامُ النَّامُ النَّامُ الْمُنْ النَّامُ ا

سَاكُنتُ تَكُفُّهُ رَبِّ إِنَّ ٱلَّذِينَ كَفَوْهُ أ

وَإِن تُوَلَّوْا فَأَعْلَمُوا



8:41 **%**Now,

know that from whatever spoils you gain in just war against the disbelievers. four-fifths of it is for the participants in the battle; and one-fifth is to be set aside for God. and for the Messenger, and his close relatives, who are prohibited from charity, and for the orphans, and for the indigent, and for the wayfarer. Uphold this commandment if truly you believe in God and all that We have sent down to Our servant Muhammad on the Day of Distinction between true faith and idol worship, the day the two hosts met at the Battle of Badr. For God is powerful over all things.

On that day, 8:42 you believers were on the hillside of the valley of Badr nearer to Madinah, and they who disbelieve were on the farther hillside of the valley. while the trade-caravan of the disbelievers was below you toward the Red Sea. Now, had you mutually appointed the time and place of battle, you would, most surely, have missed the appointment. But it was so ordained. that God might fulfill a decree that had already been determined by Him. Thus whomever would perish in battle would perish after having a clear proof

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الجئزة العايشر

نِعْمَ ٱلْمُولَىٰ وَنِعْمَ ٱلنَّصِيرُ (الله ﴿ وَأَعْلَمُوا أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ حُمْسَهُ وَلِلرَّسُولِ وَلِذِي ٱلْقُرِينَ وأليكتكئ وألمسككين وأتن ألتكبيل إِن كُنْتُمْ ءَامَنتُم بِٱللَّهِ وَمَا أَذِ لَنَاعَلَ عَبدنا يَوْمَ ٱلْفُرْفَكَانِ نَوْمَ ٱلْنَقِيَ ٱلْجَمْعَانُّ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ إِذَأَنتُه بِٱلْعُدُوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدُوةِ ٱلْقُصُوي وَٱلرَّكْبُ أَسْفَلَ مِنكُمُ وكو تواعكدتكم لآختكفتم في ألمعكذ

of God's promise of victory to the believers'; and whomever would live would live with clear proof of the fulfillment of God's promise.

For, indeed,

God is assuredly all-hearing, all-knowing.

Behold, O Prophet:
God showed them to you as few in your sleep before the battle.

And had He shown them to you as many, you believers would most surely have become fainthearted, and you would have quarreled over the matter of how to fight them.

But God saved you from this.

Indeed, He is all-knowing

of all that is harbored

within the breast of people.

Thus He showed them to you as few in your eyes, when you faced one another in battle.

Moreover, He made you few in their eyes so they would take you lightly, that God might fulfill a decree that had already been determined.

Indeed, to God alone are all matters returned for just judgment.

8:45 O you who believe!

If you face any armed force, stand firm,
and remember God much in supplication,
so that you may be successful.

8:46 Moreover, obey God and His Messenger, and do not quarrel among yourselves, or else you will become fainthearted and your strength depart.

110011000 الجيزة العابثة وَلَكِن لِيَقَضِيَ ٱللَّهُ أَمْرُا كان مَفْعُولًا لْتَقَالَكُ مَنْ هَالُكُ عَنْ بَيِّنَةِ وَيَحْيَى مَنْ حَوْسَ عَنْ يَنَّذَةً وَ إِنَّ ٱللَّهَ انَّهُ وعَلَيْمُ إِذَاتِ ٱلصُّدُورِ في أَعْدُنِكُمْ قَلِيلًا وَيُقَلِّلُكُم فِي أَعْيُنِهِ لِيَقْضِيَ ٱللَّهُ أُمِّهُ أَمْرُا كارب مَفْعُهُ لَأَ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ الله كَتَأَيْفُ اللَّهِينَ وَامَنُوا إِذَا لَقِبَتُهُ فَنِكَةً فَأَثَّبُتُواْ وَأَذْكُرُواْ أَللَّهُ كَثِيرًا لَّعَلَّكُمْ نُفْلِحُونَ

Furthermore, be patient!

Indeed, God is with those who are patient.

Moreover, do not become like those who came forth from their dwellings haughtily, and as a show of force before the people to thus intimidate them and turn them away from the path of God. Yet God is all-encompassing of what they do.

Behold! Satan made the 'idolaters' deeds fair-seeming to them, and said:

Among all people,
there is none to defeat you today,
for I shall be your protector!

But when the two armed forces saw each other,
he fell back upon his heels, and he said:
Indeed, I renounce you!

For I see 'of the ranks of fighting angels'
what you do not see.
Indeed, I fear God!

For God is severe in punishment!

Meanwhile, the hypocrites and those in whose doubting hearts there is a sickness were saying:

These outnumbered believers have been deluded by their religion into thinking they shall attain victory. Yet God speaks the truth in saying that whoever places his trust in God—God is, indeed, overpowering, all-wise.

And if only you could now see
as the angels take the souls
of those who disbelieve,
striking their faces and their backs, and saying:
Taste the torment of forever burning!

That is the recompense for all the evil

٩

الجيزة العايشر

الله وَالَّهِ وَرَسُولَهُ وَلَا الله وَرَسُولَهُ وَلَا الله وَرَسُولَهُ وَلَا الله وَرَسُولَهُ وَلَا الله وَمَا الله وَالله وَاله وَالله وَله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله

فلما تراء في الهنتان نككس عَلَى عَقِبَيْدِ وَقَالَا إِنِّى بَرِيَّ \* مِنْكُمْ إِنِّى أَرَىٰ مَا لَا تَرَوْنَ إِنِّى آَخَافُ اللَّهُ وَاللَّهُ شَدِيدُ الْعِقَابِ

إِذَ يَكُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضُّ غَرَّ هَنُولَآءِ دِينُهُمُّ وَمَن يَتَوَكَّلُ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَن نَهُ حَك مُ that your own hands have advanced in the world and never does God wrong His servants in the least.

8:52 Such was the case with the House of Pharaoh, and those before them.

They disbelieved in the signs of God.
So God seized them, suddenly, for their sins.
Indeed, God is all-powerful,
severe in punishment.

8:53 Such was their due recompense, for never does God change any blessing that He has conferred upon a people until they have changed what is in themselves for the worse. For God is all-hearing, all-knowing.

8:54 Such was the case with the House of Pharaoh and those before them.

They denied the signs of their Lord.

Then We destroyed them for their sins.

Thus We drowned the House of Pharaoh.

For they were all wrongdoers, godless in heart.

in the sight of God
are those who have disbelieved
in His revelation and who will never believe—
such as those with whom
you made a covenant,

you made a covenant, but who, every time thereafter, broke their covenant for never are they God-fearing!

8:57 Thus, if you should overcome them in war, scatter by their example all who would follow their deceitful way,

الجُرْةُ العَاشِرُ يُنْوَعُ الاَهْمُ الْآ

﴿ وَلَوْ تَـرَى إِذْ يَـتَوَفَى الْذِينَ كَفَوْرُولُ الْمَلَيْمِ كَهُ يَصْرِيوُنَ الْمَلَيْمِ كَهُ يَصْرِيوُنَ وُجُوهُهُمْ وَأَدْبَدَرَهُمْ وَدُوقُوا عَذَابَ الْحَرِيقِ وَدُوقُوا عَذَابَ الْحَرِيقِ

َّ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَ ٱللَّهَ لَيْسَ بِطْلَامٍ لِلْغَبِيدِ

گُ كُذَأْبِ اَلِ فِرْعَوْنُ وَالَّذِينَ مِن قَبْلِهِمُّ كُفُرُواْ بِعَاينتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيُّ شَدِيدُ الْمِقَادِ النَّ اللَّهَ قَوِيُّ شَدِيدُ الْمِقَادِ

أَيْكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّراً يَعْمَةٌ أَنْعَمَهَا عَلَى قَوْمِ حَتَّى يُغَيِّرُواْمَا بِأَنْفُسِمٍ وَأَنِ اللَّهَ سَحِيعُ عَلِيمٌ

وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَكُلُّ كَانُوا طَلِمِينَ (اللهِ إِنَّ شَرِّ ٱلدَّوَاتِ عِندَ ٱللَّه

ٱلَّذِينَ كَفَرُواْ فَهُمْ لَا يُؤْمِنُونَ ۞ ٱلَّذِينَ عَهَدتَّ مِنْهُمٌ

سُوْلَةُ الأَفْتُ الْ

so that they may remember to uphold their covenants. Thus, if you have cause to fear treachery from a people, then cast back to them their covenant equitably. Indeed, God does not love the treacherous. For those who disbelieve should never think that they can slip away. Indeed, they cannot escape God. So prepare for them in deterrence all that you can marshal as to military power and war-horse garrisons, through which you shall strike fear in the hearts of the enemy of God. and your enemyand others besides them whom you do not vet know but whom God knows. Moreover, anything you spend in the path of God shall be fully rendered to you by God, here and in the Hereafter and never shall you be wronged in the least. \*Yet if they incline to peace, then incline to it alsobut rely upon God alone. Indeed, it is He who is the All-Hearing, the All-Knowing. For should they intend to deceive you, 8:62 then God alone is sufficient for you, O Prophet. It is He alone who has strengthened you

and with the steadfastness of the believers.

وَلِمَّا تَحَافَرَ سِيَ فَأَنُكُ إِلَيْهِمْ عَلَىٰ سَوَآءً إِنَّ ٱللَّهَ لَا يُحِثُ ٱلْخَالَبِ مِنْ ٱلَّذِينَ كَفُرُوا سِيَقُواْ إنَّهُمْ لَا يُعْجِزُونَ الله وَأَعِدُوا لَهُم مَّا ٱسْتَطَعْتُم مِن قُوَّةٍ وَمِونِ رِّيَاطِ ٱلْخَيْلِ وَءَاخَرِينَ مِن دُونِهِمْ لَا نَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمَّ وَمَا تُنفِقُواْ مِن شَيْءٍ فِ سَبِيلِ أَلَّهِ يُوَفَّ إِلَيْكُمُ وأنتأة لانظلكه رب إِنَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

with His victory.

who has brought their hearts together.

Had you spent all that is in the earth,
you could not have brought
their hearts together.

Rather, God brought them together.
Indeed, He alone is overpowering, all-wise.

8:64 O Prophet! God alone is sufficient for you and for those of the believers who follow you.

8:65 O Prophet! Urge the believers on to the fight. If there are twenty of you who are patient, they shall strive to overcome two hundred foes.

And if there are a hundred of you, they shall strive to overcome a thousand of those who disbelieve, for they are a people who do not understand for what cause they fight.

God has now lightened the burden for you, for He knows that there is weakness in you. So if there are a hundred of you who are patient, they shall strive to overcome two hundred. And if there are a thousand of you, they shall strive to overcome two thousand—by God's permission.

For God is with those who are patient.

It is not for a prophet to take prisoners of war until he has thoroughly pacified the land.

Most of you desire the fleeting things of this world, while God desires for you the everlasting life of the Hereafter.

And God alone is overpowering, all-wise.

### الجُزْوُ العَاشِرُ يُؤْرَوُ الْعَيْمُ الْغَيْمُ الْ

وَإِن يُرِيدُوٓاْ أَن يَعَٰذَعُوكَ هُوَ ٱلَّذِيَّ أَيَّدُكَ بِنَصِّر هِـ يَتَأَمُّا النَّهُ حَسَمُكَ اللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤَّمِناتَ يَتَأَيُّهَا ٱلنَّيُّ كَرْضِ ٱلْمُوْمِنِينَ عَلَى ٱلْقَتَالَّ إن يَكُن مِنكُمْ عِشْرُونَ صَكُورُونَ وَ إِن مُكُنُ مِنْكُمُ مَائِكَةٌ نَغَلُهُ ۗ ا أَلْفُنَا فَإِن يَكُن مِنكُ وَأَلَّكُ مُعَ ٱلصَّدِينَ

الجنزء العاشر

Had it not been for a prior decree from God, a great torment would have most surely afflicted you believers for the ransom that you have taken for the captives.

8:69 Now partake of the spoils of ransom you have gained.

It is hereby made lawful and wholesome for you. Yet fear God.

Indeed, God is all-forgiving, mercy-giving.

who are in your hands:

If God knows of any good in your hearts,
He shall give you what is better
than what has been taken from you.

Moreover, He shall forgive you.
For God is all-forgiving, mercy-giving.

But if they intend treachery against you, worry not, for they have acted treacherously against God before.

Yet still He empowered you over them. For God is all-knowing, all-wise.

8:72 Indeed, those who have believed and emigrated with the Prophet and striven with their wealth and their persons in the path of God, and also those who gave them shelter and help—

it is these who are allies of one another.

As for those who have believed
but did not emigrate, you have no obligation
for their protection at all, until they emigrate.
But if they seek your help
against persecution in religion,

الله مَاكَاتُ لِنَيْ مَاكَاتُ لِنَيْ اللهُ الْمُرَى اللهُ الْمُرَى حَقَّى يُثْخِتَ فِي ٱلْأَرْضِ اللهُ عَزِيدُ حَكِيدٌ اللهُ اللهُ عَزِيدُ حَكِيدٌ اللهُ اللهُولِي اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُل

الله سَبَقَ لَوْ كَنْتُ مِنَ اللهِ سَبَقَ لَكُو سَبَقَ لَمُ اللهِ سَبَقَ لَمُ اللهِ سَبَقَ لَمُ اللهِ سَبَقَ ل لَمُسَّكُمْ فِيمَآ أَخَذَهُمْ عَذَاتُ عَظِيمٌ

الله المنكوا مِمَّا غَنِمْتُمَّ مَكُلُوا مِمَّا غَنِمْتُمَّ مَكَلَا طَيِّبًا وَاتَّقُوا اللهَّ إِلَى اللهَ عَفُورٌ رَّحِيمٌ اللهَ عَفُورٌ رَّحِيمٌ (أَنَّ اللهَ عَنْ اللهَ عَنْ اللهُ اللهُ اللهُ اللهُ عَنْ اللهُ الله

يديم النبي من يمن في الأسرى ألأسرى الأسرى الأسرى في ألويكم خيرًا يُؤتِكُمُ خَيرًا يَعتَ المَا يَعْمَدُ عَيْرًا يُؤتِكُمُ خَيرًا عَمِيرًا إِنْ اللّهُ عَيْرًا يُؤتِكُمُ اللّهُ اللّهُ عَيْرًا يُؤتِكُمُ اللّهُ اللّهُ عَيْرًا يُؤتِكُمُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّه

وَيَغْفِرْ لَكُمْمُّ وَٱللَّهُ غَفُورٌ رَّحِيـدٌ

و إِن يُرِيدُوا يَخِيانَكَ فَقَدْ خَانُوا اللّهَ مِن قَبْلُ فَقَدْ خَانُوا اللّهَ مِن قَبْلُ فَأَمْتُكُنَ مِنْهُمُّ فَاللّهُ عَلَيْهُمُّ مَكِيمُ

إِنَّ ٱلَّذِينَ مَامَنُواْ وَهَاجَرُو وَجَهَدُواْ بِأَمَوَلِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَنَصَرُواْ

8:75

then help is incumbent upon you, except against a people wherein there is a covenant between them and yourselves.

And God is all-seeing of all that you do.

8:73 As to those who disbelieve,
they are allies of one another.
Unless you act likewise toward one another,
there will be widespread persecution
in the earth and great corruption.

8:74 Those who have believed and emigrated with the Prophet and striven in the path of God, and also those who gave them shelter and help—it is these who are, in truth, the believers. For them, there is forgiveness and a generous provision awaiting with God.

As for those who have believed after

God's earlier command to emigrate — and who then emigrated and strove alongside you believers — they too are of you.

Still those who are related by blood are more entitled to inherit from one another than those who are not, in accordance with what is decreed in the Book of God.

Indeed, God is all-knowing of all things.

الجُزُهُ العَاشِرُ لِيُؤَوَّا لِأَهْمُ الْفَ

أُوْلَنَيْكَ بَعْضُهُمْ أَوْلِيَآهُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُواْ وَلَمْ يُهَاجِرُواْ مَا لَكُو مِّن وَلَايَتِهِم مِّن شَيْءٍ وَٱللَّهُ بِمَا تَعْمَلُونَ يَصِيرُ يَعْضُهُمْ أَوْلِسَاءُ يَعْضَ إلَّا تَفْعَلُوهُ تَكُنُ فِتُنَةً فِي ٱلْأَرْضِ وَٱلَّذِينَ ءَامَنُواْ وَهَاحَهُواْ نِهَدُواْ فِي سَبِيلِ ٱللَّهِ وَهَاجَرُواْ وَجَنهَدُواْ مَعَكُمُ فَأُوْلَئِيكَ مِنكُوْ وأولأا الأزعام The surah that announces for all time that God granted to His Prophet , to the Emigrant and Helping Companions, and to three errant but honest believers REPENTANCE; and that He offers the same opportunity to the unbelievers and the hypocrites, provided they forever renounce hostility, idolatry, and duplicity; and which further demonstrates the faithfulness of this offer in God's decree of amnesty for the truly repentant idolaters who fought the believers at a place called Hunayn.

Surah 9 / 129 VERSES / REVEALED AT MADINAH

## Al-Tawbah

- from God and His Messenger issued to those of the idolaters with whom you believers had formerly made a covenant:
- 9:2 You may journey safely throughout the land for four months, but know that, indeed, you cannot escape God and that, indeed, God shall disgrace the disbelievers.
- Further, it is a proclamation from God and His Messenger to all people, on the day of the Greater Hajj-Pilgrimage, that God renounces the idolaters, as does His Messenger.

  So if you idolaters repent, that is best for you. But if you turn away—then know that you can never escape God. Thus give heavy tidings of a most painful torment to those who disbelieve!
- 9:4 Exempted from this renunciation

(١) بَرَآءَةُ مِنَ ٱللَّهِ وَرَسُولِهِ عَ إِلَى ٱلَّذِينَ عَنِهَدتُّم (أ) فسيحُوا في ٱلأَرْض أَرْبَعَةَ أَشْهُر وَأَعْلَمُوٓاْ أَنَّكُمْ عَبِرُ مُعَجِرِي ٱللَّهُ وَأَنَّ ٱللَّهَ مُغَرِّى ٱلْكَنفرينَ وَأَذَانُ مِنَ ٱللَّهِ وَرَسُولِهِ ۗ إِلَى ٱلنَّاس يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهُ بَرِيَّ ۗ وَإِن تَوَلَّيْتُمْ فَأَعْسَلُمُوَّأُ أَنَّكُمْ غَيْرُ مُعَجِزِي ٱللَّهِ ۗ وَيَشَرِ ٱلَّذِينَ كَفَرُواْ بعَذَابِ أَلْمَ

9:5

are those idolaters
with whom you had made a covenant,
and who thereafter
did not undercut you in any way,
nor support anyone against you.
So fulfill with them their covenants
to the limits of their duration.
Indeed, God loves the God-fearing.

Then when the sacred months elapse, you may then slay the idolaters wherever you find them, or seize them, or besiege them, or lie in wait for them in every place of ambush. But if they repent and establish the Prayer and give the Zakât-Charity, then let them go their way.

Indeed, God is all-forgiving, mercy-giving.

- 9:6 Now, if anyone of the idolaters seeks your refuge, then grant him refuge, until he hears the words of God in the Quran. Then convey him to his place of security. That is because assuredly they are a people who do not know the essence of faith.
- 9:7 How can there ever be a lasting covenant for the idolaters with God and His Messenger? Exempted are those with whom you have made a covenant near the Sacred Mosque.

  As long as they keep straight with you, keep straight with them.

  Indeed, God loves the God-fearing.
- 9:8 How can there be such a covenant with the idolaters, while if ever they were to prevail over you,

الجُزْهُ العَاشِرُ مُنْوَالِكَوْبَانِ

إِلَّا ٱلَّذِينَ عَاهَدتُهُم لِلْمُشْرِكِينَ عَهَدُّ عندَ ٱللَّهِ وَعِندَرَسُولِهِ عِندَ الَّا ٱلَّذِينَ عَنِفَدتُّهُ عِندَ ٱلْمَسْجِدِ ٱلْحُرَا

الجُرِّءُ الْعَاشِرُ

they would not observe any bond or compact with you?

They would appease you

merely by their mouths.

Yet their hearts would refuse to comply. For most of them are ungodly.

9:9 They have sold the revealed signs of God for a small price and have barred people from His path.

Assuredly, what they have been doing is evil.

9:10 They do not observe any bond or compact with a believer—and it is they who are the aggressors.

But if they repent and 'duly' establish the Prayer and give the Zakât-Charity, then they are your brothers in religion.

Thus do We make distinct the revealed signs for a people who 'would reflect on them and know God'.

9:12 Yet if they breach their oaths
after making their covenant with you
and revile your religion,
then fight the leaders of unbelief,
so that they may desist from evildoing—
for, indeed, to them
there are no such things as binding oaths.

Will you not fight a people who broke their oaths with you and resolved to expel the Messenger—when they are the ones who initiated the violations against you in the first instance? Do you fear them? Yet worthier is God that you fear Him, if, indeed, you are believers.

9:14 Fight them!

الله كيف وإن يَظْهَرُواْ عَلَيْكُمْ اللهُ وَلاَ ذِمَّةُ لَا يَرْشُواْ عَلَيْكُمْ اللهُ وَلاَ ذِمَّةُ مُ يُرْضُونَكُم بِأَفْوَهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَتَأْبَى قُلُوبُهُمْ وَتَأْبَى قُلُوبُهُمْ وَتَسِعُونَ وَأَخْتَى قُلُوبُهُمْ فَسِعُونَ وَأَحْتَمُ هُمُ فَسِعُونَ وَالْحَمْدُ فَا مَنْ اللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَهُ وَاللّهُ وَلَهُ وَاللّهُ وَاللّهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَاللّهُ وَلَهُ وَلَهُ وَلّهُ وَلَهُ وَلَهُمْ وَاللّهُ وَلَهُ وَلّهُ وَلَهُ وَلَهُ وَلَهُ وَلّهُ وَلَهُ وَلّهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلّهُ وَلَهُ وَلّهُ وَلَهُ وَلَهُ وَلَهُ وَلّهُ وَلَهُ وَلَهُ وَلَهُ وَلّهُ وَلّهُ وَلَهُ وَلَهُ وَلّهُ وَلّهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلّهُ وَلَهُ وَلَهُ وَلِهُ وَلَهُ وَلَهُ وَلّهُ وَلَهُ وَلَهُ وَلّهُ وَلَهُ وَلّهُ وَلِهُ وَلَهُ وَلّهُ وَلّهُ وَلّهُ وَلَهُ وَلّهُ وَلَهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلَهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ ولَا لَهُ وَلّهُ لَا لَا لَعُلّهُ وَلَا لَاللّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ وَلّهُ لَا لَ

اَشْتَرَوْاْ بِعَايَنتِ اللَّهِ ثَمَنَا قَلِيلًا فَصَدَّواْ عَن سَبِيلِهِ \* إِنَّهُمْ سَاءً مَا كَانُواْ يَعْمَلُونَ

الله لَا يَرْقُبُونَ فِي مُؤْمِنٍ اللهِ اللهِ اللهِ مَا يَوْمَانِ اللهِ مَا يَقَالُونَ اللهِ مَا يَقَالُونَ اللهِ اللهُ اللهِ اللهُ اللهِ المِل

وَأُوْلَتَهِكَ هُمُ الْمُعْتَدُونَ الله فَإِن تَابُوا وَأَقَامُوا الصَّلَوَةَ وَ الرَّا الرَّكُوةَ فَإِخُونُكُمُ فِي الدِّينِ وَنُفَصِلُ الْآئِنت لِقَوْم مَعْلَمُونَ

الكُنْقُنْلِلُونَ قَوْمًا نَصَالُهُمْ وَمَا نَصَالُهُمْ الْمَنْلُهُمْ وَهَا نَصَالُهُمْ وَهَا وَهَا الْمَنْلُهُمْ وَهَا وَهَا الْمَنْلُهُمُ وَهَا وَهُم بَكَدُّهُ وَحَمُّمُ الْمَنْلُولِ وَهُم بَكَدُّهُ وَحَمُّمُ الْمَنْلُونُهُمُ أَوْلَا اللّهُ أَحَقُ أَن تَغْشُونُهُمُ فَا لَنَّالُهُ أَحَقُ أَن تَغْشُونُهُمُ فَا لَنَا لَهُ اللّهُ أَحَقُ أَن تَغْشُونُهُمُ اللّهُ أَحَقُ أَن تَغْشُونُهُمُ اللّهُ أَحَقُ أَن تَغْشُونُهُمُ اللّهُ اللّهُ أَحَقُ أَن تَغْشُونُهُمُ اللّهُ اللّهُ أَحَقُ أَن تَغْشُونُهُمُ اللّهُ اللّهُ أَمْ أَمْ مِن اللّهُ اللّهُ اللّهُ أَمْ مَنْ اللّهُ اللّهُ اللّهُ اللّهُ أَمْ مَنْ اللّهُ الللّهُ ا

God will punish them at your hands.

He will disgrace them
and give you victory over them.

Moreover, He will heal
what is within the breast
of the believing people, thereby,
and take away the deep rage from their hearts.
For it is God alone who grants repentance
to whomever He so wills.

For it is God alone
who is all-knowing, all-wise.

9:16 Do you believers' think
that you will be left untried
without God knowing those of you
who have truly striven in His cause
and who have not taken any covert ally
apart from God or His Messenger
or the believers?
For God is all-aware of all that you do.

It is not for the idolaters 9:17 to maintain services in the mosques of God, for in them they bear witness to their own unbelief. It is these whose 'good' works are rendered utterly futile with God, and in the Fire of Hell they shall abide forever. Indeed, the only ones worthy 9:18 of maintaining services in the mosques of God are those who believe in God and in the coming Judgment of the Last Day, and who duly establish the Prayer and give the Zakât-Charity, and who fear none but God, wherefore it may be that these shall be among

المُزِّهُ العَاشِرُ مُؤْلِقُ النَّوَانِيِّ النَّوَالِيُّوانِيِّرُ

بِّهُمُ ٱللَّهُ بِأَيْدِي وَيُخْزِهِمْ وَنَصُرُكُمْ عَلَيْهِ قَوْمِر مُؤْمِنِاتَ وَيُـذِّهِبَعَيْظَ قُلُوبِهِ وَيَتُونُ ٱللَّهُ عَلَىٰ مَن يَشَآهُ وَٱللَّهُ عَلِيمٌ حَكِيمُ أَةُ حَسِنْتُهُ أَن ثُنَّةً كُواْ وَلَمَّا يَعْلَمُ اللَّهُ ٱلَّذِينَ جَنهَدُواْمِنكُمُ وَلَةُ سَتَخذُواْ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِ. ىمَا تَعْتَمَلُورِيَ أَن يَعْـمُرُوا مَسَدِجِدَ ٱللَّهِ شُنهدينَ عَلَجَ أؤلتيك حبطت أغمنأهم وَفِي ٱلنَّارِ هُمَّ خَلِلُمُونَ الله الله الله الله الله الله مَنْ ءَامُوبَ بِٱللَّهُ

وَالْدُو ٱلْآخِر

الجُزْءُ الْعَاشِرُ

the rightly guided.

\*Do you equate the water-offering for Hajj pilgrims and maintenance of the Sacred Mosque with the works of those who have truly believed in God and in the coming Judgment of the Last Day and who have striven in the path of God? They are not equal before God.

For God does not guide the wrongdoing people.

Those who have believed, and emigrated, and striven in the path of God with their wealth and their persons are greater in rank with God.

And it is they who are the 'truly' triumphant.

Their Lord gives them glad tidings of mercy from Him and His good pleasure.

Moreover,
there are Gardens of Paradise for them wherein is enduring delight.

9:22 Therein they shall abide forever and ever. Indeed, with God is a magnificent reward.

9:23 O you who believe!
You shall not take even your fathers
and your brothers as allies
if they love unbelief over faith.
So whoever among you
takes them as allies henceforth—
then such as these are themselves wrongdoers,
godless in heart.

9:24 Say to the believers:

If your fathers and your children and your brothers and your wives and your kinsfolk,

وَأَقَامَ ٱلصَّلَوْةَ
وَمَانَى ٱلرَّكَوْةَ
وَلَمْ يَخْشَ إِلَّا ٱللَّهَ
فَعَسَى ٱلْوَلَيْكَ أَن يَكُونُواْ
مِنَ ٱلْمُهَتَدِينَ

(اً) ﴿ أَجَعَلْتُمْ سِقَايَةَ لَلْحَاجَ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيُومِ الْاَحِرِ وَجَهْدَ فِي سَيِيلِ اللَّهِ لايستَوُونَ عِندَ اللَّهِ

وَاللَّهُ لَا يَهْدِى اَلْقَوْمُ الظَّالِدِينَ الَّذِينَ مَامَنُواْ وَهَاجَرُواْ وَجَهَدُواْ فِي سَيِيلِ اللَّهِ بِأَمْوَلِمْ وَأَنْشُهِمْ أَعْظُمُ دَرَجَةً عِندَ اللَّهِ وَأُوْلَكِكُ هُمُ الْفَادَةُونَ

شَبَشَرُهُمْ رَبُّهُم
 بِرَحْمَةِ مِنْهُ وَرِضُونِ
 وَجَنَنْتِ لَمُهُمْ فِيهَا نَعِيهُمُ مُقِيمُ

﴿ خَلِينِ فِهَا أَبَدًا ۚ
 إِنَّ اللهُ عِندَهُۥ أَجْرُ عَظِيمٌ

يَتَأَيُّهُا الَّذِينَ ، اَمَنُوا لَا يَتَأَيُّهُا الَّذِينَ ، اَمَنُوا لَا تَتَغِذُوا اَبَاءَكُمْ وَإِخُوا َكُمْ الْوَلِيمَةُ وَالْمَا الْمَا الْمُنْ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّه

قُل إِن كَانَ
 اَبَ آؤُكُمْ وَأَبْنَ آؤُكُمْ

and the wealth which you have acquired, and the commerce that you fear may stagnate, and the dwellings with which you are well-pleased are more beloved to you than God and His Messenger and striving in His path, then wait until God brings about His command to punish the godless wrongdoers?!

For God does not guide an ungodly people.

9:25 Truly God alone has granted you victory on many battlefields—
including on the Day of Hunayn,
when your large numbers elated you,
though this did not avail you in anything.
Thus the earth, for all its breadth,
narrowed upon you that day.
Then you believers turned away in retreat.

9:26 Then God sent down His tranquility
upon His Messenger and upon the believers.
Moreover, He sent down hosts of angels
that you could not see.

Thus He punished those who disbelieved—

and such is the recompense of the disbelievers.

Then they turned to God in submission, and God shall grant repentance after this to whomever He so wills.

For God is all-forgiving, mercy-giving.

9:28 O you who believe!

Indeed, the idolaters are ritually unclean.

So do not let them come near
the Sacred Mosque
after this year of their Pilgrimage.

And should you fear privation

الجُنْوُ الْعَاشِرُ لِنُوْكُو الْعَاشِرُ لِنُوكُو الْعَاشِرُ

وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُو وَأَمْوَالُ أَقْدَرُ فَيْتُوهِا وَيَحِكُ أَنَّ تَخْشُونَ كُسَادَهَا حَتَّى مَأْتِكَ ٱللَّهُ بِأَمْرِهِ ۗ وأللَّهُ لَا سَدى ٱلْقَوْمَ ٱلْفَسِقِينَ لَقَدُ نَصَرَكُمُ اللَّهُ في مَوَاطِنَ كَثْمُرُةٌ رَسُولِهِ. وَعَلَى ٱلْمُؤْمِنِينِ وَأَنَّ لَ خُنُودًا لَّهُ تَدَّوْهَا وَعَذَّبَ ٱلَّذِيرِ ﴾ كُفُّواْ وَذَلِكَ جَزَآهُ ٱلْكَنفرينَ ثُعَّ مَنْهُ ثُ ٱللَّهُ مِنْ يَعْدِ ذَلِكَ عَلَىٰ مَن مَشَاءً ۗ والله عندد دحم مَتَأَنَّهُا ٱلَّذِيرَ وَامَنُهُ أَ إنَّمَا ٱلْمُشْرِكُونَ نَجَسُّ

الجُزَّةُ الْعَاشِرُ

from a diminished turnout,
then know that God will enrich you
from His bounty, if He so wills.
Indeed, God is all-knowing, all-wise.
Fight those who do not believe in God
nor in the coming Judgment of the Last Day.
Nor do they consider prohibited
what God and His Messenger
have made prohibited.
Nor do they profess
the religion of truth from among those
who were given the Scripture.
Fight them until they give the capitation tax
with a willing hand, and they become abased.

Some of the Jews say: Ezra is the son of God. And the Christians say: The Messiah is the son of God. Such is their utterance from their own mouths. In this, they compare with the utterance of those who disbelieved of old May God strike them down! How are they turned away from the truth? They have taken their rabbis and their monks as lords apart from God by sanctifying their mortal dictates and so too have they taken the Messiah, son of Mary, as a god, though they were not commanded but to worship the One, true God. There is no God but Him. Highly exalted is He far above all that they associate as gods with Him.

They desire to extinguish the light of God

وَإِنَّ خِفْتُمْ عَسَّاةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضَّلِهِ = ان شكآةً اربَّ أللَّهُ فَنَاذُ اللَّانِ لَانَةُ مِنْهُ رَبِّ بألله وَلَا بِٱلْمَ مِ ٱلْآخِ وَلَا مرمهُ وَنَ مَا حَبُرُّ مَا لَلْهُ وَرَسُو لُهُ وَ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينِ أُوتُواْٱلْكِتَبَ حَتَّى يُعْطُوا ٱلْجِزِّيةَ عَن مَدِ وَهُمَّ صَنْعَرُونِ وَقَالَت ٱلْمَهُ دُ عُرِيْرُ أَنْ اللَّهِ وَقَالَتِ ٱلنَّصِيرَى ألْمَسِيحُ أَبْثُ اللَّهِ " لنعشذة الكفا وجدأ لَّا إِلَا هُوُّ سُنْحَنَهُ عَكِمَّا يُشْرِكُونَ

9:32

الجُزَّءُ الْعَايِشُرُ

with their mouths.

But God does not will other than to perfect His light—

even if the disbelievers hate it.

9:33 He is the One
who has sent His Messenger Muhammad
with the guidance of the Quran
and the religion of truth,
that He may cause it to prevail
on its own merit over every religion—
even if the idolaters hate it.

9:34 \*O you who believe!

Indeed, many of the rabbis and the monks consume the wealth of the people by false means and bar others from the path of God.

Yet as for those who hoard up gold and silver and do not spend it in the path of God—give them heavy tidings of a most painful torment—

9:35 on a Day Hereafter when gold and silver

shall be heated in the Fire of Hell.

Then their foreheads and their sides and their backs will be branded with it and it shall be said to them:

This is what you have hoarded up for yourselves!

So taste now what you used to hoard up!

9:36 Indeed, the 'ordained' number of the months with God is twelve 'lunar' months, 'as was decreed' in the 'Preserved Heavenly' Book of God on the day He created the heavens

سَيْدِدُوت أَن يُطْفِعُوا نُورَ اللّهِ بِالْفَوْهِ فِهِ مَّ وَيَأْفِ اللّهَ اللّهَ اللّهَ الْمَ يُسِمَّ فُورَهُ وَلَوْ كَوهِ الْكَنْفِرُون اللّهُ مَكْ وَدِينِ اللّمَقِي اللّهُ مَكْ وَدِينِ اللّمَقِي النَّهُ مِكْ الدِينِ كُلِهِ وَلَوْ كَوه المُشْرِكُون وَلَوْ كَوه المُشْرِكُون اللّه عَلَى الدِينِ كُلِهِ وَلَوْ كَوه المُشْرِكُون الأَخْبَارِ وَالرُّهْبَانِ لَيَا كُلُون الأَخْبَارِ وَالرُّهْبَانِ لَيَا كُلُون المَّوْلُ النّياسِ بِالْبَنطِلِ وَيَصُدُّون عَن سَيِبِلِ اللَّهِ عَن سَيِبِلِ اللَّهِ

أَمْوَلُ آلنَّ اسِ بِأَلْبَنطِلِ

وَيُصُدُّونَ

عَن سَكِيلِ اللَّهِ

وَالَّذِينَ يَكْنِزُونَ

الذَّهَبَ وَالْفِضَّةَ

وَلَا يُنفِقُونَهَا فِي سَكِيلِ اللَّهِ

فَلَا يُنفِقُونَهَا فِي سَكِيلِ اللَّهِ

فَلَا يُنفِقُونَهَا فِي سَكِيلِ اللَّهِ

فَلَا يُعْقَى مَهُ عَلَى عَلَيْهَا

وَلَا يُنفِقُونَهَا فِي سَكِيلِ اللَّهِ

فَلَا يُعْقَرَهُم بِعَذَابٍ اللِّهِ

س يوم بحمي عليها في نار جهنّم فتُكُوك بِها جِمَاهُهُمْ وَجُوْبُهُمْ وَظُهُورُهُمْ هُنذَا مَاكَنَرْتُمْ الْأَنفُسِكُو مَذُوقُواْ مَاكُنمُ تَكْنِرُون إِذَ عِندَاللَّهِ and the earth.

Four of them are sacred—
and that is the upright religion—
so do not wrong yourselves or others in them.
Yet fight the warring idolaters,
all together, even during them,
just as all of them fight you therein.
And know that God is with the God-fearing.

As for the practice of deferring the observances of a sacred month, it is only an augmentation of the customs of unbelief by which those who disbelieve are led astray. They permit violating the sanctity of it one year, and they prohibit it another year, to match the mere number of months that God has made sacred. Thus they permit violating the sanctity of what God has made sacred, and the evil of their deeds is made fair-seeming to them therein. For God does not guide the disbelieving people.

What has become of you that when it was said to you:
Go forth in the path of God, you became weighed down to the ground? Is it that you are so pleased with the life of this world over the Hereafter? Yet the enjoyment of the life of this world is so little

as compared to the endless abundance of the Hereafter.

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الجُزَّءُ الْعَاشِرُ

أثناعشر شها فِي كِتَنْ ٱللَّهِ يَوَّمَ خَلَقَ ٱلسَّكِينَ وَٱلْأَرْضَ منْهَا أَدْنَعَهُ حُومُ ذَلِكَ ٱلدِّئُ ٱلْقَيِّمُ فَكَا تَظْلِمُواْ فِهِنَّ أَنْفُسَكُمُّ وَقَلِيْلُواْ ٱلْمُشْرِكِينَ كَآفَةُ كَمَانُقَىٰلُونَكُمُ كَآفَةُ وَأَعْلَمُوا أَنَّ ٱللَّهَ مَعَ ٱلْمُنَّقِينَ زكادَةٌ في ٱلْكُفَرُّ يُصَدِّلُ مِهِ ٱلَّذِينَ كَفَرُوا خُدُّ نَهُ عَامًا لِّيُوَاطِئُوا عِـدَّةَ مَاحَتَمَ اللَّهُ نُصُعِلُواْ مَا حَدَّمَ ٱللَّهُ زُوْسَ لَهُمْ سُوَّهُ أَعْمَىٰلِهِمْ وَٱللَّهُ لَا يَعْدِي ٱلْقَوْمَ ٱلْكَنفرين يَتَأَتُهُا ٱلَّذِينَ ءَامَنُواْ مَا لَكُو إِذَا صَلَ لَكُوم أنفِرُوا فِي سَبِيلِ ٱللَّهِ أثَّاقَلْتُمْ إِلَى ٱلْأَرْضَ أرضيتُ وبالحكيوة الدُنك مِرِسَ ٱلْآخِرَةَ فَكَا مَتَنعُ ٱلْحَكَوْةِ ٱلدُّنْيَا

في ٱلْآخِرَةِ إِلَّا قَلِيلً

الجُزَّءُ العَاشِرُ

If you do not go forth
to strive in the path of God,
He will torment you
with a most painful torment.
Moreover, He shall replace you
with another people who shall do so—
and never shall you harm Him thereby
in anything.

For God is powerful over all things. If you do not support the Prophet, it suffices that truly God supported him when those who disbelieve expelled him from Makkah. He was the second of two alone when they were hiding in the Cave of Thawr. Then he said to his companion: Do not grieve, for, indeed, God is with us. Then God sent down His tranquility upon him, and He aided him with Heavenly hosts, which you mortals did not see. Thus He made the false word of those who disbelieve the lowest. while the revealed word of God is ever high. For God alone is overpowering, all-wise.

9:41 You must go forth, then—light or heavy—and strive with your wealth and your own persons in the path of God.

That is best for you, if only you were to know God's reward for it.

9:42 Had there been a worldly gain to be had

Had there been a worldly gain to be had near at hand, and a moderate journey, they who are hypocrites would, most surely, have followed you, O Prophet, on the campaign of Tabûk. But the distance was too far for them.

يُعَذِبْكُمْ عَذَابًا أَلِمًا وَيَسْتَبْدِلْ قَوْمًاغَيْرَكُمْ وَلَا يَضُدُ وهُ شَيْئًا وَٱللَّهُ عَلَىٰ ڪُلِّ شَيْءٍ قَدِمِ الاً نَصْرُوهُ فَقَدْ نَصِرَهُ ٱللَّهُ إذْ أَخْرَحُهُ ٱلَّذِينَ كَفَرُواْ ثَانِي ٱثْنَائِن إذْ سَعُولُ لِصَيْحِيهِ، لَا تَحْدُزُنْ إِنَّ ٱللَّهَ مَعَنَكُمُّ فَأَنْ إِنَّا لِلَّهُ أنف وأخفافًا وثقالًا

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Yet they will swear by God, upon your return, saying: Had we been able, we most surely would have gone forth with you believers. They have destroyed themselves with their false oaths. For, most surely, God knows that they are liars. May God pardon you, O Prophet! Why did you permit them to stay behind before it was clear to you who spoke the truth in asking your leave, so you would know with certainty who were the sheer liars among them? Those who believe in God and in the coming Judgment of the Last Day do not ask of you leave from striving with their wealth and their persons in the path of God. And God is all-knowing of those who are God-fearing. Indeed, the ones who ask leave of you are only those who do not believe in God and in the coming Judgment of the Last Day, and whose hearts have doubt. Thus they waver in their doubt. \*For had they intended to go forth, 9:46 they would have adequately prepared for it. Rather, God disliked their going forth, so He disheartened them. Thus it was said to them? Stay behind with those who stay behind, helpless and powerless!

Had they gone forth with you believers, they would have added nothing to you

وَلَكِكِنَ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ وكسك خلف دسب مألله وَٱللَّهُ يَعَلَمُ إِنَّهُمْ لَكَلَذِبُونَ (١١) عَفَا ٱللَّهُ عَنكَ لمَ أَذِنتَ لَهُمْ حَمَّد مَنْنَةُنَ لَكَ ٱلَّذِينَ صَدَقُواْ وتعلك ألكندبين الاستقادات المستقادات ٱلَّذِينَ مُوْ مِنُونَ بِٱللَّهِ وألنوم الآخسر بأموالهم وأنفسه وَٱللَّهُ عَلِيمُ الْمُنَّقِينَ انَّمَا مَسْتَغَدْنُكَ ٱلَّذِينَ لَا نُؤْمِنُونَ بِأَللَّهِ وَٱلْمَهُ مِرِ ٱلْآخِرِ فَهُمَّ فِي رَيْبِهِمْ يَثَرُدُّدُونَ ﴿ وَلَوْ أَرَادُوا ٱلْخُــرُوجَ لَأَعَدُّواْ لَهُ عُدَّةً وَلَكِي كرهَ اللَّهُ الْبِعَاثَهُمْ فَثَبَّطُهُمَّ وَقِيلَ اقْعُدُواْ مَعَ ٱلْقَدَعِدِينَ

but turmoil.

For they would have rushed about in your midst seeking to cause sedition among you.

And among you are those who would listen to them.

Yet God is all-knowing

about the wrongdoers who are godless in heart. They have already sought to cause sedition among you before.

For many are the times they have turned things upside down to overcome you, O Prophet—until the truth came through and God's decree of victory prevailed in the land, even though they were averse to it.

Grant me leave
to stay behind for this campaign,
and do not subject me to trial
by testing my forbearance!
Most assuredly,
they have already fallen into trial.
For, indeed, Hell shall, most surely,
encompass the disbelievers.

When good fortune strikes you, O Prophet, it troubles them.
But when affliction strikes you, they say:
Truly, we took care of our affairs beforehand.
Then they turn away and become exultant.

9:51 Say to these hypocrites:

Never will anything afflict us
but that which God has written for us.
He is our Patron.

الجُزَءُ المَاشِرُ مُنْوَعُ التَّوَيِّ

لَهُ خَرَجُواْ فِيكُمُ مَّا زَادُوكُمْ إِلَّا خَبَالًا لَقَد ٱشْغَوْا ٱلْفَتْ نَدُ مِن قَسْلُ وَقُلِيمُوا لَكَ ٱلْأَمُورَ حَمَّا حَكَاءَ ٱلْحَقَّ وظهر أمرالله وَهُمَّ كَرِهُونَ وَمِنْهُم مِن كِفُولُ تَسُوُّهُمُّ وَإِن تُصِبُّكَ قَدُ أَخَذُنَا أَمْهُ فَا مِن قَسَلُ وَيُحَتُولُواْ وَهُمَّ فَرَجُونَ اللا مَا كَتَبُ ٱللَّهُ لَنَا

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So upon God alone let the believers rely.

9:52 Say to them:

Do you await anything for us
but one of two excellent things,
victory or martyrdom?
Yet we await in your case
for God to afflict you with a torment,

either directly from Him or at our hands. So wait, for we are waiting along with you!

Say to them:Spend in charity all that you have,willingly or unwillingly.It shall never be accepted by God from you.

For you have been an ungodly people.

9:54 Yet nothing has prevented what they spend in charity from being accepted by God but that they have disbelieved in God and in His Messenger.

Nor do they come to the Prayer without being lazy.

Nor do they spend anything for charity without being averse to it.

9:55 So let neither their wealth
nor their children stir your admiration.
God only intends to punish them thereby
in the life of this world
and that their souls may vanish
while they are disbelievers.

9:56 For they swear by God that they are of you, while they are not of you.

Rather, they are a people who are fearful of revealing the malice they bear you.

9:57 If they were to find a 'hidden' refuge, or 'concealed' caverns,

هُو مَوْلَىنَا وَعَلَى اللّهِ
فَلْمَتُوكَ اللّهُ وَمِنُونَ
فُلْ مَلْ تَرْبَصُونَ بِنَا
إِلَا إِحْدَى الْحُسْنَيَ الْنَّ
وَتَعْنُ نَتَرَبَصُ بِكُمُ
انَ يُصِيبَكُمُ اللّهُ بِعَذَابِ
انَ يُصِيبَكُمُ اللّهُ يِعَذَابِ
مِّنْ عِندِهِ الْوَ يَأْلِدِينَا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

إِنَّا مُعَكُم مَّنَزَيْضُونَ ثَّ تُلْأَنفِقُواْ طَوْعًا أَوْ كَرْهَا لَنْ يُنَفِّبُلُ مِنكُمُّ إِنَّكُمُ كُنتُدُ قَوْمًا فَسِفِينَ كُنتُدُ قَوْمًا فَسِفِينَ

الله وَمَا مَنْعَهُمْ الله وَمَا مَنْعَهُمْ الله الله الله وَمَا مَنْعَهُمْ الله وَمَنْهُمْ الله وَمَنْهُمُ الله وَمَنْهُمْ الله وَمَنْمُ الله وَمُنْمُ كُسَالًى وَمُنْمُ كُسَالًى وَمُنْمُ كُسَالًى وَمُنْمُ كُسِوهُونَ وَلَا يَنْفِقُونَ الله وَمُمْ كَارِهُونَ الله وَمُنْمُ الله وَمُنْمُ كَارِهُونَ اللهُ الله وَمُنْمُ كَارِهُونَ الله وَمُنْمُ كَارِهُونَ اللهُ وَمُنْمُ اللهُ اللهُ اللهُ اللهُ الله وَمُنْمُ كَارِهُونَ اللهُ الله

إِلا وهم كُرِهُونَ فَلا تُعْجِبُكَ أَمُولُهُمُ وَلاَ أَوْلَادُهُمُّ إِنَّمَا يُرِيدُ اللهُ لِيُعَذِّبُهُم بِهَا فِي الْحَيَوةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَيْفِرُونَ وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَيْفِرُونَ

(الله و كَعْلِفُوكَ بِاللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ ا

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or any place of secret entrance into the earth for protection, they would turn toward it and bolt. Moreover, among them are those 9:58 who slander you about your disbursement of charitable offerings to the needy. Yet if they are given from it, they become well-pleased. But if they are not given from it, then they become wrathful. It would have been best 9:59 if they had been well-pleased with whatever God and His Messenger gave them, and then said: Sufficient for us is God. God shall give us from His bounty, as shall His Messenger. Indeed, in God we are hopeful! \*Indeed, prescribed charitable offerings 9:60 are only to be given to the poor and the indigent, and to those who work on administering it, and to those whose hearts are to be reconciled, and to free those in bondage, and to the debt-ridden. and for the cause of God. and to the wavfarer. This is an obligation from God. And God is all-knowing, all-wise. Now, as to the hypocrites, 9:61 among them are those who seek to hurt the Prophet by their words. For they say: He is just an ear! Say to them: His is an ear of goodness for you.

He believes in God

لَوْ يَحِدُونَ مَلْجَنَّا أَوْ مَغَدَرَاتِ أَوْ مُدَّخَلَا لَوَلُواْ إِلَيْهِ وَهُمْ يَجِمَحُونَ ومنهم مَّن يَلْمِرُكَ وَمِنْهُم مَّن يَلْمِرُكَ في ألصَّدَقَاتِ فَإِنَّ أُعْطُواْ مِنْهَا رَضُواْ وَإِن لَّمْ يُعْطَوُاْ مِنْهَا إذَا هُمَّ يَسْخَطُونَ الله وَلَهُ أَنْفُهُ دَصُواً اللهُ مُنْدُا مَا ءَاتَنْهُمُ أَلِلَّهُ وَرَسُولُهُ وَقَالُواْ حَسْنُنَا اللَّهُ سَنُهُ تِنا اللهُ مِن فَضِّله ، وَرَسُه لُهُ إِنَّا إِلَى ٱللَّهُ رَغِمُونِ الله الله المُعارِقِينَ السَّالِينَ اللهُ السَّالِينَ اللهُ لِلْفُ قَرَآءِ وَٱلْمَسَكِكِين وَٱلْعَدُمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ فُلُوجُهُمْ وَفِي ٱلرِّقَابِ وَٱلْغَدِمِينَ وَفِ سَبِيلِ ٱللَّهِ وَٱللَّهُ عَلَيْهُ حَكِيمٌ

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and has faith in the believers.

Indeed, he is a mercy
to those who believe among you.

As to those who hurt the Messenger of God,
for them,
there is a most painful torment awaiting
in the Hereafter.

9:62 They swear by God to you believers that they desire the Prophet's welfare, in order to please you.

Yet it is worthier that they please God and His Messenger, if, indeed, they are 'true' believers.

Do they not know that, indeed, anyone who opposes God and His Messenger has assured himself of entering the Fire of Hell, wherein he shall abide forever?

That is the greatest disgrace!

The hypocrites are exceedingly wary

that a surah shall be sent down against them, openly telling them about all the evil that is in their hearts.

Say to them: Mock on!

Indeed, God will bring out precisely that of which you are wary.

Yet if you ask them about their slander of the Prophet and the believers, they will, most surely, say:
We were only indulging in idle-talk and playing.
Say to them:
Then, is it God and His revealed signs and His Messenger of which you were making mockery?

وَيَقُولُونَ هُوَ أَذُنَّ مَا اللهِ وَيَقُولُونَ هُو أَذُنَّ مَا اللهِ فَلَمْ أَذُنَّ مَا اللهِ فَكُمْ اللهِ فَيُؤْمِنُ لِكَمْ اللهِ وَيُؤْمِنُ وَرَحْمَةً للهِ فَيُؤْمِنُ وَرَحْمَةً للهِ فَيُؤْمِنُ وَرَحْمَةً للهِ فَيْلُونِ مَا مُؤُلُّ مِنكُونً وَاللهِ وَيُؤْمِنُ رَسُولَ اللهِ فَلَمْ عَذَا اللهِ اللهِ فَلَمْ عَذَا اللهِ اللهِ اللهِ اللهُ مَا مَا اللهِ اللهِ اللهُ مَا اللهُ ا

آلَّهُ يَعْلِفُونَ بِاللَّهِ لَكُمُّ اللَّهُ وَرَسُولُهُ وَاللَّهُ وَرَسُولُهُ وَاللَّهُ وَرَسُولُهُ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَرَسُولُهُ وَاللَّهُ وَمِنْ وَرَسُولُهُ وَاللَّهُ وَاللَّهُ وَرَسُولُهُ وَاللَّهُ وَلَهُ وَاللَّهُ وَالْمُولَا لَا الللّهُ وَاللّهُ وَلَالِهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلِلْمُ وَاللّهُ و

اَلَمْ يَعْلَمُواْ أَنَّهُ، مَن يُحَادِدِ اللّهَ وَرَسُولَهُ، فَأَكَ لَهُ مَارَ جَهَنَّمَ خَلِدًا فِيهَأْ ذَلِكَ الْخِنْ يُ الْعَظِيمُ

يَحْدَرُ الْمُنَافِقُونَ اَن تُنَزَّلُ عَلَيْهِمْ سُورَةً نُنبِئُهُم بِمَا فِي قُلُوبِهِمْ قُلِ اَسْتَهْزِءُولَاكَ اللَهَ مُخْرِجٌ مَّا تَحْدَرُونَ وَلَيْن سَأَلْتَهُمْ

وُلَيِن سَالَتَهُمْ لَيُقُولُنَ إِنَّمَاكُنَّا نَخُوشُ وَنَلْعَبُ

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9:66 Offer no excuse!

For you have truly disbelieved after your belief.

If ever We pardon a group among you

that sincerely repents,

still We shall torment another group
because they have been defiant unbelievers.

The hypocrite men and the hypocrite women—
they are all of one another.
They enjoin what is wrong
and forbid what is right,
and they withhold their hands
from the giving of due charity.
They have forgotten God.
So He has forgotten them.
Indeed, it is the hypocrites who are the ungodly.

God has promised the hypocrite men and the hypocrite women, along with the disbelievers, the Fire of Hell, wherein they shall abide forever. It is sufficient for them.

For God has cursed them.

Thus for them, there is an enduring torment.

9:69 You hypocrites have become like those 'disbelievers' before you.

They were mightier than you in power and greater in wealth and children.

They merely pursued the enjoyment of their 'worldly' share.

You likewise

have exclusively pursued the enjoyment of your worldly share,

as those before you pursued the enjoyment of their share.

Moreover, you have indulged in the world, as they indulged in it.

قُلُ أَياللَّه وَءَايَنيْهِ، وَرَسُوله، نَسُوا اللَّهَ فَنَسَامُوا ات ٱلْمُنَافِقِينَ كَانُوا أَشَدُ مِنكُمْ قُوْمً

وأكف أتماكا وأولكا

سُورَوُ النَّوَيَةِ

الجُزَّءُ الْعَاشِرُ

It is these whose good works are rendered utterly futile with God—in this world and in the Hereafter. Thus it is these who are the losers of an everlasting Paradise.

Have the heavy tidings of those before them 9:70 not come to themthe people of Noah, and the peoples of 'Ad, and Thamûd; and the people of Abraham, and the Dwellers of Midian, and the Overturned Towns of Sodom and Gomorrah? Their messengers came to them with clear and miraculous proofs of God, and they belied them. For never would God wrong them by punishing them without cause. But, rather, it was their own souls they were all the while wronging with ungodliness.

As for the believing men
and the believing women—
all of them are allies of one another.
They enjoin what is right
and forbid what is wrong.
Moreover, they duly establish the Prayer,
and give the Zakât-Charity,
and they obey God and His Messenger.
It is these upon whom God shall have mercy.
Indeed, God is overpowering, all-wise.

9:72 God has promised the believing men

and the believing women

كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُمْ بِخَلَىقِهِمْ وَخُضْتُمْ كَٱلَّذِى حَسَاضُوٓاً أُوْلَتِهِكَ حَبِطَتْ أَعْمَالُهُمْ في ٱلدُّنْبَاوَٱلْآخِبَرَةِ وَأُوْلَتِهِكَ هُمُ ٱلْخَسِرُونَ الَّذِينَ مِن قَبِّلُهِمِّ قُوْمِ نُوْجٍ وَعَـادٍ وَثَـمُودَ وقوم إبراهيم وأصحنب مذبيك وَٱلْمُهُ تَفِكَتُ أننهم وسكهم بألبيتنت فَمَا كَانَ ٱللَّهُ لِيَظُّلِمَهُمْ وَلَنِكِن كَانُوا أَنفُسُهُمْ يَظْلِمُونَ وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَاتُ بَعَضُهُمْ أَوْلِيآاً مُعَضَ يَأْمُرُونِ بِٱلْمَعْرُونِ وَمَنْهَوِّنَ عَنِ ٱلْمُنكَر وتقدم والمكاذة وَكُوْتُوكَ ٱلزَّكُوٰةَ وتطبعون ألله ورَسُولَهُ

أُوْلَيْهِكَ سَيَرْ مُهُمُّمُ ٱللَّهُ

إِنَّ ٱللَّهَ عَزِيثُ حَكِيمٌ

Gardens beneath which rivers flow, wherein they shall abide forever—and therein shall they have good and pleasant dwellings in a Garden everlasting.

Yet the pleasure of God is greater still!

Assuredly, it is this that is the magnificent triumph!

- 9:73 O Prophet!

  Strive against the disbelievers
  and the hypocrites, and be stern with them.
  For their final abode shall be Hell—
  and a most woeful destination it is!
- 9:74 They swear by God
  that they have said nothing blasphemous.
  But most truly they have spoken
  the very word of unbelief.
  Indeed, they have disbelieved
  after professing their submission to God
  in Islam.

Moreover, they have all along resolved themselves to do great evil against the Prophet to which they could not attain.

Nor did they take umbrage against him for any prudent reason, except that God Himself and His Messenger had enriched them from His bounty!

Thus, if they repent, it will be far better for them.

Yet if they turn away, God will punish them with a most painful torment in this world and in the Hereafter.

Nor do they have on earth

any patron or supporter

## الجُنْرُهُ العَاشِرُ لِيُوْرُوُ الْفَرَانُونَا

وَالْمُؤْمِنَاتِ جَنَّتِ تَجْرِى وَالْمُؤْمِنَاتِ جَنَّتِ تَجْرِى مِن تَعْنِهَا الْأَنْهَارُ خَلِدِينَ فِيهَا وَمَسَدَكِنَ طَلِيبَةً فِي جَنَّتِ عَدْنٍ وَرِضُونَ ثُمِّ اللَّهِ أَكْمَلِيمُ ذَلِكَ هُوَ الْمُؤْذُ ٱلْعَظِيمُ

﴿ يَتَأَيُّهَا النَّيْ جَهِدِ
الْحَفْظُ عَلَيْهِمْ
وَاغَلُظْ عَلَيْهِمْ
وَمَأْوَنَهُمْ جَهَنَمْ
وَمِأْوَنَهُمْ جَهَنَمْ
وَمِأْوَنَهُمْ جَهَنَمْ
وَمِأْوَنَهُمْ جَهَنَمْ
وَمِأْوَنَهُمْ جَهَنَمْ
وَمِأْوَنَهُمْ جَهَنَمْ
وَمِأْسَ الْمُصِيرُ

وَلَقَدْ قَالُواْ كَلِمَةَ الْكُفْرِ
وَلَقَدْ قَالُواْ كَلِمَةَ الْكُفْرِ
وَكَفَرُواْ بَعْدَ إِسْلَاهِمْ
وَهَمُّوا بِمَا لَمْ يَنَالُواْ
وَهَمُّوا بِمَا لَمْ يَنَالُواْ
وَهَمُّوا بِمَا لَمْ يَنَالُواْ
اللهُ وَرَسُولُهُ مِن فَضْلِهِ مَّ
اللهُ وَرَسُولُهُ مِن فَضْلِهِ مَّ
فَإِن يَتُوبُواْ يَكُ خَيْرًا لَمُنَّةً
وَإِن يَتُوبُواْ يَكُ خَيْرًا لَمُنَّةً

الجئزة العايشر

to help them against God.

9:75 \*For among them are those who made a covenant with God, swearing:

If He gives us of His bounty, we shall, most surely, give charity, and we shall, most surely, become of the righteous!

9:76 Yet when He gave them of His bounty, they became miserly with it.

Then they turned away—
and thus did they forsake their covenant.

9:77 Thus in consequence,
He has fixed hypocrisy in their hearts
until the Day Hereafter
when they shall meet Him,
for they have failed before God
in what they had promised Him
and because they have been lying.

9:78 Do they not know that, indeed, God knows their secrets and their concealed conversations and that God is all-knowing of everything unseen?

Among the hypocrites
are those who slander the believers
as to the charitable offerings they volunteer.
Indeed, they slander those
who find no more to offer in charity
than their personal efforts.
Still, they scoff at them.
Rather, God scoffs at
the scoffers among them!
And for them,
there is a most painful torment awaiting

عَذَابًا أَلِيدِمًا فِى ٱلدُّنْيَا وَٱلْآخِرَةِ وَمَا لَمُثَرِّ فِى ٱلْأَرْضِ مِن وَلِيِّ وَلَانصَيرِ

وَمِنْهُم مَّنْ عَنَهَدَ اللَّهَ لَهُ وَمِنْهُم مَّنْ عَنَهَدَ اللَّهَ لَهِ عَلَمَ اللَّهُ لَيْهُ اللَّهُ لَيْ الْمَنْ المِنْ المَّنْ المَنْ المُنْ المَنْ المَنْ

فَلَنّا ءَاتَسٰهُ م مِّن فَضْلِهِ عَ
 بَخِلُوا بِهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى

وَتُوَلُّواْ وَّهُم مُّعْرِضُونَ

الله عَلَمْ عَنْهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِنْ يَوْمِ يَلْقَوْنَهُ وَ الله عَلَمُ وَمَا الله عَلَمُ وَالله مَا وَعَدُوهُ وَبِهِمَ الْخُلُفُوالله مَا وَعَدُوهُ وَبِهِمَا كَانُوا يَكُذُونَ وَبِهَا كَانُوا يَكُذُونَ وَبِهَا كَانُوا يَكُذُونَ وَبِهَا كَانُوا يَكُذُونَ وَبِهَا الله عَلَمُ وَالله عَلَمُ الله عَلَمُ وَالله عَلَمُ الله عَلَمُ وَالله عَلَمُ وَالله عَلَمُ وَالله عَلَمُ وَالله عَلَمُ وَالله عَلَمُ الله عَلَمُ اللهُ عَلَمُ عَلَمُ عَلَمُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ عَلَمُ عَلَيْكُولُولُ اللهُ عَلَمُ عِلَمُ عَلَمُ عَلَم

أَنْ يَعْلَمُواْأَتَ الله
 يَعْلَمُ سِرَّهُمْ وَنَجُونِهُمْ
 وَأَتَ الله عَلَىٰمُ الْغُمْيُوبِ

9:81

in the Hereafter.

O Prophet! 9:80 Seek forgiveness for them, or do not seek forgiveness for them! For even if you seek forgiveness for them seventy times, never will God forgive them. That is because they have disbelieved in God and His Messenger. and God does not guide the ungodly people.

Those hypocrites who stayed back from this just fight at Tabûk rejoiced in their staying behind in utter defiance of the Messenger of God. for they abhorred striving with their wealth and their persons in the path of God. Thus they said to one another: Do not go forth in the heat! Say to them: The Fire of Hell is more intensely severe in scorching heat!

the consequence of their deed. So let them laugh a little now 9:82 and weep much in the Hereafter a recompense for all the evil that they have earned.

If only they were to understand

So if ever God returns you, O Prophet, 9:83 to any group of inveterate hypocrites among them, and they seek your permission to go forth with you on a campaign, then say to them: Never will you go forth with me, ever! And never will you fight with me any enemy! Indeed, you were well-pleased with sitting back the first time at Tabûk,

الجيزة العايش سَخِرَ ٱللَّهُ مِنْهُمَّ وَلَمْهُمْ عَذَابُ أَلِيمُ استغفر لمن إِن تَسْتَغْفِرْ أَكُمْ سَبْعِينَ مَرَّةً فَكَن نَغَفَرَ ٱللَّهُ لَمُكُمَّ ذَلِكَ بِأَنَّهُمْ كَفَرُواْ سأللَّه ورَسُولِيُّه وأللَّه لاَيَهْدِي ٱلْقَوْمَ ٱلْفَاسِقِينَ فَرحَ ٱلْمُخَلَّفُونَ خلَفَ رَسُولِ ٱللَّه وكرهوا أن يُجاهدُوا بأموكهم وأنفسي في سَسِل ٱللَّهِ وَقَالُواْ لَانْنَفِرُواْ فِي ٱلْحَرِيُّ

جَزَآءً بِمَا كَانُواْنَكُيسُونَ فَإِن رَّجَعَكَ ٱللَّهُ إِلَّ طَآبِفَةٍ مِنْهُمْ فَأَسَّتَ ثَذُنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُواْ مَعَى أَبِدًا

قُلْ نَادُ جَهَنَّمَ أَشَدُّ حَاَّ

لَّهُ كَانُوا يَفْقَهُونَ

فَلْيَضْيَحُكُواْ قَلِيلًا

وَلْمَنْكُواكُثِيرًا

لجيزة العايشر

so sit back with all those who stay back!
Therefore, do not ever pray
over any one of them who dies.
Nor stand over the grave of such a one,
for they have disbelieved in God
and His Messenger
and died while they were ungodly.

9:85 And let not their wealth and their children stir your admiration.

God only intends to punish them thereby in this world and intends that their souls may vanish while they are disbelievers.

Possible For whenever a surah like this one is sent down exhorting the faithful to believe in God and to strive in His path alongside His Messenger, the affluent among those of them who are hypocrites seek exemption through permission from you, O Prophet. Thus they say:

Leave us to be with those who stay behind!

They were well-pleased to be among those who remained behind.

Thus a seal was set upon their hearts, so that they do not understand what is good and right.

9:88 But the Messenger,
and all those who believed with him,
strove with their wealth and their persons.
Thus it is these
for whom all good things are assured.
And it is these who are the truly successful.

9:89 God has prepared for them Gardens,

وَلَن نُقَنِئُواْ مَعِيَ عَدُوًّا إِنَّكُوْ رَضِيتُ مِ فَاقَعُدُواْ مَعَ الْخَيلِفِينَ فَاقَعُدُواْ مَعَ الْخَيلِفِينَ هَاتَ أَبْدَا وَلَا نَفْمٌ عَلَى قَبْرِفَيْ مَاتَ أَبْدَا وَلَا نَفْمٌ عَلَى قَبْرِفَةً وَمَاتُواْ وَهُمْ فَنِيقُونَ وَمَاتُواْ وَهُمْ فَنِيقُونَ وَمَاتُواْ وَهُمْ فَنِيقُونَ وَمَاتُواْ وَهُمْ فَنِيقُونَ وَمَاتُواْ وَهُمْ عَلَى فَالِدَهُمْ وَمَاتُواْ وَهُمْ عَلَى فَاللَّهُمْ وَمَاتُواْ وَهُمْ عَلَى فَاللَّهُمْ وَمَاتُواْ وَهُمْ عَلَى فَاللَّهُمْ وَتَزْهَى أَنْفُلُهُمْ مِنَا فِي اللَّهُمْا وَتَزْهَى أَنْفُلُهُمْمَ

وَإِذَا آأنزِلَتْ سُورَةً
 أَنْ عَامِنُوا بِاللَّهِ
 وَجَنِهِ دُوا مَعَ رَسُولِهِ اسْتَعْذَنك
 أُولُوا الطَّوْلِ مِنْهُمَّ وَقَالُوا
 ذَرْنَا نَكُن مَعَ الْقَنعِدِين

رَضُوا بِأَن يَكُونُوا مَعَ الْمُحَوْنُوا مَعَ الْمُحُولِفِ مَعَ الْمُحُولِفِ وَطُلِيعً عَلَى قُلُوبِهِمْ وَطُلِيعً عَلَى قُلُوبِهِمْ فَهُدُوكَ فَلُوبِهِمْ فَهُدُوكَ فَلُوبِهُمْ فَلُوبِهُمْ فَلُوبِهِمْ فَلَيْنَا فَلُوبِهِمْ فَلُهُدُوكَ فَلُوبُهُوكَ فَلُوبُولِكُمْ فَلُولِكُمْ فَلُوبُولِكُمْ فَلُوبُولِكُمْ فَلُوبُولِكُمْ فَلُولِكُمْ فَلُولِكُمْ فَلُولِكُمْ فَلُولِكُمْ فَلَالْكُمْ فَلُولِكُمْ فَلَالِكُمْ فَلُولُولِكُمْ فَلُولُولِكُمْ فَلَالْكُمُولِكُمْ فَلُولُولِكُمْ فَلَالْكُولُولِكُمْ فَلَالْكُمُولِكُمْ فَلُولُولِكُمْ فَلَالْكُمُولِكُمْ فَلُولُولُولُولُكُمْ فَلُولُولِكُمْ فَلُولُولِكُمْ فَلَالْكُولُولُولِكُمْ فَلَولِكُمْ فَلِي فَلَولِهُمُ فَلِي فَلُولُولِكُمْ فَلُولُولِكُمْ فَلِي فَلَالْكُمُولِكُمْ فَلِكُمْ فَلِيلِكُمْ فَلَالْكُمْ فَلِيلِكُمْ فَلِكُمْ فَلِكُمْ فَلِكُمْ فَلَالِكُمْ فَلِكُمْ فَلْكُولِكُمْ فَلِكُمْ فَلِكُمْ فَلِكُمْ فَلِيلُولِكُمْ فَلِكُمْ فَلِكُمْ فَلِكُمْ فَلْكُمْ فَلْكُمْ فَلْكُمْ فِلْكُلُولِكُمْ فَلْكُمْ فَلْكُلُولِكُمْ فَلْكُمْ فَلِكُمْ فَلْكُمْ فَلْكُمْ فِلْكُمْ فَلِكُمْ فِلْكُمْ فَلْكُمْ فِلْكُمْ فِلْكُمْ فِلْكُمْ فِلْكُمْ فِلْكُمْ فِلْكُمْ فِلْكُمْ فِلْكُمْ فِلْكُولِكُمْ فِلْكُمْ فَلْكُمْ فِلْكُمْ فَلْكُمْ فَلِلْكُمْ فِلْكُمْ فِلْكُمْ فِلْكُلِلْكُمْ فَلْلِلْكُمْ فِلْكُمْ فِلْكُمْ فِلْكُلُولُكُمْ فَلْكُمْ فِلْكُلُولِكُمْ فَلْلِلْلْلِلْلْلِلْلْلْلِلْلْلْلْلِلْلْلْلْلْلِلْلْلِلْلْلِلْلْلِلْلْلِلْلْلْلِلْلِلْلِلْلِلْلِلْلِلْلْلِلْلْلْلِلْلْلْلِلْلِلْلْلِلْلِلْلْلِلْلِلْلِلْلْل

تَعِينِ الرسون وَالَّذِينَ ءَامَنُوا مَعَهُ جَهَدُوا بِأَمْوَلِمِيرُ وَأَنفُسِهِمْ beneath which rivers flow, wherein they shall abide forever. That is the magnificent triumph!

9:90 Now, as to the Bedouins
who came to you offering excuses
to be granted leave, O Prophet—
and those who were lying
to God and His Messenger
in order to be of those who stayed behind—
whoever among them has disbelieved
shall be afflicted with a most painful torment.

for remaining behind, nor on the sick, nor on those who found nothing to spend to outfit themselves for battle, provided they were sincere to God and His Messenger.

For never is there a cause to cast blame upon those who excel in doing good. For God is all-forgiving, mercy-giving.

Nor is there any cause for blame against those who, when they came to you, O Prophet, to provide them with mounts, you said:

I find nothing upon which to mount you. Thus did they turn away, their eyes overflowing with tears of heartfelt sorrow because they found nothing to spend to go out in the path of God.

#There is only cause for blame against those who seek leave from going forth with you, though they have wealth.

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الجُزُّةُ المَادِىَعَشَرَ

وَأُوْلَتِهِكَ لَمُمُ الْمُفْلِحُونَ وَأُوْلَتِهِكَ هُمُ الْمُفْلِحُونَ شَا اللهُ لَمُمُ جَنَّتِ عَمْرِي مِن تَعْتِهَا الْأَنْهَارُ خَلِدِينَ فِيها ذَلِكَ الْفَوْرُ الْمَظِيمُ

وَ مَجَاءَ ٱلْمُعَذِرُونَ مِنَ الْمُعَذِرُونَ مِنَ الْمُعْمَ وَقَعَدَ الْمُعْمَ وَقَعَدَ الْمُعْمَ وَقَعَدَ الْمُعْمَ وَقَعَدَ الْمُعْمَ وَقَعَدَ اللّهِ وَرَسُولَهُمُ اللّهَ وَرَسُولَهُمُ مَنْمُ مَعَدَابُ الّذِينَ كَفَرُوا مِنْهُمْ عَذَابُ الّذِينَ كَفَرُوا مِنْهُمْ عَذَابُ الّذِينَ كَفَرُوا مِنْهُمْ عَذَابُ الدِّينَ كَفَرُوا مِنْهُمْ عَذَابُ الدِّينَ كَفَرُوا مِنْهُمْ عَذَابُ الدِّينَ كَفَرُوا مِنْهُمْ عَذَابُ الدِّينَ كَنْمُ الدَّيْنَ مَنْهُمْ عَذَابُ الدِّينَ مَنْهُمْ عَذَابُ الدِّينَ الدَّيْنَ مَنْهُمْ عَذَابُ الدِّينَ الدَّيْنَ مَنْهُمْ عَذَابُ الدِّينَ الدَّيْنَ مَنْهُمْ عَذَابُ الدَّيْنَ اللّهَ اللّهَ اللّهَ اللّهَ الدَّيْنَ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ

الله كَلَّهُ الشُّعَفَ آءِ

وَلَا عَلَى الْمُرْضَىٰ وَلَا عَلَى

الَّذِيرَ لَا يَحِدُورَ وَلَا عَلَى

مَا يُسْفِقُونَ حَرَّجُ

إِذَا نَصَحُواْ بِلَّهِ وَرَسُولِهِ مَا عَلَى

الْمُحْسِنِينَ مِن سَيِيلٍ

وَاللَّهُ عَسَفُورٌ يَحِيثُ

وَاللَّهُ عَنْ فَوْرُ وَحِيمُ (اللَّهُ وَلاَ عَلَى الَّذِينِ إِذَا مَا أَنَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَحِدُ مَا أَخِمْلُهُمْ قُلْتِ اللَّهِ تَوَلَّوا وَأَعْيَمُنُهُمْ وَفَيضُ مِنَ الدَّمْعِ حَزَةً أَلَا يَعِيدُواْ مَا يُنفِقُونَ (اللَّهُ إِنَّمَا السَّبِيلُ

عَلَى ٱلَّذِينَ يَسْتَثَذِ نُونَكَ



They were well-pleased to be among those who remained behind. Thus God has set a seal upon their hearts, so they do not know their woeful destiny. They make insincere excuses to you believers

when you return to them.

Say to them, O Prophet: Do not make excuses! For we will never believe you.

God has already told us the news of your evildoing and still God will see your works, as will His Messenger.

Then you shall be returned in the end to the Sole Knower of the realms of all the unseen and the seen.

Then He shall tell you the due recompense of all that you have been doing in life.

They will swear falsely to you by God 9:95 when you believers return to them, so that you may turn any blame aside from them.

> Rather, turn aside from them instead! For, indeed, they are defilement itself, and their abode shall be Hella recompense for all the evil that they have earned!

They swear their fidelity to you believers, so that you may be pleased with them. But even if you should become pleased with them,

assuredly, God will not be pleased with the ungodly people.

The Bedouin are even more vehement in unbelief and hypocrisy than the faithless of Madinah —

وَهُمْ أَغَيْسِيَآءٌ رَضُواُ بأَن يَكُونُواْمَعَ ٱلْخَوَالِفِ

إذا رَجَعْتُمْ إِلَيْهِ قًا لَا تَعْتَدُرُواْ لَن نُوْمِنَ لَكُمْ قَدْ نَسَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ ثُمُّ تُرُدُّونَ إِلَىٰ عُلِم ٱلْغَيْبِ وَٱلشَّهِلَدَةِ فَيُنْبِتُكُم بِمَاكُنتُمْ تَعْمَلُونَ

ىعَاكَاذُأْنَكُسِنُهُ رَبِ فَاكَ ٱللَّهَ لَا رَضَا

عَن ٱلْقَوْمِ ٱلْفَاسِقِينَ

and likelier not to know the ordained limits that God has sent down to His Messenger. Yet God is all-knowing, all-wise.

For among the Bedouins
are those who regard what they spend
for the sake of God as a burdensome penalty.
Thus they await misfortunes
to befall you believers.
May evil misfortune befall them!
For God is all-hearing, all-knowing.

Yet among the Bedouins, as well, are those who believe in God and in the coming Judgment of the Last Day. Thus they regard what they spend for the sake of God as goodly offerings that gain them nearness to God and prayers of blessing from the Messenger. Most surely, it is a means of nearness for them, indeed. God shall admit them into His mercy.

Indeed, God is all-forgiving, mercy-giving.

9:100 As to the forerunners in faith—
the first of the Émigrés and the Helpers—
as well as all those
who have followed their course in goodness,
God is well-pleased with them.
And they are well-pleased with Him.
He has prepared for them
Gardens beneath which rivers flow—
wherein they shall abide, forever and ever.
That is the magnificent triumph!

9:101 Thus among the Bedouins who dwell in the desert around you,

الجُنْوُ الْحَادِيَ عَشَرَ يُتَوْزُوُ الْحَيَارُا

﴿ ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدُرُ أَلَّا يَمْلُمُوا مُدُودَ مَا أَنزَلَ اللهُ عَلَى رَسُولِهِ م وَاللهُ عَلِيمٌ حَكِيمٌ

وَمِنَ ٱلْأَعْرَابِ
مَن يَتَخِذُ مَا يُنفِقُ مَغْرَمًا
وَيَتَرَبَّصُ بِكُو ٱلدَّوَآيِرَّ
عَلَيْهِ مِّ دَآبِرَهُ ٱلسَّوْءُ
وَاللَّهُ سَحِيعُ عَلِيثُ

آن وَمِنَ ٱلْأَعْدَابِ
مَن يُوْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ
وَيَتَّخِذُمَا يُنفِقُ
وَيَتَّخِذُمَا يُنفِقُ
وَصَلَوَتِ عِندَاللَّهِ
وَصَلَوَتِ الرَّسُولِ
الْآ إِنَّمَا قُرَّةً لَهُمُّ
سَيُدْخِلُهُمُ وَاللَّهُ فِي رَحْمَتِهُ

السنيقُون الأُولُون مِن اللهُ وَلُون مِن المُهُ عَجِرِينَ وَالْأَنْصَارِ مِن المُهُ عَجْمَ وَالْأَنْصَارِ وَالْذِينَ التَّبَعُوهُم بِإِحْسَنِ رَضِ اللهُ عَنْهُمْ وَرَضُواْ عَنْدُ وَأَعَدَ الْمُمْ جَنَنتِ وَرَضُواْ عَنْدُ وَأَعَدَ الْمُمْ جَنَنتِ تَجَدِي تَحْتَهَا الْأَنْهَدُ حَنَيتِ حَبِينَ فِيهَا أَبَداً الْمَنْهُ وَلَيْ الْمُؤَدِّ الْعَظِيمُ وَيَهَا أَبَداً الْمَنْهُ وَلَكُونُ وَيَهَا أَبَداً الْمَنْهُ وَلَكُونُ وَيَهَا أَبَداً الْمَنْهُ وَلَكُونُ وَيَهَا أَبَداً الْمَنْهُ وَلَكُ الْفَوْرُ الْعَظِيمُ وَيَهَا أَبَداً الْمَنْهُ وَلَيْهَا أَبَداً الْمَنْهُ وَلَيْهَا أَبَداً الْمَنْهُ وَلَيْهَا أَبَداً الْمَنْهُ وَلَيْهِا وَلَيْهِا وَالْمُؤْرُ الْمَنْهُ وَلَيْهِا وَالْمَنْهُ وَالْمُؤْرُ الْمَنْهُ وَلَيْهِا وَالْمُؤْرُ الْمَنْهُ وَالْمُؤْرُ الْمَنْهُ وَلَيْهِا وَالْمُؤْرُ الْمُؤْرُ وَلَيْهَا وَالْمُؤْرُ الْمُؤْرُ وَالْمُؤْرُ وَلِيمَا الْمُؤْرُ وَلَيْهِا وَالْمُؤْرُ وَلَيْهَا وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْرُ وَلَالُهُ الْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْمُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْمُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْمُ وَالْمُؤْرُ وَالْمُؤْرُ وَالْمُؤْمُ وَالْمُؤْمِرُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُونُ وَالْمُؤْمُ وَالْمُومُ وَالْمُؤْمُ وَالْ

الجُزْءُ الحاَدِي عَشَرَ

there are hypocrites.

And also among the people of Madinah, there are those who have become habituated to hypocrisy.

You do not know them. We know them. We shall punish them twice in this life. Then they will be returned to God in the Hereafter to a great torment.

9:102 Moreover, there are otherswho have admitted their own sins.They have mingled their righteous deeds with evildoing.

God may grant them repentance. Indeed, God is all-forgiving, mercy-giving.

9:103 Take from their wealth
a charitable offering to cleanse them
and purify them thereby.
Moreover, pray for them.
Indeed, your prayer is a comfort to them.
For God is all-hearing, all-knowing.

9:104 Do they not know that it is God alone who accepts repentance from all His true-hearted servants, accepting, as well, their sincere charitable offerings, and that, indeed, it is God alone who is the All-Relenting, the Mercy-Giving?

9:105 Therefore, say to them:
Do works of righteousness!
For God will assuredly see your work,
and so will His Messenger and the believers.
Moreover, you shall be returned in the end
to the Sole Knower of the realms
of all the unseen and the seen.
Then He shall tell you the due recompense

وَمِمَّنْ حَوْلَكُو مِّرَّ الْأَعْرَابِ مُنَفِقُونَّ وَمِنْ اَهْلِ الْمُدِينَةِ مَرَدُواْ عَلَى النِّفَاقِ لاَ تَعْلَمُهُو مَّنَّ نَعْلَمُهُمَّ سنُعَدِّمُهُم مَّرَّتَيْنِ سنُعَدِّمُهُم مَّرَّتَيْنِ إِلَى عَذَابٍ عَظِيمِ إِلَى عَذَابٍ عَظِيمٍ

وَ اَخُرُونَ آغَرَّ فُواْ بِذُنُو بِهِمْ خَلَطُواْ عَمَلًا صَلِحًا وَ اَخَرَ سَيِتًا عَسَى اللهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ الله عَفُورٌ رَحِيمُ

خُذْمِنْ أَمْوَلِهِمْ صَدَقَةُ
 تُطُهِ رُهُمْ وَثُرَكِهِم بِهَا
 وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوْتَكَ
 سَكَنُّ لَمُنْ مُّ

وَاللَّهُ سَمِيعُ عَلِيهُ اَلْمَ يَعْلَمُواْ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ. وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِي

> وَقُلِ اُعْمَلُواْ فَسَكِرَى اللَّهُ عَمَلَكُوْ وَرَسُولُهُ,وَالْمُؤْمِنُونَّ

of all that you have been doing in life.

9:106 There are yet others

who remained behind from the campaign who have been deferred until God's further decree.

Either He will punish them, or He will grant them repentance.

For God is all-knowing, all-wise.

9:107 But hypocrites all
are those who have made a mosque
to instigate much harm, and unbelief,
and division among the believers,
and as a station of ambush,
backing one who has before waged war
against God and His Messenger.
Though they shall swear, O Prophet:
We desired nothing but good!
Yet God Himself bears witness
that they are, most surely, liars!

9:108 Do not ever stand for the Prayer in it.

Most surely, the mosque of Qubâ'—
founded on the fear of God from the first day—
is worthier of you to stand therein
for the Prayer.

Therein are men who love to purify themselves. And God loves those who purify themselves.

9:109 Who then is better:

One who founds his building on the fear of God and His pleasure, or one who founds his building on the brink of a crumbling bank that then tumbles with him into the Fire of Hell?

For God does not guide the wrongdoing people

لجئزة للحادي عشر

وَسَتُرَدُّوكِ إِلَىٰ عَلِمِ ٱلْفَيْبِ وَالشَّهَدَةِ فَيُنْبَتِثُكُمْ بِمَاكْمُتُمَّ تَعْمَلُونَ

و مَا حَرُونَ مَا لَكُمْ مِا اللَّهِ إِمَّا يُعَذِّبُهُمْ مَّرَجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ مَ وَإِمَّا يَتُوبُ عَلَيْهِمُّ وَاللَّهُ عَلَمْ حَكْمَةُ

وَالَّذِينَ أَخَّنَدُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَقْرِبِهَا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهُ وَرَسُولَهُ مِن فَبَـْلُ وَلِيَحْلِفُنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى وَاللَّهُ يَشَهُدُ إِنَّهُمْ لَكَنذِبُونَ وَاللَّهُ يَشَهُدُ إِنَّهُمْ لَكَنذِبُونَ وَاللَّهُ يَشَهُدُ إِنَّهُمْ لَكَنذِبُونَ

لَعَسْجِدُ أُسِّسَ عَلَى التَّقُوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُ أَن تَـعُومَ فِيدٍ فِيدِ وِجَالُّ يُحِبُّونَ أَن يَنطَهَ رُواً وَاللَّهُ يُحِبُ الْمُطَّةِ وِينَ

أَفَحَنَّ أَسَّسَ بُنْكَنَهُ عَلَى تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَانٍ خَيْرُ who are godless in heart.

9:110 The building that they have built
with hypocrisy will forever remain
a source of doubt in their hearts,
until it be that their hearts are cut into pieces.
And God is all-knowing, all-wise.

#Indeed, God has purchased from the believers their lives and their wealth, for which they shall assuredly have the Garden of Paradise in return.

For they fight in the path of God.

Thus they kill and are killed.

That is a true promise binding upon Him in the Torah, and the Evangel, and the Quran.

And who better fulfills his covenant than God? So rejoice in the bargain that you have made with Him.

For, assuredly, it is this

that is the magnificent triumph.

9:112 Such are the repentant,
the worshipful, the praise-giving;
those who go out in God's cause,
who bow to Him alone
and who bow their faces down
to the ground in Prayer to Him;
those who enjoin what is right
and forbid what is wrong,
and who diligently observe
the ordained limits of God.
So give glad tidings to the believers
of everlasting delight in Paradise.

9:113 It is not for the Prophet and those who believe to seek forgiveness for the idolaters—

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الجئزة الحآدي عَشَرَ

أَم مَّا، أَسَّكَسَ بُنْيِكُنَهُ اللهُ اللَّهُ أَشَتَرَىٰ اللَّهُ أَشَتَرَىٰ

وَذَالِكَ هُوَ الْفَوْرُ الْمَظِيدُ النَّكِيْرُونَ الْمَكِيدُونَ الْمُنَيِدُونَ الْمَكِيدُونَ الْمُنَيِدُونَ الْمَكَنِيحُونَ الزَّكِعُونَ النَّكِيدُونَ

عَنِ ٱلْمُنڪَرِ

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even if they are their close relatives—after it has become clear to them that they are the Companions of Hellfire.

9:114 Abraham's seeking of forgiveness for his father was only because of a promise

Abraham had made to him.

But when it became clear to him that his father was an inveterate enemy of God, he renounced him;

for Abraham was, indeed, tenderhearted, most forbearing.

9:115 Never would God leave any people to stray after He has guided them, until He has made clear to them the commandments they should fear violating. Indeed, God is all-knowing of all things.

9:116 Indeed, to God alone belongs all dominion over the heavens and the earth. He gives life. And He gives death. And you do not have, apart from God, any patron or supporter to help you.

9:117 God has already granted repentance
to the Prophet—
as well as to the Émigrés, and the Helpers,
those who followed him
in the hour of hardship, after the hearts
of a party of the believers among them
had nearly swerved
from the path of the righteous.
It was then He granted them repentance.
Indeed, He was all-kind,
mercy-giving toward them—

وَٱلْحَدَفِظُونَ لِحُدُودِ ٱللَّهُ وَيَشِّمُ ٱلْمُؤْمِنِينَ اللَّهُ مَا كَانَ لِلنَّبِي وَٱلَّذِينِ ءَامَنُهُ أ أَن يَسَتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِي قُرْبُكِ مِنْ بِعَدِمَا تَيَرَّرَ كَ لَكُمْ أنَهُمْ أَصْحَابُ ٱلْحِيدِ آستغفارُ إِرَاهِهُ لِأَبِيهِ اللَّاعَن مَّوْعِدَة وَعَدَهَا إِيَّاهُ فَلَمَّا نَبَّنَ لَهُ أَنَّهُ عَدُوٌّ لِّلَّهُ تَكُرّاً مِنَّهُ إِنَّ إِنْ هِمَ لَأُوَّاهُ حَلَّمُ الله عَمَاكَاتُ اللهُ لِيُضِلَّ قَوْمًا بَعَدَ إِذْ هَدَيْهُمُّ حَتَّىٰ مُنَانِّ لَهُم مَّامَتُّةُ رِجُّ إِنَّ ٱللَّهَ مِكُلِّ شَيْءٍ عَلَيْمُ

إِنْ اللّهَ اللّهُ السّمَوَةِ وَالْأَرْضِ اللّهُ السّمَوَةِ وَالْأَرْضِ اللّهُ السّمَوَةِ وَالْأَرْضِ اللّهِ عَنْ دُونِ اللّهِ مِن وَلِيْ وَلَا نَصِيرٍ مِن وَلِيْ وَلَا نَصِيرٍ اللّهَ اللّهُ عَلَى اللّهُ عَلَى اللّهَ عَلَى اللّهَ عَلَى اللّهَ عَلَى اللّهَ عَلَى اللّهَ عَلَى اللّهَ عَلَى اللّهُ عَلَى ال

who were left behind,
who are herewith granted repentance.
When, behold, the earth, for all its breadth,
seemed to close in about them,
and the very reaches of their souls
closed in about them, as well, and they realized
that there is no refuge from God
except in Him—
then He relented toward them,
so that they may repent.
Indeed, it is God
who is the All-Relenting, the Mercy-Giving.

9:119 O you who believe! Be ever God-fearing!

And be with those who are ever truthful.

9:120 Never should the people of Madinah and the Bedouins dwelling around them remain behind when the Messenger of God campaigns in the path of God. Nor should they prefer their souls over his soul. That is because never are they stricken with thirst, nor weariness, nor starvation in the path of God, nor do they tread a step that enrages the disbelievers therein, nor do they inflict any loss on an enemy but that it is written for them in the divine scroll of their works as a righteous act. Indeed, God never wastes the reward

of those who excel in doing good.

9.121 Nor do they spend any sum, neither small nor great, nor cut across any valley,

بَرْبِغُ قُلُوبُ فَرِيقِمِّنْهُ وَعَلَى ٱلثَّلَاثَةِ ٱلَّذِينَ خُلِّفُواْ حَتَّج إِذَا ضَاقَتُ عَلَيْهُ ٱلْأَرْضُ بِمَا رَحُبَتَ وَضَاقَتْ عَلَيْهِ مُ أَنفُسُهُمْ وَظَنُّواْ أَن لَّا مَلْجِئاً مِنَ ٱللَّهِ ثُعَّ تَاكَ عَلَيْهِمْ لِكُثُورُو ۖ إِنَّ ٱللَّهَ هُوَ ٱلنَّوَّابُ ٱلرَّحِيمُ نَتَأَثُمَا ٱلَّذِينَ وَامَنُوا أتَّقُه أ أللَّه وكجونكوا مكالصديوين مَاكَانَ لِأَهْلِ ٱلْمَدنَةِ وَمَنْ حَوْلَهُ مِينَ ٱلْأَعْرَابِ أَنْ يَتَخَلَّفُواْ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُواْ بِأَنْفُسِهِمْ عَن نَّفُسِهِ-ذَالِكَ مَأْنَفُ لَا يُصِيفُهُ ظَمَأُ وَلَا نَصَتُ وَلَا مَخْمُصَاتُهُ فِي سَكِيلِ ٱللَّهِ

وَلَا يَطُكُونَ مُوطِعًا

يَعِيظُ ٱلْكُفَّارَ

وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيَّلًا

but that it is recorded for them therein as a good deed, so that God may give them the very best recompense for what they were doing.

9:122 \*Yet never should the believers march out to fight all at once.

Why should there not be—
from every division of them that marches out to battle—
a company that stays behind to become learned in religion, so that they may admonish their people about faith when they return to them, so that they may sustain their fear of God?

9:123 O you who believe!

Fight those in the region surrounding you who are disbelievers in God, and let them find in you sternness.

And know that God is with the God-fearing.

9:124 And, again, whenever a surah like this one is sent down exposing the hypocrites, then some of them say in denial and derision to the others:

Which of you has this surah increased in faith? Yet as for those who believe, truly it has increased them in faith, and they rejoice.

9:125 But as for those
in whose doubting hearts there is a sickness,
it merely adds defilement to their defilement.
Thus they shall have died
while they are disbelievers.

9:126 Do they not see

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الجثزة الحادى عشر

وَلَا يُنفِقُونَ نَفَقَةُ صَغِيرَةً وَلَاكِيرَةُ وَلَا يَقَطَعُونَ وَادِيًا إلَّا كُتِبَ لَمُمَّ لِيَجْ يَهُمُ ٱللَّهُ المُورِّمَا كَانِ ٱلْمُؤْمِنُونَ الْمُؤْمِنُونَ ليَنفِرُوا كَافَّةً فَلَوْ لَا نَفَ مِن كُلِّ فِرْقَةِ مِّنْهُمُّ طَآبِفَةٌ لِّيَـٰنَفَقَّهُواْ فِي ٱلدِّينِ وَلِسُنِذِرُواْ قَوْمَهُمّ إِذَا رَجَعُوۤ أَ إِلَيْهِمُ لَعَلَّهُمْ عَنْدُرُونِ تَكَأَشُّا ٱلَّذِينَ ءَامَنُهُ ٱ قَىٰنُهُ اللَّهٰ اللَّهٰ اللَّهُ مَا كُمُهُ مَا كُمُهُ وَأَعْلَمُواْ أَنَّ اَللَّهُ مَعَ ٱلْمُنَّقِينَ وَإِذَا مَا أَنْ لَتَ سُورَةً أَيُّكُمَّ زَادَتُهُ هَلَاهِ عِلْمَكُمَّ فَأَمَّا ٱلَّذِيرِبِ ءَامَهُ أ

that each year they are tried by God, once or twice?
Yet still they do not repent.
Nor do they even reflect.

9:127 Yet, again, whenever a surah like this one is sent down exposing them, they look at each other utterly astonished and signal:

Does anyone see you when you speak in secret? Then stealthily they turn away from the Prophet.

God has turned their hearts away because they are a people who do not have minds open to understanding.

9:128 Truly, O believers.

a Messenger has come to you from among yourselves—
one upon whom it weighs heavily that you should suffer in this life or in the life to come, who is solicitous about you and your welfare, whose very nature toward the believers is sheer kindness and mercy.

9:129 Yet if they who doubt or disbelieve turn away from you, O Prophet, then say to them: Sufficient for me is God. There is no God but Him.

Upon Him alone I have relied.

For He is the Lord of the Magnificent Throne.

ئُزَةُ الْمَادِى عَشَرَ فَزَادَتُهُمْ رَجِسًا إِلَى رَجِسِهِمَّ

فَزَادَتُهُمْ رِجْسَاإِلَى رِجْسِهِمَ وَمَاتُواْ وَهُمْ كَنْفِرُونَ أَوْلاَ يَرُوْنَ أَنَّهُمْ مَيُفْتَنُونَ فِي كُلِّ عَامِمَ تَرَةً أَوْمَرَّ يَتْفِ ثُمُّ لَا يَتُوبُونَ

صرف الله فلوبهم بِأَنَّهُمْ قَرُمٌ لاَ يَفْقَهُونَ لَقَدُّ جَأَءَكُمُ رَسُولُكُ مِنْ أَنفُسِكُمْ

رسوت بن السياسة عَزِيزُعَلَيْهِ مَاعَنِتُمْ حَرِيضٌ عَلَيْكُم بِالْمُؤْمِنِينَ



The surah that mentions the repentance of the people of the Prophet JONAH is as an exception among the communities to whom the prophets came. They heeded Jonah's call. Thus, God shed His grace upon them and exempted them from ruin.

## Surah 10 / 109 VERSES / REVEALED AT MAKKAH

## Yûnus

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

These are the revealed verses of the all-wise Book.

Is it an astounding thing for people that We have revealed Our word to a man from among them, saying to him: Forewarn the people of God's nearing Judgment and give glad tidings to those who believe that for them there is a true foothold of everlasting honor with their Lord in Paradise?

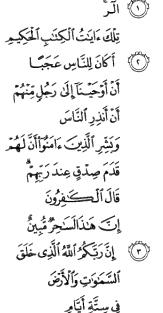
Yet the disbelievers say:

Rather, your Lord, O humanity, is, indeed, God, the One who created the heavens and the Earth in a span of six Heavenly days.

Then, befittingly, He settled Himself over the Throne.

Indeed, this is, most surely, a manifest sorcerer!

He settled Himself over the Throne. He conducts every affair of existence with wisdom and perfection.



ثُمَّ أَسْتَوَىٰ عَلَى ٱلْعَرُشِ

الجُزْءُ الحَادِى عَشَرَ

There shall not be any intercessor with God on the Day of Resurrection, except after His permission is given. That is God, your Lord!

So worship Him alone.

Will you not, then, become mindful of God's signs?

To Him is your return, all of you toget.

To Him is your return, all of you together. It is the promise of God in truth.

Indeed, it is He who originates creation.

Then He causes it to return to being after it passes away, so that He may recompense with perfect justice those who believe and do righteous deeds.

But for those who disbelieve, there shall be a drink of scalding fluid along with a most painful torment awaiting in the Hereafter in that they have disbelieved.

He is the One who has made the sun radiant and the moon a light and measured out for it heavenly mansions through which it traverses, so that you may know the number of the years and their calculation.

God did not create all this,

except with the very essence of truth. He makes distinct the signs in creation for a people who would reflect on them and know God.

Indeed, in the alternation of night and daylight, and in all that God has created in the heavens and the earth, there are most surely signs that there is One God

إنَّهُ مَنذَوُا ٱلْخَلْقَ ثُعَّ يُعِيدُ ليَحْزِيَ ٱلَّذِينَ ءَامَنُواْ وعملوا الصلحنة بالقسط وَٱلَّذِينَ كَفَوُا لَفُ شَرَابٌ مِّنْ حَمِيمِ وَعَذَاكِأَ لِيمُ بِمَاكَانُواْ يَكُفُرُونَ حَعَلَ ٱلشَّمْسَ ضِمَّاةً ٱلْقَكَمَ ثُورًا وَقَدَّرَهُ مَنَازِلَ لِنُعَـٰ لَمُواْ عَدُدَ أليتسنان وألجسار مَاخَلَقَ ٱللَّهُ ذَالِكَ إِلَّا مِٱلْحَقُّ يُفَصِّلُ ٱلْآيَئتِ

آنَ فِي اَخْدِلَكُفِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِ السَّمَاءَ تِ وَالْأَرْضِ

لِقَوْمِ يَعْلَمُونَ

for a people who are God-fearing.

10:7 Yet those who do not hope for Our destined Meeting on Judgment Day, and who are pleased with the life of this world and appeased by it, as well as all those who are utterly heedless of Our signs—

10:8 for such as these,

s for such as these, their final abode shall be the Fire of Hell, for all the evil that they have earned in life.

o.9 As to those who believe and do righteous deeds, their Lord shall guide them by their faith to Paradise, rivers running beneath them at their feet in the Gardens of Delight.

Their invocation therein shall be, eternally:
Highly exalted are You, O God!
And their salutation therein shall forever be:
Peace!
And the last of their prayers shall be always:
All praise is for God alone,

Lord of All the Worlds

\*Now, if God were to hasten on for people the evil they invoke even as they seek to hasten on for themselves good, their term of divine judgment would come due at once and be irrevocably determined for them. Yet We leave for a time those who do not hope for Our destined Meeting on Judgment Day in their state of transgression, wandering blindly.

10:12 For when harm touches a human being, he calls upon Us for relief—

الجُرَّهُ المَّادِيَ عَشَرَ سُؤَكَا يُحَاثِّنَ الْمُؤَكِّلُ الْمُؤَكِّلُ الْمُؤْكِلُ الْمُؤْكُ الْمُؤْكِلُ الْمُؤْلِ الْمُؤْلِلُ الْمُؤْلِلُ الْمُؤْلِلُ الْمُؤْلِلُ الْمُؤْلِلُ الْمُؤْلِلِ الْمُؤْلِلِ الْمُؤْلِلِ الْمُؤْلِلُ الْمُؤْلِلُ الْمُؤْلِلُ الْمُؤْلِلُ الْمُؤْلِلُ الْمُؤْلِلِ الْمُؤْلِلِ الْمُؤْلِلْمُ الْمُؤْلِلْ الْمُؤْلِلْ الْمُؤْلِلْ الْمُؤْلِلْ الْمُؤْلِلِ الْمُؤْلِلْ الْمُؤْلِلِلْمُؤْلِلْ الْمُؤْلِلْ الْمُؤْلِلِلْمُؤْلِلْ الْمُؤْلِلْ الْمُؤْلِلُ الْمُؤْلِلْ الْمُؤْلِلْ الْمُؤْلِلُ الْمُؤْلِلْ الْمُؤْلِلُ الْمُؤْلِلُ الْمُؤْلِلْ الْمُؤْلِلُ لِلْمُؤْلِلُ لِلْمُؤْلِلِلْمُؤْلِلِ

لَاينتِ لِقَوْمِ يَتَقُونَ اللَّهُ اللَّاللّم

أُولَتِهِكَ مَأْونَهُمُ النَّارُ
 بِمَا كَانُوا يَكْسِبُونَ

أِنَّ الَّذِيكَ مَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَنِهِمٌّ تَهْدِيهِمْ رَبُّهُم بِإِيمَنِهِمٌّ تَجْرِف مِن تَعْيِّهِمُ الْأَنْهَارُ فِجَنَّتِ النَّهِيمِ

وَعُونِهُمْ فِيهَا سُبَحْنَكَ اللَّهُمَّ وَيَهَا سُلَكُمُّ اللَّهُمُّ فِيهَا سَلَكُمُّ وَيَهَا سَلَكُمُّ وَيَهَا سَلَكُمُّ وَعَلَيْهُمْ أَنِ وَعَالِحُهُمْ أَنِ وَعَالِحُهُمْ أَنِ المُحَمَّدُ اللَّهُ وَتَ الْعَلَمُ مِنَ الْعَلَمُ مِنْ الْعَلْمُ مِنْ الْعَلْمُ مِنْ الْعَلْمُ مِنْ اللّهُ وَمِنْ اللّهُ مِنْ اللّهُ وَمِنْ اللّهُ مِنْ اللّهُ وَمِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ وَمِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ وَمِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ وَمِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مِنْ أَلِمُ مِنْ أَلْمُ مِنْ أَلْمُ اللّهُ مِنْ أَلْمُ اللّهُ مِنْ أَلّهُ مِنْ أَلّهُ مُنْ أَلْمُ اللّهُ مِنْ أَلْمُ اللّهُ مِنْ أَلّهُ مِنْ أَلْمُ مِنْ أَلْمُ مِنْ أَلْمُ مِنْ أَلْمُ مِنْ أَلْمُ مِنْ أَلْمُعُلّمُ مِنْ أَلْمُعُلّمُ مِنْ أَلْمُ مِنْ أَلْمُ مِنْ أَلِمُ مِنْ أَلْمُ مِنْ أَلْمُ الْمُعْلِمُ مِنْ أَلْمُ مِنْ أَلْمُ اللّهُ مِنْ أَلْمُ الْمُعْمُ مِنْ أَلْمُ الْمُعْلِمُ مِنْ أَلْمُ

(الله ﴿ وَلَوْ يُعَجِّلُ اللهُ لِلنَّاسِ الشَّرَ الشَّرَالْ الشَائِحُ الشَّرُ الشَائِقُلْمُ السَّرَالِ الشَائِحُ الشَّرَ الشَّلَ الشَائِحُ الشَّرِ

لَا يَرْجُونَ لِقَآءَنَا
فِى طُغْيَنَهِمْ يَعْمَهُونَ
وَ وَلِنَا مَسَّ الْإِنسَانَ ٱلضُّرُ
دَعَانَا لِجَنْبِهِ عِنْهِ وَ مَعَانَا لِجَنْبِهِ عِنْهِ الْمُكْرُ
أَوْ قَاعِدًا أَوْ قَابَمُا

lying on his side, or sitting, or standing.
Yet when We remove from him his harm,
he goes about as if he had never called upon Us
concerning the harm that touched him.
In this way, what the transgressors do
is made fair-seeming to them.

unbelieving generations before you when they did wrong.

For their messengers came to them with clear and miraculous proofs of God, but they would not believe.

Thus do We recompense the people of defiant unbelief.

10:14 Then We made you successors in the earth after them—
O you to whom this Prophet has come—
so that We may see how you shall do.

10:15 But when Our revealed verses
were recited to them
as clear evidence that God is One,
those who do not hope
for Our destined Meeting
on Judgment Day said:
Bring to us a Quran other than this,
or change it.
Say to them, O Prophet:
It is not for me to change it of my own accord.
I only follow what is revealed to me.
Indeed, I fear—were I to disobey my Lord—
the torment of an awesome Day Hereafter!

10:16 Say to them:

Had God so willed I would not now have received this Quran and recited it to you.

Nor would He have made it known to you.

الجُنْرُهُ المَادِيَعَشَرَ سُؤَلَا يُخِلُنَنَا

فَلَمَّا كَشَفْنَاعَنَهُ ضُرَّهُ.
مَرَّ كَأَن لَّهْ يَدْعُنَا
إِلَىٰ ضُرِّ مَّسَّفُهُ
كَذَٰلِكَ زُبِّنَ لِلْمُسْرِفِينَ
مَاكَانُوا يَعْمَلُونَ
وَلَقَدُ أَهْلَكُنَا الْقُرُونَ

وَلَقَدُ أَهْلَكُنَا الْقُرُونَ مِن قَبْلِكُمُّ لَمَّا ظَلَمُواْ وَجَاءَتُهُمْ رُسُلُهُم وِالْبَيِّنَتِ وَمَاكَاوُالِيُّوْمِنُواْ

كَذَٰلِكَ تَجَزِّى ٱلْقَوْمَ ٱلْمُجْرِمِينَ الله شُمُّ جَعَلْنَكُمُّ خَلَيْهِفَ فِٱلْأَرْضِ مِنْ بَعَدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

وَإِذَا تُعَلَىٰ عَلَيْهِمْ عَالَمُ اللَّهِ مِنَ اللَّهِ عَلَيْهِمْ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللْمُنْمُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْمُ اللَّهُ اللَّهُ اللَّهُ الللْمُنْ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ الل

For, truly, I have dwelled among you a lifetime before it was revealed to me as an admonition to you.

Will you not, then, understand?

10:17 For who does a greater wrong than one who forges lies against God or belies His revealed signs.

Indeed, the defiant unbelievers do not succeed.

10:18 Still, they worship apart from God what neither harms them nor benefits them, and then they say:

These idols are our intercessors with God!
Say to them: Will the likes of you inform God as to what He does not know in the heavens or in the earth?
Highly exalted is He, and most high, far above all that they associate as gods with Him.

other than one faith—community.

Then they disputed and some disbelieved.

And were it not for a preordained word that preceded from your Lord, O Prophet, to requite all people in the Hereafter, most surely, judgment between them would have been decided at once, concerning all that wherein they are in dispute and the disbelievers duly punished.

10:20 Thus they who disbelieve say:

If only a miraculous sign
were to be sent down from his Lord
to confirm him!

Then say, O Prophet:
Indeed, the unseen realm
belongs to God alone.

الجُرْةُ المَادِىَ عَشَرَ سُيُوْلَا فَالْهَا

أَفَلَا تَعْقِلُونَ فَمَنْ أَظُلُومِمْنِ أَفْتَرَكَ عَلَى اللّهِ كَذِبًا أَوْكَذَب بِعَايَنتِهِ إِنْكُهُ لَا يُقْلِمُ ٱلْمُجْرِمُون إِنْكُهُ لَا يُقْلِمُ ٱلْمُجْرِمُون مَا لَا يَضُرُهُمْ وَلَا يَنفَعُهُمْ مَا لَا يَضُرُهُمُ وَلَا يَنفَعُهُمْ مَا لَا يَضُرُهُمُ وَلَا يَنفَعُهُمْ مَا لَا يَضُرُهُمُ وَلَا يَنفَعُهُمْ وَيَقُولُون هُمُولُلَا هِ شُفَعَتُونَا عِندَ ٱللَّهُ هُمُولُلا هِ شُفَعَتُونَا عِندَ ٱللَّهُ بِمَا لَا يَعْمَلُمُ فِي ٱلسَّمَونِ وَلَا فِي ٱلْرَضِ سُبْحَننَهُ, وَقَمَلَى عُمَا يُشْرِكُون عَمَا يُشْرِكُون

وَمَاكَانَ اَلتَّاسُ إِلَّآ أُمَّــُةُ وَخِــِـدَةً فَآخَتَكَافُواً وَلَوْلاَكِلِمِــَةً سَبَقَتْ مِن تَرْلِكَ لَقُضَى بَنْنَهُمْر

فِيمَا فِيهِ يَخْتَكِفُونَ وَيَقُولُونَ لَوْلَاۤ أَنْزِلَ عَلَيْهِ اَكَةً مِّن زَيِّةٍ فَقُلْ إِنَّمَا ٱلْعَيْبُ لِلَهِ فَانتَظِرُوۤا So wait for the Judgment of God. Indeed, I too am waiting with you.

Now, when We give such people
a taste of mercy, after harm has touched them,
at once they have a device of mockery
to employ against Our revealed signs.
Say to them:
God is more swift in devising chastisement.
Indeed, Our messenger-angels
are writing down all that you devise.

10:22 He is the One who empowers you to journey

through the land and the seauntil, suddenly, when some of you are embarked on ships, and they are running with them upon the water with a good wind and they are exulting therein, there comes upon them a stormy wind; and the waves whelm them from every side; and they think that they shall, most surely, be engulfed by them. It is then that they call upon God for rescue with all sincerity, devoting their religion to Him alone, saying: Truly if You deliver us from this, we shall, most surely, be of those who are forever thankful! 10:23 But when He delivers them.

at once they commit and multiply offenses in the land without any right.

O humankind!

Indeed your offenses
are but committed against your own souls, and are the mere enjoyment

ىَعَشَرَ شُوْلَةُ فِالْمِنَ

(١١) وَإِذَآ أَذَقَنَا ٱلنَّاسَ رَحْمَةُ مِّنْ بَعْدِ ضَرَّاءَ مَسَّتُهُمْ إِذَا لَهُم مَّكُرٌ فِي ءَارَانِنَا ۚ قُلِ ٱللَّهُ أَمَّهُ عُرِكُمًا " إنَّ دُسُكُنَا ىڭلىدۇن ماتىڭدۇرى (ألله) هُوَ ٱلَّذِي نُسَرِّكُمُ فِي ٱلْبَرِّ وَٱلْبَحْرِ حَيِّرَ إِذَا كُنتُم فِي ٱلْفُلْكِ وَجَرَيْنَ بهم بريح طَيْبَةِ وَفَرِحُواْ بِهَا جَآءَتُهَا رِيحُ عَاصِفٌ وَجَآءَ هُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظُنُّواْ أَنَّهُمْ أَحِيطَ بِهِمْ دَعُهُ أَاللَّهُ مُخْلَصِينَ لَهُ ٱلدِّينَ لَبِنْ أَنِحَيْتُنَا مِنْ هَدِهِ، لَنَكُونَوَ مِنَ ٱلشَّنَكِينَ الله عَلَمًا أَنْجَنْهُمْ إِذَا هُمْ

" فَلَمَّا أَنَجَهُمُ إِذَا هُمُ يَبْغُونَ فِي الْأَرْضِ بِعَيْرِ الْحَقِّ

يَكَأَيُّهَا النَّاسُ

إِنَّمَا بَعْيُكُمُ عَلَى اَنْفُسِكُمُ

مَتَنَعَ الْحَكُمُ عَلَى اَنْفُسِكُمُ

of the life of this world. Then to Us is your final return. Then We shall tell you the due recompense of all that you have been doing in life. 10:24 Indeed, the parable of the life of this world is like the water that We send down from the sky. Then the plants of the earth mingle with it, and from them people and cattle eat. Then when the earth assumes its floridness and becomes adorned, and its inhabitants think they have power over it, Our command of doom comes upon it, by night or by day, and so We turn it into stubble, as if it had never flourished just the day before. Thus do We make distinct the signs of God for a people who would reflect on the wonder of creation.

10:25 Now, God calls all people to the Everlasting Abode of Peace in Paradise and guides whomever He so wills to a straight way of salvation.

10:26 \*For those who do good,
there shall be great goodness
and more in the Hereafter.
Their faces shall not be overspread with grime,
nor with humiliation.
These are the Companions
of the Everlasting Garden of Paradise.
They shall abide therein forever.

But for those who earn great sins and disbelieve, the recompense of an evil deed الجُزْءُ الحَادِى عَشَرَ مُؤْكُانُ الْمُؤْكُانِي مُؤْكَانُونُ الْمُؤْكِلُانُ

ثُمَّ إِلَيْنَا مَرْجِعُكُمُ فَنُنَيَّتُكُمُ ىمَاكُنتُهُ تَعْمَلُونَ (أللهُ اللَّهُ كُمَّايَهِ أَنزَلْنَهُ مِنَ ٱلسَّمَايَهِ فَأَخْلُطَ مِهِ مِنَاتُ ٱلْأَرْضِ مِمَّا مَّأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَدُ حَيِّرُ إِذَا أَخَذَتِ ٱلْأَرْضُ رُخُوفُهَا وَأُزَّتَنَتُ وَظُرِيرٍ أَهْلُهُ إَ أَنَّهُمْ قَلْدِرُونَ عَلَيْهَا آ أتَسُهَا أَمْرُنَا لَتُلَّا أَوْ نَهَارًا فَحَعَلْنَاهَا حَصِيدًا كَأَن لَّمُ تَغْنَ بِٱلْأَمْسِ كَذَاكَ نُفَصّا أُر ٱلْآئِت لِقَوْ مِر سُفَكَ رُونَ وَٱللَّهُ يَدْعُوٓ أَ إِلَىٰ دَارِ ٱلسَّلَيْمِ وَ سَهدى مَن كَشَاءُ

إِلَى صِرَطِ مُسْنَقِمٍ

﴿ لَا يَرَا اللّٰهُ الْفُسْنَى وَرَيْ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهِ وَحُوهَهُ مُ اللّٰهُ اللّٰمُ اللّٰمُ اللّٰهُ اللّٰمُ الللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ اللّٰمُ

حَزَآءُ سَيِّئَةِ بِمثْلِهَا

لجُزُهُ الحَادِى عَشَرَ

shall be the like of it.

Thus humiliation shall overtake them—
for there is none to preserve them,
apart from God—
and it shall be as if their faces
were enveiled by patches of deeply dark night.
These are the Companions of the Fire of Hell.
They shall abide therein forever.

when We shall assemble them all together,
We shall then say to those
who associated gods with God:
Stay in your place, you and your associate-gods!
For We shall have set up a divide between them;
thus their associate-gods shall say to them:
It was not us you were worshipping!

10:29 So sufficient is God
as a witness between us and you.
Indeed,
we were utterly unaware of your worship.

10:30 Then and there,
each soul shall put to the test the true worth
of all that it had formerly done in life —
for they shall have been returned to God,
their true Patron.

Thus all the false gods that they used to forge shall have strayed from them.

Who provides for you from heaven and earth?
Or who holds power over hearing and sight?
And who brings forth the living from the dead, and brings forth the dead from the living?
And who conducts every affair of existence with perfection and wisdom?

مَّاكَنُنُمُ إِيَّانَا بَعَـٰبُدُونَ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَنْفِلَانَ اللهُ مُنَالِكُ تَلَدُأُ كُلُّ نَفْس مِّا أَسْلَفَتْ مَّا كَاذُ أَيْفَتَرُوكَ

مُلْ مَن يَرَزُوُفُكُم

يَمَن يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ

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Then they shall say: God!
Then say to them:
Will you not, then, be God-fearing?

This, then, is God, your Lord,
the Eternal Truth.
So after the truth, what is there but error?
How, then, are you turned away from God?

And so it is that the word of your Lord

10:33 And so it is that the word of your Lord will come to pass against those who commit ungodly deeds, for they do not believe.

Is there any among your associate-gods who originates creation then causes it to return to being after it passes away?

Say to them:

It is God alone who originates creation then causes it to return to being.

How, then, are you turned away from worshipping Him alone?

Is there any among your associate-gods who guides to the truth?

Say: It is God alone who guides to the truth.

Then, is One who guides to the truth more worthy of being followed, or one who can find no guidance except if he himself is guided by another?

What has become of you?

How do you make such an irrational judgment?

10:36 For most of them do not follow anything

but mere conjecture—

الحُدُّةُ وُلِلْحَادِيَ عَشَرَ ٩ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلصَّلَاأَ فَأَنَّىٰ يَصِهِ فَهُ رَبِّ عَلَى ٱلَّذِينَ فَسَقُوا أ أنبئ لايؤمنون اللهُ عُلْمِينَ مِن شُهُ كَالِكُمُ اللهُ اللهُ كَالِكُمُ اللهُ اللهُ كَالِكُمُ اللهُ اللهُ كَالِكُمُ اللهُ ا مَّن سَدُوا ٱلْخَلْقَ ثُمَّ بِعُيدُهُ. قُلِ ٱللَّهُ يَكْبُدُو ٱلْكَالَقَ (٢٠) قُلُ هَلُ مِن شُرِكًا كُمُ قُل ٱللَّهُ مَهْدِي لِلْحَقِّ أَفْسَنَ سَدِئَ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُنَّبَعَ أَمَّن لَا يَهِدِئ إِلَّا أَن يُهْدَى فَا لَكُ كَنْفُ تَحْكُمُونَ

مُنْوَرَةً يُولِينَ

الحث المادي عَشَرَ

and conjecture avails nothing at all against the truth. Indeed, God is all-knowing of all that they do. 10:37 Yet never could this Ouran have been forged by anyone so as to have originated apart from God. Rather, it is a confirmation of all the Heavenly Scriptures that preceded it and a distinct detailing of God's decreed commandments. There is no doubt in it.

10:38 So is it that they say: This Ouran is not from God. Rather, he who has claimed prophethood has forged it? Say to them, O Prophet: Bring forth, then, even a single surah like it! Moreover, call upon whomever you can for assistance. apart from God, if you are truthful.

It is from the Lord of All the Worlds.

10:39 Rather, more astonishing is that they have 'hastily' belied a Book, the knowledge of which they did not even seek to comprehendeven before its unfolding signs and portents could come to light for them. So too did those before them belie their Heavenly messages. Then see how devastating was the end of the wrongdoers who are godless in heart!

are those who insincerely profess

to believe in this Quran.

إِنَّ ٱللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ (٣٧) وَمَا كَانَ هَلَا ٱلْقُرْءَانُ أَن يُفَتِّرَيٰ مِن دُون ٱللَّهِ وَلَكَن تَصِّدِينَ ٱلَّذِي نَانَ نَدُنَّهِ وَتَقَصِيلَ ٱلْكِئْب لَا رَسَفيهِ مِن زَّتِ ٱلْعَالَمِينَ المُ يَقُولُونَ أَفْتَرَنَّهُ قُلُّ فَأَنُّواْ بِسُورَةٍ مِّثْلِهِ. وَأَدْعُواْ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنْنُمُ صَلِدِقِينَ (٢٦) مَا كَذَبُوا ىمَا لَوْ يُحطُواْ بعلْمه وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَالِكَ

كَذَّبَ ٱلَّذِينَ مِن قَبْلَهِمُّ فَٱنظُرُ كُنْكَ كَاكَ عَنقيَةُ ٱلظَّالِمِينَ

10:40 Thus among them

And among them are those who openly do not believe in it.
Yet your Lord knows best who are the sowers of corruption.

10:41 So if they belie you, O Prophet, then say to them:

For me shall be the outcome of my work in life, and for you shall be the outcome of your work in life.

You are innocent of all that I do.

And I am innocent of all that you do.

Moreover, among them
are those who listen to you
but do not give heed.
Will you, then, make the deaf of heart hear,
even though they do not understand?

but have no insight.

Will you, then, guide the blind in heart, even though they do not see?

Indeed, God does not wrong people in anything.But rather,it is people who wrong themselves.

10:45 Yet on a Day Hereafter
when He shall assemble them for Judgment,
it shall be as if
they did not remain in the world
for more than an hour of a day.
There, they shall recognize one another.
Truly those in life
who have belied resurrection
and the destined Meeting of God
for Judgment in the Hereafter shall lose all—

الجُرُوُ المَادِي عَشَرَ سُؤُلُونُ فَالْأَنِي الْمُؤْلُونُ فَالْمُنَا

وَمِنْهُم مَّنَ لَا يُؤْمِثُ بِهِ عَوَمَنُهُم مَّنَ لَا يُؤْمِثُ بِهِ عَوَرَبُكَ أَعْلَمُ بِالْمُفْسِدِينَ

وَإِن كَذَّبُوكَ فَقُل

لَى عَمَلِي وَلَكُمْ عَمَلُكُمُّ لَلَّهُ عَمَلُكُمُّ الْمُعَلِينَ مِثَا أَعْمَلُ وَالْمُعْمَ عَمَلُكُمُّ وَوَلَنَا بَرِيَ ثُمِنَا يَعْمَلُونَ وَمَثَا الْعُمَلُونَ وَوَلَنَا بَرِيَ ثُمِنَا يَعْمَلُونَ وَوَلَنَا بَرِيَ ثُمِنَ مِنْ يَنْظُرُ الْمِنْ وَلَكُمْ وَلَوْكَ وَلَوْكَا فُولًا لَا يَعْقِلُونَ وَلَوْكَا فُولًا لَا يَعْقِلُونَ وَلَوْكَا فُولًا لَا يَعْقِلُونَ وَمِنْهُم مِن يَنْظُرُ إِلِيْكَ وَمِنْهُم مَن يَنْظُرُ إِلِيْكَ وَلَا فَانْتَ تَهْدِيكَ الْمُعْمَى الْمُؤْمِنَ الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمِينَ الْمُعْمَى الْمِعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمِي الْمُعْمَى الْمُعْمَى الْمُعْمِي الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمِي الْمُعْمَى الْمُعْمِ الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمِي الْمُعْمَى الْمُعْمِي الْمُعْمَى الْمُعْمَى الْمُعْمُعِلَمِ الْمُعْمُولُ الْمُعْمِي الْمُعْمِي الْمُعْمُولُ الْمُعْمِي الْمُعْمِي الْمُعْمُ الْمُع

إِنَّ ٱللَّهُ لَا يَظْلِمُ ٱلنَّاسَ شَيْتَا وَلَنَكِنَ ٱلنَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ الْفُسَهُمْ يَظْلِمُونَ مَدْهُ مُشَرُّهُمْ كَثَلْلِمُونَ مَدْهُ مُشَرُّهُمْ كَثَلْلِمُونَ

وَلَوْ كَانُواْ لَا يُنْصِرُونَ

وَيُومَ يَعْشُرُهُمْ كَأَن لَّا يَلْبَشُوّا اللهِ وَمَا كَانُوا مُهَمَّدِينَ اللهِ وَمَا كَانُوا مُهَمَّدِينَ اللهِ وَمَا كَانُوا مُهَمَّدِينَ اللهِ وَمَا كَانُوا مُهَمَّدِينَ

for they were not guided.

But whether We show you in your lifetime the advent of some of the punishment which We have promised them, or We take your soul first, still to Us is their final return for recompense—and God is a witness over all that they do in life.

Indeed, for every community,
there is a messenger appointed
to admonish them.

Thus when their messenger has come to them
and they resolutely belie him,
it is then that God's judgment
is irrevocably decided concerning all of them
with perfect justice—
and they are not wronged in the least.

When will this promise of divine judgment be fulfilled, if you believers are, indeed, truthful?

I do not hold for myself any harm or benefit, except what God so wills.

For every nation, there is an appointed term of existence.

Then when their term comes due, they shall not tarry for even an hour;

nor shall they go in advance of their time.

10:50 Say to them:

Have you considered if His punishment
were to come upon you by night or by daylight?

What form of its utter destruction would the defiant unbelievers seek to hasten!

10:51 Then is it only when it befalls

٤

الجُزِّهُ للحَادِى عَشَرَ

(أ) وَإِمَّا نُرِينَكَ بَعْضَ الَّذِى نَوِدُهُمُّ أَوْ نَنَوَقَيْنَكَ فَإِلَيْنَا مُرْجِعُهُمْ مُمَّ اللَّهُ شَهِيدُ عَلَى مَا يَفْعَلُونَ شَهِيدُ عَلَى مَا يَفْعَلُونَ وَلِحُلِ أُمْتَةِ رَّسُولُهُمْ فَإِذَا جَاءَ رَسُولُهُمْ فَضِى بَيْنَهُم فِيالُقِسْطِ وَهُمُ لَا يُظْلَمُونَ

(الله عَنْهُ وَلَوْنَ مَتَىٰ هَنَذَا ٱلْوَعْدُ إِن كُنتُدُّ صَلاقِينَ

أَنَّ قُلُلًا أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلُّ إِذَا جَآءَ أَجَلُهُمُّ فَلَا يَسْتَغْجِرُونَ سَاعَةً وَلَا يَسْتَغْجِرُونَ سَاعَةً

نَّ قُلُ أَرَءَ يَنْمُ إِنْ أَتَىنَكُمْ عَذَابُهُ، بَيَنَتًا أَوْ نَهَارًا مَّاذَا يَسَتَعَجِلُ مِنْهُ ٱلْمُجْرِمُونَ

اللهُ أَنْحُ إِذَا مَا وَقَعَ ءَامَنَهُم بِهِّية

that you shall believe in it,
whereupon it shall be said to you:
Now do you believe in this punishment,
while truly in insolence
you were seeking to hasten it?

Then it shall be said to those who did wrong:
Taste the torment of eternity!
Are you to be recompensed
with other than all the evil
that you consciously used to earn in life?

Say to them: Oh yes!

By my Lord, it is, most surely, true—
and never shall you be able to elude it!

Moreover, if each soul that had done wrong were to have all that is in the earth, it would, most surely, wish in vain to ransom itself in the Hereafter with every last bit of it.

And oh how they will whisper regret when they see the torment of Hell that awaits them loom and the matter of their doom is irrevocably decided by God concerning all of them with perfect justice—and never shall they be wronged in the least.

Most surely, to God alone belongs all that is in the heavens and the earth.

Most surely, the promise of God is ever true, but most of them do not know this.

10:56 He gives life. And He gives death.

And to Him alone shall you all be returned.

10:57 O humankind!

There has come to you in this Quran an inspired admonition

الجُنْءُ الْحَادِى عَشَرَ شِوْلَا فَالْآنَا

عَّ آَفَٰنَ وَقَدْ كُنُهُم بِهِۦ تَسْتَعَجِلُونَ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ

أَنَّ فَيْلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ ٱلْخُلَّادِ

هَلْ تَجُزُونَ إِلَّا

وَيَسْتَنْبِعُونَكَ أَحَقُّ هُوَّ قُلُ إِي وَرَقِيَّ إِنَّهُ لَحَقُّ وَمَا أَنْدُ بِمُعْجِزِينَ

﴿ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِ الْأَرْضِ لِأَفْتَدَتْ بِدِهِ مَا فَالْأَرْضِ لِأَفْتَدَتْ بِدِهِ مَا وَأَسُرُّوا النَّدَامَةَ لَمَا رَأُوا النَّدَامَةَ لَمَا رَأُوا الْفَذَابُ اللَّهِ مَا لِلْقِسْطِ وَقُضِوكَ بَيْنَهُم بِالْقِسْطِ

ألآإن لِلَهِ مَا فِي السَّمَوَتِ وَالْأَرْضِ السَّمَوَتِ وَالْأَرْضِ السَّمَوَتِ وَالْأَرْضِ السَّمَوَتِ وَالْأَرْضِ السَّمَوَةِ وَعَدَاللهِ حَقَّ اللهِ حَقَّ وَعَدَاللهِ حَقَّ وَلَيْكِنَ الْكَثَرَهُمْ لَا يَعْلَمُونَ وَلَيْكِنَ الْكَثَرَهُمْ لَا يَعْلَمُونَ وَلَيْكِنَ الْكَثَرُهُمْ لَا يَعْلَمُونَ وَلَيْكِنَ الْكَثَرُهُمْ لَا يَعْلَمُونَ وَلَيْكِنَ الْكَثَرُهُمْ لَا يَعْلَمُونَ وَلَيْكِنَ الْكَثَرُهُمْ لَا يَعْلَمُونَ وَلَيْكِنَ الْكَثَرَهُمْ لَا يَعْلَمُونَ وَلَيْكِنَ الْكَثَرُهُمْ لَا يَعْلَمُونَ وَلَيْكِنَ الْكَثَرُهُمْ لَا يَعْلَمُونَ وَلَيْكِنَ الْكَثَرَةُ لَا يَعْلَمُونَ وَلَا لَيْكُونَ اللّهُ الْكِنْكُونَ اللّهُ اللّهُ

وَهُمُ لَا يُظْلَمُونَ

هُوَيُحِي، وَيُعِيتُ
وَإِلَيْتُهُ تُرْجَعُونَ

الله يَتَأَيُّهُا ٱلنَّاسُ قَدْ جَاءَتُكُمُ مَا مَنْكُمُ مَا مَنْكُمُ مَا مَنْكُمُ مَا مَنْكُمُ مَا مَنْكُمُ م

of imminent Judgment from your Lord—
and a healing for all that is in the human breast,
as well as guidance for your salvation,
and a mercy for the well-being of the believers.

10:58 Say to all people:
In the favor of God for this Heavenly guidance,
and in His mercy—
in this let them rejoice!
It is far better than all that they amass

of the fleeting world.

10.59 Say to believers in false gods: Have you considered the way you place dietary restrictions on any of the wholesome provision that God has sent down to you, such that you have arbitrarily made some of it forbidden and some of it lawful? Say to them: Has God given you permission for this, or do you merely forge lies against God? 10:60 Yet what do those who forge lies against God think He will do to them on the Day of Resurrection? Indeed, God is ever bountiful to 'all' people. But most people do not give thanks for the plenty He gives them. 10:61 For you shall never be engaged

in any affair, O Prophet,
nor will you recite any verses concerning it
from the Quran,
nor shall you do any deed at all, O people,
but that We shall be witness
over each one of you
when you are occupied therein.
For there is not even an atom's weight

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الجدِّةُ المَادِيَعَشَرَ

وَشَفَآةٌ لَّمَا فِي ٱلصُّدُورِ خَيْرٌ يُمِّيًّا يَحْمَعُونَ قُلْ أَرَءَ مُنْهُ مَّا أَن كَاللَّهُ لَكُمْ مِن رَزِقِ فَحَمَلْتُ مِنْهُ حَامًا وَحَلَالًا قُلْ ءَاللَّهُ أَذِبَ لَكُمُّ أَمْرَ عَلَى ٱللَّهُ تَفْتَرُونَ وَمَا ظَلُّ ٱلَّذِيرِ ﴾ نَفْتَهُ وَنَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَمُ اللَّهَ عَلَيْهُ إِنَّ اللَّهُ لَذُو فَصِّه لِ عَلَى ٱلنَّاسِ وَلَكِكِنَّ أَكْثَرُهُمْ لَا يَشْكُرُونَ وَمَا تَكُونُ فِي شَأْنِ وَمَانَتُلُواْ مِنْهُ مِن قُرْءَان وَلَا تَعْمَلُونَ مِنْ عَمَل الَّا كُنَّا عَلَنْكُ شُهُ دًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْرُبُ عَن رَّيِّكَ مِن مِّثْقَالِ ذَرَّةٍ

الجُزْءُ الحَادِى عَشَرَ

in the earth, nor in the heaven, that eludes your Lord.

Nor is there anything smaller than that, nor larger, but that it is registered in a clear Heavenly Book.

shall have no fear upon them when they Meet God for Judgment.

Nor shall they ever grieve over the life of the world—

10:63 those who believed and were ever God-fearing.

of hope and consolation
in the life of this world
and the promise of Paradise in the Hereafter.
Never can the decreed words
of God's tidings be changed.
This is, in truth, the magnificent triumph.

10:65 Thus, do not let any of their words grieve you. Indeed, invincibility is altogether with God. He is the All-Hearing, the All-Knowing.

all who are in the heavens
and all who are in the earth.

Thus those who call upon anything apart from God
do not in reality follow associate-gods.

Rather, they do not follow anything but conjecture
and do nothing but bring forth lies.

10:67 He is the One who has made the night for you to repose therein and the daylight by which to see.

Indeed, in this there are sure signs for a people who would hear

the truth and reflect on it.

. ٱلأَدْضِ وَلَا فِي ٱلسَّهَاآءِ

الجُزِّهُ للحَادِئَ عَشَرَ

The idolaters lie when they say:
God has taken for Himself offspring.
Highly exalted is He!
He is the Self-Sufficient.
To Him alone belongs
all that is in the heavens
and all that is in the earth.
You do not have any authority for this claim.
Do you say of God what you do not know?

10:69 Say to them:

Indeed, those who forge such a lie against God shall not succeed.

in this world—then to Us is their final return.
Then We shall make them taste
the severe torment of Hellfire
because they used to disbelieve.

\*Thus recite to them the account of Noah.

Behold! He said to his people: O my people!

If my stand among you

and my reminding you of God's signs
has become too burdensome for you
to abide, then know
that upon God alone have I relied.

So be resolved in your evil affair
to do away with me,
you and your associate-gods.

Therefore, let not your affair
be veiled among you.

Rather, openly determine my fate for me—
nor give me respite.

Yet if you shall continue to turn away, know that I have not asked of you any reward. Indeed, my reward is only from God. قَالُوا اتَّكَذَ اللَّهُ وَلَدُّ اللَّهُ وَلَدُّ اللَّهُ وَلَدُّ اللَّهُ وَلَدُّ اللَّهُ وَلَدُّ اللَّهُ وَلَدُّ اللَّهُ مَا فِ اللَّهُ مَا فِ اللَّهُ مَا فِ اللَّهُ رَضِ اللَّهُ مَا فِ اللَّهُ مَا اللَّهُ وَمَا فِي اللَّهُ اللَّهُ وَمَا فِي اللَّهُ الللَّهُ اللَّهُ الْمُنَالَمُ الْمُلْمُ اللَّهُ الْمُلْمُ اللللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ

قُلْ إِنَّ ٱلَّذِينَ
 يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
 لَا يُفْلِحُونَ

شُكَّ إِلَيْنَا مَنْجِعُهُمْ ثُمَّ أَنْدِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُ الشَّدِيدَ إِمَّ وَاتْلُ عَلَيْمَ نَبَا نُوْج إِذْ قَالَ لِقَوْمِهِ. يَقَوْمِ إِنْ كَانَ كَبُرُ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِعَاينَتِ اللهِ فَعَلَى اللهِ تَوَكَّمُ وَشُرَكُمْ مَقَامِي فَعَلَى اللهِ تَوَكَيْمُ وَشُرَكُمْ مَقَامِي فَعَلَى اللهِ تَوَكَيْمُ وَشُرَكُمْ عَلَيْكُمْ شُمَّ الْمُكُمْ عَلَيْكُمْ غُمِّنَةً شُمَّ افْضُوا إِلَى وَلا نُنظِرُونِ شُمَّ افْضُوا إِلَى وَلا نُنظِرُونِ

فإن توليشتُدُ فَمَا سَأَلْتُكُو مِنْ أَجْرَ إِنْ أَجْرِى إِلَّا عَلَى ٱللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ For I have been commanded to be of those who are *muslims*, in willing submission to God alone.

So We delivered him and all those with him to safety in the Ark.

Thus did We make them successors to sovereignty in the earth.

For We drowned all those who belied Our self-evident signs.

So see how devastating was the end of those who had been forewarned of God's nearing Judgment!

Then We sent forth, after him,
other messengers to their own people.
They came to them
with clear and miraculous proofs of God.
Yet their people were not of a mind
to believe in what those of past generations
had denied of old.

And so it is that We set a seal on the hearts of those who commit aggression.

10:75 Then We sent forth, after them,
Moses and Aaron
with Our signs to Pharaoh
and his assembly of nobles.
But they grew so very arrogant—
and they were indeed
a people of defiant unbelief.

10:76 So when the truth came to them from Us, they said:

Indeed, this is, most surely, manifest sorcery.

10:77 Moses said:

Do you say this of the truth when it has come to you?

٤

الله فَكَذَّبُوهُ فَنَجَيْنَهُ وَمَن مَعَهُ. فَالْفُالِهِ

الجُدِّةُ المَعَادِيَ عَشَرَ

فِ ٱلْفُلُكِ وَجَعَلْنَكُهُ مِّ خَلَتَهِ فَ وَأَغَرَقْنَا ٱلَّذِينَ كَذَّبُوا بِتَايَئِنَا ۚ فَٱنظُرَ كَيْفَ كَانَ عَقِبَةُ ٱلْمُذَرِينَ

الله شُمَّ بَعَثْنَا مِنْ بَعْدِهِ وَرُسُلًا اللهُ وَمِهِمْ إِلَى قَوْمِهِمْ اللهِ اللهُ اللهُ

عجاءوهم بالبينات فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِـ مِن قَبْلُ كَذَلِكَ نَطْبَعُ

عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ شُدَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ وَهَدُونِ

إِلَى فِرْعَوْنَ وَمَلَإِنِهِ، بِعَايَنْفِنَا فَأَسْتَكُمْبُرُوا

وَكَانُواْ قَوْمَا تُجْعَرِمِينَ فَلَمَّا جَاءَهُمُ الْحَقُ فَيَ الْمَحَقُ مِنْ عِندِنَا قَالُواْ الْمَاتُ الْمَاتِيَةُ الْمَاتُ الْمَاتُ الْمَاتُ الْمَاتُ الْمَاتِ الْمَاتُ الْمَاتُونُ الْمَاتُ الْمَاتُ الْمَاتُ الْمَاتُ الْمُعْلَى الْمُعْتِلُونُ الْمَاتُ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتُ الْمَاتُ الْمَاتُ الْمَاتُ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتُ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمِاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتُ الْمِنْ الْمَاتُ الْمِنْ الْمَاتُ الْمَاتُ الْمَاتُ الْمَاتِ الْمَاتُ الْمَاتُ الْمِنْ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمِنْ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِي الْمَاتِ الْمِنْ الْمَاتِ الْمَاتِ الْمَاتِ الْمَاتِي الْمَاتِ الْمِنْمِاتِ الْمَاتِي الْمَاتِي الْمَاتِ الْمَاتِي الْمِنْمِي مِلْمِاتِي الْمُعِلِي الْمَاتِي الْمَاتِي الْمَاتِي الْمَاتِي ال

تَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِ لَمَّا جَآءَ كُمُّ أَسِحْرُ هَلْاً وَلَا يُقْلِمُ ٱلسَّنْجُرُونَ Is this, then, sorcery, while never shall the sorcerers succeed?

They said:

Have you come to us

to divert us from that path

which we found our forefathers

following upon,

so that majesty in the land will be yours?

Yet never shall we be believers

in either of you as messengers of God!

Thus Pharaoh said to his assembly: Bring to me every learned sorcerer.

10:80 Then when the sorcerers came,
Moses said to them:
Throw to the ground
whatever you shall throw down
to transform by your sorcery.

So when they had thrown their objects down, Moses said:
What you have brought forth is sorcery!
Most surely, God will render it utterly futile.
Indeed, God does not uphold the work of the sowers of corruption.

10:82 Moreover, God will establish the truth by His words even if the defiant unbelievers hate it.

But no one there believed in Moses, except some youths, descended from his own people, while being fearful that Pharaoh and their assembly of nobles would persecute them.

For Pharaoh was truly haughty in the land. And, indeed, he was one of the exceedingly rebellious.

10:84 Thus Moses said: O my people!

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الجُزْءُ للْحَادِى عَشَرَ

الله قَالُواْ أَجِعْتَنَا لِتَلْفِئْنَاعَمَّا وَجَدُنَا عَلَيْهِ ءَابَاءَنَا وَجَدُنَا عَلَيْهِ ءَابَاءَنَا وَجَدُنَا عَلَيْهِ مَالِكَمْرِيَّاءُ وَيَكُونَ لَكُمَّا الْكِمْرِيَّاءُ فِي ٱلْأَرْضِ فِي ٱلْأَرْضِ وَمَا خَنُ لَكُمَّا بِمُؤْمِنِينَ وَمَا مُنْ الْمُمَوْمِنِينَ

(۷) وقال فِرعون آتْـتُونى بِكُلِّ سَاحِر عَليـــــر

﴿ فَلَنَّاجَاءَ ٱلسَّحَرَةُ مُ فَلَنَّا جَاءَ ٱلسَّحَرَةُ مُ

اَلْقُوا مَا اَنْتُد مُلْقُونَ شَكَمًا اَلْقُواْ قَالَ مُوسَى مَاجِتْتُد بِهِ السِّحُرُّ اذَ اللهَ سَكْمُطُلُهُ أَنْ اللهَ

لَّا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ وَيُحُقُّ اللَّهُ الْحَقِّ بِكَلَمَتِهِ عَمَلَ

﴿ وَيَعِي اللهُ الْحَقُّ بِكُوْمِمُونَ وَلَوْكَرِهُ ٱلْمُجْرِمُونَ

لَعَالِ فِي ٱلْأَرْضِ وَاِنَّهُۥلَمِنَ ٱلْمُشْرِفِينَ

وقال مُوسَىٰ يَنَقَوْمِ إِن كُنْتُمْ ءَامَنْتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوۤاْ

الحث المادي عَشَرَ

rou have believed in Cod

If you have believed in God, then rely on Him alone, if, indeed, you are *muslims*, in willing submission to Him alone.

10:85 So they said: Upon God alone do we rely.

Our Lord! Subject us not to a trial of defeat to tempt the wrongdoing people to exult in their unbelief.

10:86 Rather, deliver us by Your mercy from the disbelieving people.

Thus We revealed to Moses and his brother:

Settle your people in Egypt
in neighboring dwellings as a refuge for them.

Moreover, let each of you
make of your dwellings a prayer niche,
and duly establish the Prayer therein.

And give glad tidings of deliverance
to the believers, O Moses.

You have given Pharaoh
and his assembly of nobles
adornment and wealth
in the life of this world, our Lord!
Thus they lead people astray from Your way.
Our Lord!
Blot out their wealth and harden their hearts,
so that they will not believe
until they see the painful torment
that awaits them.

Your prayer has been answered.
So keep steadfastly straight
upon the path of your Lord,
and do not follow the way of those
who do not know the truth.

فَقَالُواْ عَلَى ٱللَّهِ تَوَكَّلُنَا رتئا لا يَحْعَلْنَا فِتْهَا مُ ءَاتَيْتَ فِرْعُونَ وَمَلَأَهُ

بيني إشراء بل ألك

الحُدِّةُ المُحاَدِّى عَشَرَ

٤

to pass in safety through the divided sea.

Then Pharaoh and his hosts followed them in ruthless injustice and aggression—until, when the drowning waters overwhelmed him, he said: I believe that there is no God but the One in whom the Children of Israel have believed.

And I am now of those who are muslims, in willing submission to God alone.

It was said:

10:91 Now you believe, while before you have truly disobeyed your Lord, and you were ever of those who sowed corruption?

10:92 Rather, today, We shall deliver you—
preserving you in your body only—
so that you will become a sign
for those who come after you
that God is exalted in His power.
For, indeed, many of the people
are heedless of Our signs.

10:93 Now, very truly,
We settled the Children of Israel
in a goodly settlement.
Moreover, We provided them
with wholesome nourishment.
Thus they did not dispute among themselves
regarding the true religion,
until after the revealed knowledge
of the Scripture had come to them
on the tongues of the messengers,
and some belied them.
Indeed, your Lord shall judge between them all
on the Day of Resurrection

فَأَلْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ،

بَعْيَا وَعَدُوّاً

حَقَّ إِذَا آدْرَكَهُ ٱلْفَرَقُ

قَالَ عَامَنتُ أَنَّهُ لَآ إِلَهَ إِلَّا

الَّذِي عَامَنتُ بِهِ بَنُوْ إِسْرَهِ يلَ

وَأَنَّا مِنَ ٱلْمُسْلِمِينَ

وَأَنَّا مِنَ ٱلْمُسْلِمِينَ

وَكُنتَ مِنَ ٱلْمُفْسِدِينَ

وَكُنتَ مِنَ ٱلْمُفْسِدِينَ

وَكُنتَ مِنَ ٱلْمُفْسِدِينَ

الْكُونَ مَنْ خِيكَ بِبَدَيكِ

وَإِنَّ كَثِيرًا قِنَ النَّاسِ
عَنْ اَيكِنَا لَغَنِفِلُونَ
وَلَقَدْ بَوَّأَنَا بَنِيَ إِسْرَهِ يلَ
مُبُوَّأً صِدْقِ
وَرَزَقْنَاهُم مِّنَ الطَّيِبَاتِ
فَمَا اخْتَلَفُواْ
خَقَ جَاءَهُمُ الْفِلْمُ إِنْ رَبَكَ
يَقْضِى بَيْنَهُمْ يَوْمَ الْفِلْمُ إِنْ رَبَك

فيمَا كَانُوا فِيهِ يَخْتَلَفُونَ

as to that wherein they have been disputing.

10:94 So if you, O Muhammad, are in doubt about what We have sent down to you concerning such events, then ask those who have read the Heavenly Scripture that came before you. Most surely, the very essence of all truth has come to you from your Lord. So do not ever be of those who doubt it.

10:95 Nor are you ever to be one of those who deny the signs of God, so as to become one of the losers of an everlasting Paradise.

10:96 Indeed, those against whom the word of your Lord has come to pass will not believe—

should come to them in evidence until they see for themselves the painful torment of God's Judgment.

that had believed among those forewarned of God's nearing Judgment, such that its faith profited it—besides that of the people of Jonah!

When truly they believed,

We removed the torment of disgrace from them in the life of this world, and We gave them its enjoyment, for a time.

all who are on the earth
would have believed in your message—
each one of them and all of them together.
Will you, then, be the one

MAN SE الجُزْءُ الحَادِى عَشَرَ الله فَإِن كُنتَ فِي شَكِي مِّمَّا أَنْ لَنَا الْتُك فَسْئُلُ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَكِ مِن قَمَّاكُ ْ لَقَدَّ جَاءَكَ ٱلْحَقُّ مِن رَّيِك فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ( و ) وَلَا تَكُونَنَّ مِن ٱلَّذِير > كَذَّبُواْ بِنَايِنتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَسرينَ الله إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كِلْمَتُ رَبِّكَ لَا نُؤْمِنُونَ الله وَلَوْجَآءَ تَهُمْ كُلُّ ءَايَةٍ حَتَّىٰ بَرُوا ٱلْعَذَابَ ٱلْأَلْمَ الله عَلَوْلًا كَانَتْ قَرْنَةُ ءَامَنَتْ فنفعها إيمنتها إِلَّا قَوْمَ نُونُسَ لَـمَّا ءَامَنُواْ كَشَفْنَاعَنْهُمْ عَذَابَ ٱلْخِزِي في ٱلْحَيَوْةِ ٱلدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينِ الله وَلَوْ شَاءَ رَبُّكَ لَا مَنَ مَن فِي ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكُوهُ ٱلنَّاسَ حَيًّا، بَكُونُواْ مُؤْمِنات

to compel people to faith so that they become believers, O Prophet?

10:100 It is not for any soul to believe except by God's permission.

Thus He shall bring chastisement upon those who do not use their reason to understand the signs of God.

10.101 Say to them:

Look at what is in the heavens and the earth! But neither signs nor warnings shall avail a people who do not believe.

10:102 So do they await other than the days like those of the generations who passed away before them?

Say to them:

Then wait for the judgment of God. Indeed, I too am waiting with you.

10:103 Then from its midst,

We shall deliver Our messengers
and those who have believed along with them.

Thus is it incumbent upon Us
to deliver the believers.

10:104 O Prophet, say: O humankind!

If you are in doubt of my religion, then know, I do not worship those whom you worship, apart from God. But, rather, I worship God, who takes your souls when you die.

Moreover, I have been commanded to be of the believers.

devoutly toward God and to the true religion, O Prophet, being ever upright of heart. Nor shall you ever be of those وَمَكَاتَ لِنَفْسِ
أَن تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ

وَيَجَعَمُ الرِّحْسَ
عَلَى الَّذِينَ لَا يَعْقِلُونَ
عَلَى النَّفِرُوا مَاذَا
فِي السَّمَوَتِ وَالْأَرْضِ
وَمَا تُغْنِي ٱلْآينَتُ وَالنَّذُرُ
عَن قَوْمِ لَا يُؤْمِنُونَ
عَن قَوْمٍ لَا يُؤْمِنُونَ
فَهُ لَى يَنْظِرُونَ إِلَّا فَا اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ الْمُنْفِقُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْفِقُ الللَّهُ اللللْهُ الللَّهُ الْمُلْمُ اللْمُلْمُ اللَّهُ الْمُلْمُ الللْمُ الللَّهُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمِ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ الللْمُلْمُو

مِثل اليامِ الَّذِينَ خَلَوْا مِن قَبْلِهِ مَّ قُلَّ فَٱنْنَظِرُواْ إِنِّى مَعَكُمُ مِّنِ ٱلْمُنتَظِرِينَ

ثُمَّ نُنَجِّى رُسُلنَا وَٱلَّذِينَ ءَامَنُواْ كَذَلِكَ حَقًّا عَلَيْتَنَا نُنجِ ٱلْمُؤْمِنِينَ

قُلْ يَتَأَيُّهُا النَّاسُ
 إِن كُنُمُ فِي شَكِ مِن دِينِي
 فَلَا أَعْبُدُ

ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَكِئْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّلَكُمْ وَأُورُتُ آنَ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ

﴿ وَأَنْ أَقِمْ وَجْهَكَ لَا يَالِيَانِ حَنِيفًا وَلَا تَكُونَنَ لِللَّهِ مِنْ حَنْهُمُ اللَّهُ مُؤْنَ

نَ وَلَا تَدْعُ مِنْ دُونِ ٱللَّهِ

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الجُزُّ ُ لِلْحَادِى عَشَرَ

who associate gods with God!

10:106 Nor shall you ever call upon,
apart from God,
that which neither benefits you nor harms you!
For if you do so, then, indeed,
you will be one of the wrongdoers,
godless in heart.

10:107 And should God touch you with harm, there is none who can remove it but Him.
Yet should He intend any good for you, there is none to repel His bounty.
He bestows with it whomever He so wills of His servants.
For He is the All-Forgiving, the Mercy-Giving.

10:108 Say, O Prophet: O humankind!

Most surely, the 'very essence of all' truth has come to you from your Lord in this Quran'. So whoever is guided aright in the world, then he is but guided for 'the good of' his own soul.

And whoever goes astray, he but strays, then, against all that is good for it.

For I am not a guardian over you to compel you to believe.

10:109 As for you, O Muhammad, follow all that is revealed to you, and be patient with the unbelievers until God judges between you—and He is the very best of judges.

مَا لَا يَنفَعُكَ وَلَا يَضُمُّ كَ فَإِن فَعَلَتَ وَإِن يُرِدْكَ بِغَيْرِ فَلا رَآدً لِفَضْلاً مَن مَشَاءُ مِنْ عِمَادِةً ع وَهُو ٱلْغَفُورُ ٱلرَّحِثُ عُلْ سَأَتُهَا النَّاتُ فَمَنِ أَهْتَدَىٰ فَانَّمَا مَتَدى لنَفَ

وَمَآ أَنَاْ عَلَيْكُمُ بِوَكِيل

وَٱتَّبِعْمَا يُوحِيِّ إِلَيْكَ

وَهُوَ خُدُرُ لَكَنكونَ

وَأَصْبِرْ حَتَّىٰ يَعْكُمُ ٱللَّهُ



The surah that mentions an ancient prophet after Noah 🖾 named HÛD 🖄, whom God sent to the mighty people of 'Âd, the dwellers of a great pillared city called Iram.

## Surah 11 / 123 VERSES / REVEALED AT MAKKAH

## Hûd

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

This is a Book whose verses are perfectly set, then made utterly distinct, from One who is all-wise, all-aware.

O Prophet! Say to one and all:
You shall not worship other than God.
Indeed, I am a forewarner sent to all of you of His nearing Judgment,
and a bearer of glad tidings from Him of everlasting delight in Paradise.

Moreover, you shall all seek forgiveness from your Lord.
Then repent to Him.
He shall bestow on you the joy of goodly enjoyment, for a stated term in this world; and to every person of benevolent work He shall give of His benevolent grace in the Hereafter.
But if you turn away, then I fear for you the torment of a great and terrible Day Hereafter.

1:4 To God is your return—



الرَّ الرَّ الرَّ كِنَابُ أَخْرَكُتُ ءَايَنَاهُ. كَنَابُ أَخْرِكُتُ ءَايَنَاهُ. حَكِيمٍ خَبِيرٍ أَلَا تَعَبُدُوا إِلَّا اللَّهُ إِنَّنِي لَكُم يَنَهُ نَذِيرُ وَبَشِيرُ أَمُ تُوثِراً إِلِيْهِ بُعَزِّعْكُم مَنْعًا حَسَنًا يُعَزِّعْكُم مَنْعًا حَسَنًا إِلَى آجُلِ مُسمَّى وَيُؤْتِ كُلَّ ذِي فَضْلُ فَضَلَّا وَإِن تُولُوا فَإِنْ أَخَلُ فَعَلَمُ عَذَابُ يُومٍ كَبِيرٍ عَذَابُ يُومٍ كَبِيرٍ إِلَى اللَّهِ مَرْجِعُكُمُّ عَذَابُ يُومٍ كَبِيرٍ إِلَى اللَّهِ مَرْجِعُكُمُّ عَذَابُ يُومٍ كَبِيرٍ إِلَى اللَّهِ مَرْجِعُكُمُّ and He is powerful over all things.

they enfold unbelief within their breast to hide it from Him.

Yet, most surely, even when they seek to cover themselves with their garments, He knows well all that they conceal and all that they reveal.

Indeed, He is all-knowing of all that is harbored within the breast of people.

\*Moreover, there is not a single beast treading on the earth but that its provision depends solely upon God.

Thus He knows well its habitation upon the earth and its repository in the grave.

All is decreed in a clear Book preserved in Heaven.

who created the heavens and the Earth in a span of six Heavenly days—while before this His Throne was over the water—to test you and reveal which of you is best in deeds. Yet if ever, O Prophet, you say to the people: You shall, indeed, be raised up after death, those who disbelieve will, assuredly, say: This is nothing but manifest sorcery!

Moreover, if We defer the torment for them to a calculated period of time, they shall, assuredly, say: What keeps it back? Most surely, the day it comes to them,

الجُزْءُ الثَّالِيٰ عَشَرَ لَيُوْكُوُ هُوْلَا

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرً اللَّهِ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لسَّتَخْفُواْ مِنْهُ أَلَا حِنَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَانُسُمُ ونَ وَمَايُعُلِنُونَ إِنَّهُ عَلِيمُ بِذَاتِ ٱلصُّدُورِ 🐧 🏶 وَمَا مِن دَابَّةِ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيُعْلَمُ مُسْنَقَرَهَا وَمُسْتَهُ دَعُمَا كُلُّ فِي كِتَبْ مُّبِينِ وَهُوَ ٱلَّذِي خَلَةَ ﴾ ٱلسَّمَاءُ تَ وَٱلْأَرْضَ في سِتَّةِ أَيَّامِ وَكَاكَ عَ شُهُ عَلَى ٱلْمَآء ليَتْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَهِن قُلْتَ إِنَّاكُمُ مَبْغُوثُوكَ مِنْ يَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَوُواْ إِنْ هَاذَاۤ إِلَّا سِحْرٌ مُبِينٌ وَلَيْنَ أَخَّرُنَا عَنْهُمُ ٱلْعَذَابَ



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it shall not be turned back from them, and that 'very punishment' at which they used to mock shall have whelmed them from every side.

Now, if We give man a taste of mercy from Us, then We strip it from him, indeed, he is a most despairing, unbelieving ingrate.

Yet if We give him a taste of blessing, after harm has touched him, he does, assuredly, say:

The evils have gone from me.

Indeed, he becomes exultant, boastful—

and do righteous deeds.

For such as these, there is forgiveness and a great reward.

Then is it conceivable, O Muhammad, that you would leave some of what has been revealed to you—and that your breast become constrained by it—just because they say:

If only a treasure trove were sent down to him

If only a treasure trove were sent down to his instead of the Quran; or if only an angel had come with him to confirm him?

Indeed, you are not but a forewarner sent to all people, and it is God who is guardian over all things.

The Quran is not from God;
rather, he has forged it?
Say to them, O Prophet:
Then bring forth ten forged surahs like it!

اللهِ وَلَمِنَ أَذَقَنَا ٱلْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَكَهَا مِنْهُ إِنَّهُ، لَتُ سُ كَفُولٌ اللهِ وَلَـ مِنْ أَذَقَنْكُ نَعْمَآءَ بعُـدُ ضَرَّآءَ مَسَّتَهُ لَتَقُولَتَ ذَهَبَ ٱلسَّيِّئَاتُ عَنِّىَ ۖ إِنَّهُ لَفَرَّ فَحُورً وعمله ألطنلحنت أُوْلَتِكَ لَهُم مَّغْفرَةً وَأَحْرُّ كَبِيرٌ فَلَعَلَّكَ تَارِكُ بغضَ مَا نُوحَى إِلَيْكَ وَضَاآبِقُ بِهِ، صَدُرُكَ أَن يَقُولُواْ لَوْلَا أَنزلَ عَلَيْهِ كَنزُ

أَوْ جَكَ آءَمُعَهُ, مَلَكُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ وَكِيلٌ اللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ اللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّا اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّاللَّهُ

يُولُو هُولا

الجُزُّءُ الثَّالِيَ عَشَرَ

Moreover, call upon whomever you can for assistance, apart from God, if, indeed, you are truthful.

Yet if they do not answer you, then know, indeed, that this Quran has been sent down with the knowledge of God alone and that there is no God but Him.

So will you, O people, become muslims, in willing submission to God alone?

11:15 Whoever desires the life of this world and its adornment,
We shall render to them in full the outcome of their works in it,

and therein they shall not be defrauded.

These are the ones
for whom there is nothing in the Hereafter,
except the Fire of Hell.

And therein whatever they have wrought
shall be rendered utterly futile,
and all that they have been doing in life shall be nullified.

What, then, of one whose faith is based on manifest proof from his Lord, who has—bearing witness to this—a revealed testament from God that has a precedent in the Book of Moses as a revealed exemplar and mercy? Such is the case of those who believe in this Quran. Yet whosoever disbelieves in it from the allies of unbelief, then the Fire of Hell shall be his promised place in the Hereafter. So never be in doubt about the Quran

وَأَدْعُواْ مَنِ ٱسْتَطَعْتُمِ مِّن دُونِ ٱللَّهِ ان كُنْتُهُ صَنِدَقِينَ الله فَإِلَّهُ يَسْتَجِيبُوا لَكُمُّ فَأَعْلَمُوا أَنَّمَا أَنْزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّا إِلَّهُ إِلَّاهُمْ فَعَالَ أَنتُهُ مُسْلِمُونِ (١٥) مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَنْهَا نُوَفِ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمَّ فَهَا لَا يُتَّخَّسُونَ في ٱلآخِهُ وَ إِلَّا ٱلنَّكَارُ وتحكظ ماصنغه أفسا وَبَنِطِلُ مَّاكِانُواْ يَعْمَلُونَ أَفَمَنَ كَانَ عَلَىٰ بَنَّنَةِ مِن رَّبِّهِ. وَيَتَلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَتَلِهِ كُنْتُ مُوسَىّ أُوْلَكَيكَ تُوْمِنُونَ بِهِ -وَمَن يَكُفُرُ بِهِ، مِنَ ٱلْأَحْزَابِ

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and the commandments in it, O Prophet. Indeed, it is the very essence of all truth from your Lord.

But most people do not believe in it.

than one who forges lies against God?
They shall all be displayed
before their Lord on Judgment Day,
and the witnesses against them shall say:
These are the ones who lied about their Lord!
Most assuredly, the curse of God
is on the godless wrongdoers—
those who used to bar others

from the straight path of God and who sought to have it appear crooked. They are the very people who regarding the Hereafter were inveterate disbelievers!

The likes of these
shall never elude God anywhere in the earth.
For never did they really have
any patron, apart from God.
The torment for them in Hellfire
shall be multiplied.
Immersed in unbelief,
never were they able to hear
the word of God being recited to them.
Nor did they see His guiding signs
in the universe.

who shall have utterly lost their souls in the Hereafter.

For all the false gods that they used to forge shall have strayed from them.

11:22 There is no doubt at all that in the Hereafter

وَمَنْ أَظْلَمُ مِنْ اَفْتَرَىٰ
 عَلَى اللّهِ كَذِبًا أَوْلَتَهِكَ
 يُعْرَضُونَ عَلَى رَبِهِمْ
 وَيَقُولُ الْأَشْهَادُ
هَدَوُلاَهِ اللّهِ عَلَى رَبِهِمْ
 كَذَبُواْ عَلَى رَبِهِمْ
 أَلَا لَعْنَدُ اللّهِ عَلَى الظّالِمِينَ
 أَلَا لَعْنَدُ اللّهِ عَلَى الظّالِمِينَ
 أَلَا لَعْنَدُ اللّهِ عَلَى الظّالِمِينَ
 اللّهُ الْعَنْدُ اللّهِ عَلَى الظّالِمِينَ
 أَلَا لَعْنَدُ اللّهِ عَلَى الظّللِمِينَ

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَيَغُونَهَا عِوَجًا وَهُم بِأَلْاَخِرَةِ هُمْ كَفِرُونَ وَهُم بِأَلْاَخِرَةِ هُمْ كَفِرُونَ اللَّهِ يَكُونُوا اللَّهِ يَكُونُوا اللَّهِ يَكُونُوا اللَّهِ يَكُونُوا اللَّهِ يَكُونُوا اللَّهِ يَكُونُوا اللَّهُ اللَّهُ اللَّهُ يَكُونُوا اللَّهُ ال

مُعَجِزِينَ فِي ٱلْأَرْضِ
وَمَاكَانَ لَمُنْمَ
يَنِدُونِ اللَّهِ مِنْ أَوْلِيَآةً
يُضَعَفُ لَمُنُمُ ٱلْعَذَابُ
مَاكَانُواْ يَسْتَطِيعُونَ ٱلسَّمْعَ
وَمَا كَانُواْ يَسْتَطِيعُونَ ٱلسَّمْعَ

الله أُوْلَتِكَ اللَّذِينَ خَسِرُوَا أَنْفُسَهُمْ وَضَلَّ عَنْهُم مَّاكَانُواْ يَفْتَرُونَ

الكَجُرَمُ أَنَّهُمْ فِي ٱلْأَخِرَةِ اللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّلَّا لَا لَا اللَّلَّ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ ول

it is, most surely, they themselves who shall be the greatest losers of an everlasting Paradise.

- 11:23 As for those who 'truly' believe and do righteous deeds and who are humble to their Lord these are the Companions of the 'everlasting' Garden of Paradise'. They shall abide therein forever.
- There is one who is blind and deaf and one who is seeing and hearing.

  Are they of a comparable condition?

  Will you not, then, become mindful and take heed?
- 11:25 For very truly, We sent Noah as a messenger to his people, saying:

  I am, indeed, a clear forewarner sent by God to you.
- Indeed, I fear for you the torment of a painful Day Hereafter.
- 11:27 But the defiant elders of his people, who disbelieved, said:

  We do not see you to be other than a human being like us.

  Nor do we see following you any but those who are the vilest among us—who did so in haste, moreover, without due reflection.

  Neither do we see that you believers have any excellence whatever over us.

  Rather, we think you are all liars.
- 11:28 He said: O my people!

  Have you considered your dreadful end,

هُمُ ٱلْأَخْسَرُونَ وَالَّالِينَ ءَامَنُوا وَعَلَمُوا الْعَسَلِحَتِ
وَعَلِمُوا الْعَسَلِحَتِ
وَأَخْبَتُوا إِلَى رَبِيمِمْ
وَأَخْبَتُوا إِلَى رَبِيمِمْ
الْوَلَيْكِ أَصْحَلُ ٱلْجَنَّةِ الْحَالَةِ وَالْكِيمَةِ فِيهَا خَلِدُونَ هُمُ فِيهَا خَلِدُونَ هُمُ فَيهَا خَلِدُونَ هُمُ الْفَرِيقَيْنِ هُمُ اللَّهُ عَلَى وَٱلْأَصَيِّ وَالْبَصِيعِ وَالْبَصِيعِ وَالسَّمِيعِ عَلَى الْفَرِيقَانِ مَثَلًا هُلَّ فَلَكُ وَالسَّمِيعِ عَلَى اللَّهُ الْفَرْوَنَ هُمُ اللَّهُ اللَّهُ وَالسَّمِيعِ عَلَى اللَّهُ اللَّهُ اللَّهُ وَالسَّمِيعِ عَلَى اللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ الْمُعَلِّلُونَ اللَّهُ الْعُلْمُ اللَّهُ الْمُعَلِّمُ اللَّهُ اللَّهُ اللَّهُ الْمُعَلِّمُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ الْمُؤْمِنِ اللْهُ الْمُلُولُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ الْمُعَلِّلُولُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ الْمُعَلِيْلُولُ الْمُعَلِيْلُولُ الْمُعَلِي الْمُعَلِيْلُولُولُولُولُولُولُ الْمُعَلِيْلُولُ ال

(٢٨) قَالَ يَفَوْمِ أَرَءَيْتُمُ

الحن عُالثًا ذِ كَانَتُهُ

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if, 'indeed', I stand' upon clear proof from my Lord, inasmuch as He has given me revelation as a mercy from Himselfthough this has been obscured from you? Shall we believers, then, compel you to it. though you are utterly abhorrent of it? 11:29 And, O my people! I am not asking of you any riches for this message of salvation. Indeed, my reward is only with God. Nor am I ever to drive away those who have believed. and who know they shall meet their Lord for Judgment in the Hereafter, whereas I see that you are a people who act in ignorance of this.

11:30 And, O my people!

Who is it that will support me against God if I drive them away?

Will you not, then, become mindful of the consequence of such an act?

that with me are the treasures of God.

Nor do I know the 'realm of the 'unseen.

Nor do I say that I am an angel.

Yet I shall never say to those your eyes despise that God will not bring them any good—while God knows best what is in their souls.

For, indeed, then I would, most surely, be of the wrongdoers.

11:32 They said: O Noah!
You have already argued about all this with us, and made much argument with us.
Bring us, then, whatever doom you have promised us, if you are, indeed,

إِن كُنتُ عَلَى بَيْنَةٍ مِّن زَيِّ وَءَالنَّنِي رَحْمَةً مِّنْ عِندِهِ، فَعُمِّيَتُ عَلَيْكُمُ أَنْلُزِمُكُمُوهَا وَأَنتُمْ لَهَاكُرِهُونَ وَنقَوْمِ لَآ أَسْتَلُكُمُ

عَلَيْهِ مَا لَا إِنَّ أَجْرِى إِلَّا عَلَى اَللَهِ وَمَا آنَا ْبِطَارِدِ الَّذِينَ ءَامَـنُوَأَ إِنَّهُم مُّلَكُولُ رَبِّهِمْ وَلَكِكِةِ مَا أَرَىكُورُ قَوْمًا تَجْهَلُونَ

وَيَنقَوْرِ مَن يَنصُرُنِي مِنَ اللّهِ

 إِن طَحَ أَهُمُ أَفَلاَ لَذَكَّرُونَ

 وَلاَ أَقُولُ لَكُمْ

 عِندِي خَزَايِنُ ٱللّهِ

عِندِی خَزَآبِنُ ٱللَّهِ

وَلَاۤ أَعْلَمُ ٱلْغَیْبَ

وَلاۤ أَقُولُ إِنِّی مَلَكُ

وَلآ أَقُولُ إِلَّهِ مَلَكُ

تَزْدَرِيَ آَعْیُنُکُمُ

لَن یُوْتِہُمُ ٱللَّهُ خَیْرٌ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَیْرٌ اللَّهُ اللَّهُ عَیْرٌ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ الْمُلْمُ الْمُلْمُ اللْمُلْمُ الْمُلْمُ الْمُل

تَ الْوَايِننُوحُ قَدْ جَندَلْتَنَا فَأَكُورُ مِن النَّا فَالْفَانِمُ الْقَدُنَا فَالْنَانِمُ الْقَدُنَا فَالْنَانِمُ الْقَدُنَا فَالْنَانِمُ الْقَدُنَا الْمَاتِمُدُنَا

one of the truthful forewarners sent from God.

He said: Indeed, it is God alone
who shall bring it to you, if He so wills.

Moreover, never shall you be able to elude
the judgment of the Almighty!

benefit you in the least—
even if I intend to go on counseling you—
if it be that God intends
to subvert you with ruin. He is your Lord.
Thus to Him shall all of you
be returned in the end.

The Quran is not from God.
Rather, he has forged it?
Say to them, O Prophet:
Even if I have forged it, then upon me alone is the consequence of my trespass.
Yet I am innocent of the trespass you commit in alleging I have forged it.

Indeed, no one shall believe from your people, other than those who have already believed.

Therefore, be troubled no longer by whatever they have been doing 'against you'.

11:37 Yet make the Ark
under the care of Our watchful Eyes
and according to Our revelation.
But you shall not address Me
regarding any reprieve for those
who have done wrong.
They are, indeed, doomed to be drowned.

11:38 So he began making the Ark.

الحياء الثان عَشَرَ ٩ إن كُنتَ مِنَ ٱلصَّادِقِينَ اللهِ عَالَ إِنَّمَا يَأْنِيكُم بِهِ ٱللَّهُ إِن شَاآءَ وَمَآ أَنتُم بِمُعْجِزِينَ (أ) وَلَا نَفَعُكُمْ: نُصْحِيّ إِنْ أَرَدَتُ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغُويَكُمْ أَهُ نَقُولُهُ إِنَّ أَفْتُوكُ أَ قُلْ إِنِ أَفْتَرَيْتُهُ، فَعَلَى إِجْرَامِي وَأَنَا بُرِيَ يُ مِنَّا جُحُدِمُونَ الله وُأُوحِكِ إِلَىٰ نُوجٍ أَنَّهُ لَن نُوْمِر ﴾ مِن قَوْمِكَ إِلَّامَن قَدْ ءَامَنَ فَلَا نَيْتَيِسْ سَاكَانُواْ يَفْعَلُوكَ الله واصنع الفلك بأغيننا ووحينا وَلَا تُعْلَطْنِي في ٱلَّذِينَ ظَلَمُهُ أَ إنَّهُم مُّغْرَقُونَ

And whenever any gathering from the defiant elders of his people passed by him, they scoffed at him. He said: If you scoff at us now, soon shall we scoff at you as you scoff at us.

to whom shall, most surely, know to whom shall come a torment that will disgrace him in this life and whom an enduring torment shall befall in the Hereafter.

So it was—until when Our command of doom came to pass, and the very hearth itself erupted like a fount, as a sign and a portent—
We said to Noah:
Carry in the Ark mates of every living pair, and your family—
except for those against whom the word of destruction has gone forth—and whoever has believed, carry also.
Yet none had believed along with him, but a very few.

\*Noah said to them:
Embark in it, in the name of God,
wherein shall be its running and its arrival.
Indeed, my Lord
is most surely all-forgiving, mercy-giving.

Thus it ran with them on waves like mountains, and Noah called out to his son, who was in a place apart: O my dear son!
Embark with us!
And do not be with the disbelievers!

I shall take shelter in a mountain that will preserve me from the water! الجُزْءُ الثَّانِ عَثَرَ سُوْكَ أَهُوُكُمْ

وَكُلَّماً مَرَّ عَلَيْهِ مَلاً مِن قَوْمِهِ، سَخِرُواُمِنَهُ قَالَ إِن تَسْخَرُواُ مِنَّا فَإِنَّا نَسْخُرُ مِنكُمْ كَمَا تَسْخُرُونَ

الله فَسَوْفَ تَعْلَمُونَ مَن يَأْنِيهِ عَذَابٌ يُغَزِيهِ وَيُحِلُّ عَلَيْهِ عَذَابٌ مُقِيدً

حَقَّة إِذَا جَآءَ أَمْرُنَا
وَفَارَ ٱلنَّنُّورُ
قُلْنَا الْحِلْ فِيهَا مِن كُلِ
زَوْجَيْنِ آثَنَيْنِ وَأَهْلَكَ
إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ
وَمَنَّ ءَامَنَّ مَعَهُ وَإِلَّا قَلِيلُ
وَمَنَّ ءَامَنَ مَعَهُ وَإِلَّا قَلِيلُ

(1) ﴿ وَقَالَ أَرْكَبُواْ فِيهَا بِسْمِ اللهِ بَعْرِينها وَمُرْسَنها أَ إِنَّ رَبِي لَمُفُورٌ رَّحِيمٌ (1) وَهِي تَعْرَى بِهِمْ

وهي بحرى بهم في مَوْج كَالْجِبَالِ وَنَادَى ثُوحٌ أَبْنَهُ، وَكَانَ فِي مَعْزِلٍ يَنْبُنَى أَرْكِب مَعْنَا وَلَا تَكُن مَعَ ٱلْكَفِرِينَ

Noah said:

There is no preservation this Day from the fatal command of God, except on whom He shows mercy. And the waves came between them. And he was among those drowned.

11:44 And it was said:

O earth! Swallow your waters!
And O heaven! Abate!
So the waters receded.
And the matter was concluded.
And the Ark settled upon Mount Jûdî.
And it was said:

Away with the wrongdoing people!

Yet Noah called to his Lord, and said:
My Lord! My son is of my family,
and Your promise is the truth,
and You are the most just of judges.

Indeed, he is not of your believing family.

For, indeed, it is an unrighteous deed that he has done!

So do not ask Me of that whereof you have no knowledge.

I admonish you, so that you shall not become of the ignorant in what you ask of God.

I seek refuge in You from ever asking You of that whereof I have no knowledge. And if You do not forgive me and have mercy upon me, I shall be among the losers of an everlasting Paradise.

الجُزَّءُ الثَّا فِي عَشَرَ لَيْوَا فَا مُؤَا

قَالُ لَا عَاصِمُ الْيُوْمَ مِنْ اَمْرِ اللّهِ إِلّا مَن رَّحِمَّ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَفِينَ فَكَانَ مِنَ الْمُغْرَفِينَ وَقِيلَ يَتَأَرَّضُ الْبَلِي مَآهَكِ وَيَحْسَمَاهُ أَقْلِي وَغِيضَ الْمَآهُ وَقُضِى الْأَمْرُ وَعْيضَ الْمَآهُ وَقُضِى الْأَمْرُ وَعْيضَ الْمَآهُ وَقُضِى الْأَمْرُ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّلِمِينَ وَالْدَىٰ فُوحٌ رَّبَّهُ وَفَقَالَ وَإِنَّ وَعُدَكَ الْمَقَى وَإِنَّ وَعُدَكَ الْمَقَى وَإِنَّ وَعُدَكَ الْمَقَى وَإِنَّ وَعُدَكَ الْمَقَى

قَالَ يَكُونُ إِنَّهُ لَيْسَ مِنَ أَهْلِكَ إِنَّهُ وَ عَمَلُ عَيْرُ صَلِيَجٌ فَلَا تَسْعَلْنِ مَالَيْسَ لَكَ بِهِ عِلْمٌ مِنَ ٱلْجَهِلِينَ مِنَ ٱلْجَهِلِينَ مِنَ ٱلْجَهِلِينَ مِنَ ٱلْجَهِلِينَ مَا لَيْسَ لِي بِهِ عِلْمُ أَلَّى مَا لَيْسَ لِي بِهِ عِلْمُ أَلَّمَ مَا لَيْسَ لِي بِهِ عِلْمُ أَلَّمَ مَا لَيْسَ لِي بِهِ عِلْمُ أَلْمَ

الْجُزَّةُ الثَّالِيَ عَشَرَ يُوْلِؤُهُونَيْ

Disembark, with peace and security from Us, and with blessings upon you and upon the believing nations that shall descend from those who are with you.

Yet there shall be other nations to whom We grant enjoyment in this life.

Then there shall befall them a most painful torment from Us in the Hereafter.

That is of the tidings of the unseen 'past'
We reveal to you, 'O Prophet'.
You did not know of them before this,
neither you nor your people. So be patient.
For the ultimate outcome
is 'success' for the God-fearing.

11:50 And to the people of 'Âd

We sent their brother Hûd as a messenger'.

He said: O my people! Worship God alone.

You do not have any God other than Him.

You are nothing but forgers of false gods.

I do not ask of you any reward for this message.

Indeed, my reward is only with the One who originated me.

Will you not, then, understand?

11:52 And O my people!

Seek forgiveness from your Lord.

Then repent to Him.

He shall send down upon you
rain from heaven in abundance.

Moreover, He will greatly increase you

إِنَّ ٱلْعَنِقِبَةَ لِلْمُنَّقِينَ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًاْ قَالَ يَنْقَوْمِ أَعْبُدُوا ٱللَّهَ مَا لَكُمْ مِنْ إِلَيْهِ غَيْرُهُۥ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ

لا أَسَّلُكُمْ عَلَيْهِ أَجُرًا اللهِ الْحَرَّا اللهِ اللهُ اللهُ

in power, adding to your power. So do not turn away as defiant unbelievers.

11:53 They said: O Hûd! You have not come to us with a clear, miraculous proof that is convincing. And we shall not leave our gods on your mere word. Therefore, we shall never be believers in you.

11:54 We say only that some of our gods have struck you with something evil. He said: Indeed, I call God to bear witnessand bear you witnessthat I am innocent of worshipping all that you associate as gods with God, 11:55 apart from Him.

So plot against me, all of you together! Then do not grant me respite.

11:56 Indeed, I have relied upon God alone my Lord and your Lord. There is not a single beast treading on the earth but that He is holding it by its forelock in complete subjugation. Indeed, every decree of my Lord is just and guides upon a straight way of salvation.

11:57 But if you turn away from faith, then truly I have conveyed to you that with which I have been sent to you by God.

> Thus my Lord shall cause other people to succeed you.

Yet you shall not harm Him in anything at all. For, indeed, my Lord

سُولُو الْمُورِّنَ

الجُزْءُ الثَّافِ عَشَرَ

سَارِكَيَّ ءَالِهَ لِمُنَاعَنِ قَوْلِكَ وَمَا نَحَنُ لَكَ مِمُةً مِنادِ ﴾ (0) إِن نَّقُولُ إِلَّا أَعْتَرَينكَ بَعْضُ ءَالِهَتِنَا بِسُوَةً قَالَ إِنَّ أُشْهِدُ أَلَّهُ وَآشْهَدُوٓ أ أَنَّى بَرِيَّ " يُمَّاتُشْرِكُونَ

مِن دُونِهِ ۽ فَكَدُوني حَمِيةً ا

(٥٠) الله تَوَكَّلُتُ عَلَى الله اللُّهُ اللَّهُ اللَّلَّمُ اللَّهُ الل مَّا أَدْ سِلْتُ بِهِ وَ الْنَكُمُ يَسْنَخْلِفُ رَبِّي قُومًا غَيْرَكُوْ وَلَا يَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءِ حَفِيظٌ

مِرِّدُورِدُ سُورِدُورُومُورُنَّ الجُزُءُ الثَّانِ عَشَرَ

is vigilantly all-preserving over all things.

Thus when Our command of doom came to pass,

We delivered Hûd and all those who believed with him by a profound mercy from Us.

And We delivered them, as well, from a stern torment in the Hereafter.

They disavowed the clear signs and wonders of their Lord and disobeyed the divine mandate of His messengers while they followed the command of every obstinate, insolently tyrannical one among them.

Thus, at once they were pursued with a curse in this world—
and it shall thrust them into Hellfire on the Day of Resurrection.

Most assuredly,
'Âd had disbelieved in their Lord.

Most assuredly, away with 'Âd, the people of Hûd!

\*Then to the people of Thamûd
God sent their brother Şâliḥ as a messenger.
He said: O my people! Worship God alone.
You do not have any God other than Him.
He produced you from the earth
and has settled you therein to cultivate it.
So seek His forgiveness. Then repent to Him.
Indeed, my Lord is near and answers prayers.

11:62 They said: O Sâlih!

High were the hopes

وَلَمَّا عَآءَ أَمْرُنَا نَجَتَنَا هُودًا

we had placed in you before this. Do you forbid us to worship what our forefathers worshipped! Indeed, we most certainly remain in much-perplexed doubt about what you call us to worship.

Have you considered your dreadful end, if, indeed, I stand upon clear proof from my Lord, inasmuch as He has given me revelation as a mercy from Him?

Who then will support me against God if I disobey Him?

Thus never would you increase me in anything but utter loss if I followed you!

This is the miraculously created she-camel of God come as a sign for you.

So leave her to eat in God's land, and do not touch her with any act of evil intent, or you will be seized, suddenly, by an imminent torment.

But they hamstrung her.
So Sâlih said to them:
Enjoy yourselves in your dwellings
in the life of this world
for only three more days.
That is a promise of imminent chastisement,
the truth of which shall not be belied.

11:66 So when Our command of doom came to pass,
We delivered Şâliḥ
and all those who believed with him
by a profound mercy from Us

الجُزْءُ الثَّالِيَ عَشَرَ لَيْوَا وَهُوَكُنْ

أَنْهُا اَنْهُا اَلَا تَعْبُدُ مَا يَعْبُدُ ءَابَا أَوْنَا وَإِنَّنَا لَفِي شَكِ مِمَّا تَدْعُونَا إِلْيُومُ مِيبٍ مِمَّا تَدْعُوناً إِلَيْهِ مُرِيبٍ عَالَ يَكْفُومِ أَرَءَ يَشُعُ إِن كُنتُ عَلَى بَيِّنَةٍ مِن رَّقِي وَءَاتَنِي مِنْهُ رُحْمَةُ فَمَن يَنْصُرُفِي مِنَ اللَّهِ إِنْ عَصَيْنُاهُ أَهُ

الله وَيَنَقُوْمِ هَنَذِهِ مَنَا اللهِ نَافَةُ اللهِ لَكُمْ ءَايَةً فَذَرُوهَا فَذَرُوهَا

تَأْكُلُ فِي أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوَءٍ فَيَأْخُذَكُرُ عَذَابٌ قَرِيبٌ

فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ
 في دَارِكُمْ ثَلَائَةَ أَيَّامِ 
 ذَالِكَ وَعُدُّ غَيْرُ مَكْذُوبِ

ش فَلَمَا جَاءَ أَمْهُ نَا جَنَيْ الْمَدَا حَدَا مَا الْمَدَا حَدَا مَا الْمَدَا حَدَا مَا الْمَدَا الَّذِينَ عَامَنُوا مَعَهُ. مِرْحُمَة مِنتَ مِرْحُمَة مِنتَ وَمِنْ خِزْي يَوْمِهِ إَنَّ وَمِنْ خِزْي يَوْمِهِ إَنَّ مَا مَا وَمِنْ خِزْي يَوْمِهِ إَنَّ الْمَا مَا مَا مَا مَا وَمِنْ خِزْي يَوْمِهِ إَنَّ الْمَا الْمِيْ الْمَا الْمَا الْمَا الْمَا الْمَا الْمَا الْمَا الْمَا الْمَا الْمِيْ الْمَا الْمَا الْمَا الْمَا الْمِيْ الْمَا الْمَا الْمَا الْمَا الْمِيْ الْمَا الْمَا الْمَا الْمِيْ الْمِيْ الْمَا الْمِيْ الْمَا الْمِيْ الْمَا الْمَا الْمِيْ الْمِيْ الْمَا الْمِيْ الْمِيْ الْمَا الْمَا الْمَا الْمُمْ الْمُنْ الْمَا الْمِيْ الْمَا الْمِيْ الْمِيْ الْمَا الْمَا الْمَا الْمِيْ الْمِيْ الْمَا الْمُنْ الْمَا الْمِيْ الْمُعْلِيْ الْمِيْ الْمِيْ الْمِيْ الْمُعْلِيْ الْمِيْ الْمِيْ الْمِيْ الْمُعْلِيْمُ الْمِيْ الْمِيْ الْمُعْلَى الْمِيْ الْمُعْلِيْمِ الْمِيْ الْمِيْمِ الْمِيْرِيْمِ الْمِيْ الْمِيْ الْمِيْ الْمِيْرِيْمِ الْمِيْمِ الْمِيْمِ الْمِيْرِيْمِ الْمِيْرِيْمِ الْمِيْرِيْمِ الْمِيْمِ الْمِيْمِ الْمِيْمِ الْمُعْمِيْمِ الْمِيْمِ الْمِيْمِ الْمِيْمِ الْمِيْمِ الْمِيْمِيْمِ الْمُعْمِيْمِ الْمِيْمِ الْمِيْمِ لِلْمِيْمِ الْمِيْمِ الْمِيْمِ الْمُعْمِيْمِ الْمِ

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الجزء الثانعشر

and saved them from the disgrace of that awesome day.

Indeed, it is your Lord who is the All-Powerful, the Overpowering.

11:67 For, suddenly,
the deadly blast seized those who did wrong,
and by morning they were dead,
laying prostrate in their dwellings,

in prosperity therein.

Most assuredly, the people of Thamûd disbelieved in their Lord.

Most assuredly, away with Thamûd!

Our messenger-angels came to Abraham in the form of men with the glad tiding of a son.

They said: Peace to you!

And to them he said: Peace!

And he made no delay in bringing forth a roasted calf.

11:70 Yet when he saw that their hands
did not reach for it 'to eat', he mistrusted them
and conceived a fear of them.
They said: Have no fear.
We are 'angels' sent to 'punish'
the people of Lot.

Thereafter, his wife,
who had been standing aside, out of view,
laughed, for We had given her glad tidings
of conceiving Isaac in her old age,
and descending from Isaac would be Jacob.

11:72 She said: Oh, woe is me!
Will I give birth, though I am an old woman—

إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْمَـزِيرُ ۞ وَأَخَذَ ٱلَّذِينَ ظَلَمُوا ٱلصَّيْحَةُ فَأَصْبَحُواْ

> قِ دِيْرِهِم جَيِّمِينَ كَأْنَ لَمْ يَغْنَوْ أَفِهِم أَّ أَلاَ إِنَّ ثَمُودًا كَفَرُواْ رَهَّهُمُّ أَلا بُعْدًا لِشَمُودَ

الله وَلَقَدْ جَآءَتْ رُسُلُنَا الْمِرْوِي إِلْمُشْرَف قَالُواْ سَلَكُمْ قَالَ سَلَكُمْ قَالَ سَلَكُمْ فَالَ سَلَكُمْ قَالَ سَلَكُمْ قَالَ سَلَكُمْ فَكَالِيثَ أَن جَآءَ وَحَالِيثَ أَن جَآءَ وَحَالِيثِ وَحَالِيثِ اللهِ وَحَالِيثُ اللهِ وَحَالِيثِ اللهِ وَحَالِيثِ اللهِ وَحَالِيثُ اللهِ وَحَالِيثُ اللهِ وَحَالِيثُ اللهِ وَاللّهِ وَاللّهُ وَالّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّه

أَنْ فَكُمَّارَءَا أَيْدِيهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أَرْسِلْنَا إِلَى قَوْمِ لُوطٍ اللهِ مَا مُادَا أَدُّهُ قَالَ مَا يُعَمَّدُهُمْ

وَاَمْ اَتُهُ وَآبِمَةٌ فَضَحِكَتْ فَبَشَرْنَهَا بِإِسْحَقَ وَمِن وَرَآءِ إِسْحَقَ يَعْقُوبَ

 قَالَتْ يَكُونَلَتَى عَالِدُ وَأَنَا عَجُوزٌ
 وَهَنذَا بَعْلِي شَيْخًا and this, my husband, is an aged man? Indeed, this is, most surely, an astounding thing!

11:73 They said:

Do you wonder at the command of God? The mercy of God and His blessings are upon you,

O People of the Household of Abraham. He, indeed, is all-praised, sublime.

- 11:74 So when the fright had gone from Abraham, and the glad tiding had come to him, he entreated Us regarding the punishment of the people of Lot.
- 11:75 Abraham was, indeed, most forbearing, tenderhearted, ever-penitent.
- Turn aside from this, 'now'.

  For truly, the command of your Lord has already come.

  And, most surely, a torment is coming to them that cannot be turned back.
- in the form of men,
  he was greatly troubled over them.
  Indeed, he grew helplessly distressed for them,
  fearing his people would molest them;
  and he said:

This is an intensely unnerving day!

Then his people came rushing toward him to seize the strangers from his home — when just before they had been doing vile deeds.

He said: O my people!

Here, rather, are my daughters. Marry them. They are purer for you.

الجُزْءُ الثَّافِيَ عَشَرَ مُؤْوَةُ هُوَّيْنَ

إِنَّ هَنذَالَشَىءُ عَجِيبٌ أَالُوَّا أَتَعْجِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَمَركَنُهُ عَلَيْكُمُ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ تَجِيدٌ

﴿ فَلَمَّا ذَهَبَ عَنْ إِنْرَهِيمَ ٱلرَّوْعُ وَجَاءَتُهُ ٱلْبُشْرَىٰ يُجُدِلْنَا فَ قَوْم لُوطِ فَقَوْم لُوطِ فَقَوْم لُوطِ فَقَوْم لُوطِ فَقَوْم لُوطِ فَقَوْم لُوطِ فَقَام لَهُ وَلَيْ فَالْحَالَا فَالْمُثَانِّ فَالْمُنْ فِي فَالْمُنْ فَالْمُنْ فَالْمُنْ فَالْمُنْ فَالْمُنْ فَالْمُنْ فِلْمُنْ فِي فَالْمُنْ فَالْمُنْ فَالْمُنْ فَالْمُنْ فَالْمُنْ فَالْمُنْ فِلْمُنْ فِلْمُنْ فِلْمُنْ فِلْمُنْ فِي فَالْمُنْ فَالْمُنْ فَالْمُنْ فَالْمُنْ فِي فَالْمُنْ فِي فَالْمُنْ فَالْمُنْ فَالْمُنْ فَالْمُنْ فِي فَالْمُنْ فِي فَالْمُنْ فَالْمُنْ فَالْمُنْ فِلْمُنْ فِي فَالْمُنْ فِي فَالْمُنْ فِي فَالْمُنْ فِلْمُنْ فِي فَالْمُنْ فِلْمُنْ فِلْمُنْ فِلْمُنْ فِلْمُنْ فَالْمُنْ فَالْمُنْ فِي فَالْمُنْ فَالْمُنْفِقِ فَالْمُنْ فَالْمُنْ فَالْمُلْفُلُولُ فَالْمُنْ فَالْمُنْ فِ

إِنَّ إِنَرْهِيمَ لَحَلِيمٌ أَوَّهُ مُنْيِبٌ
گَانِرَهِيمُ أَعْرِضْ عَنْ هَلَأَ اللهِ عَنْ هَلَأَ اللهِ عَنْ هَلَأَ اللهِ عَنْ هَلَأَ اللهِ عَلَمَ اللهِ عَلَمَ اللهِ عَلَمَ اللهِ عَلَمُ عَ

وَلَمَّا جَآءَتْ رُسُلُنَا لُوطَا سِيّةَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَلَذَا يَوْمُ عَصِيبٌ وَجَآءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِن فَبَّلُ كَانُواْ يَعْمَلُونَ السَّيِّعَاتِْ قَالَ يَنقَوْمِ هَنَوُلاَء بَنَانِي هُنَّ أَطْهَرُ لَكُمُّ فَاتَ تَقُوا اللَّهَ وَلَا نَحُوْدِنِ فِي ضَيْفِيٌ

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الجُزْءُ الثَّالِيٰ عَشَرَ

So fear God, and do not dishonor me concerning my guests!

Is there not among you a rightly guided man?

They said:

Most surely, you know very well that we do not have any true desire for your daughters.

Rather, you know well what we desire.

If only I had invincible power over you, or I could take recourse to a mighty defender!

Then and there, the guests said: O Lot!
Indeed, we are your Lord's messenger-angels.

Never shall they attain to you.

So set out with your family in the latter part of the night—and let no one among you look back.

But as to your wife, what befalls them shall befall her.

Indeed, their appointed time of destruction is morning.

Does not the morning draw near?

So when Our command of doom came to pass against Sodom,

We made their land's uppermost its lowermost.

Then We rained down upon it stones of hardened clay, clustered—

marked by your Lord!

Nor is this ever far-off from the godless wrongdoers of the earth.

We sent their brother Shu'ayb as a messenger.

He said: O my people! Worship God alone.

You do not have any God other than Him.

أَلْسُ مِنكُمُ رَحُلُ رَسُلُ (٧٠) قَالُواْ لَقَدُ عَلِمْتَ مَالَنَا فِي بَنَاتِكَ مِنْ حَقِّي وَ إِنَّكَ لَنَعُكُمُ مَا زُمِدُ اللهُ عَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ ءَاوِيَ إِلَىٰ زُكْنِ شَكِيدٍ قَالُواْ مَنْلُوطُ إِنَّا رُسُلُ رَمِّكَ لَن يَصِلُوٓا إِلَيْكُ فَأَسْر بأَهْلِكَ بِقِطْعِ مِّنَ ٱلَّيْلِ وَلَا يَلْنَفِتْ مِنكُمْ أَحَدُّ أَلَيْسَ ٱلصُّبْحُ بِقَربِ جَعَلْنَاعَلِمُهَا سَافِلُهَا وأمط فاعكنها ححارة مُّسَةً مَةً عِندَ رَبِّكَ وَمَا هِيَ قَالَ يَنقُوْ مِر أَعْبُدُوا ٱللَّهُ مَا لَكُم مِنْ إِلَهِ عَنْرُهُ

ٱلْمِكْمَالُ وَٱلْمِيزَانَّ

Do not lessen the measure you give in commerce or falsify the balance in trade. For I see you thriving in prosperity, and, indeed, I fear for you the torment of an encompassing Day!

You shall fill the measure
and the balance with justice.
And you shall not defraud the people
of their rightful things.
Nor shall you make mischief in the earth,
sowing corruption in it.

What abides with God in the Hereafter is far better for you, if, indeed, you are believers.

Yet I am not a keeper over you.

11:87 They said: O Shu'ayb!

Does your revealed Prayer command you that we should forsake what our forefathers worshipped, or that we should not do with our 'own' wealth whatever we please? Oh, 'you have certainly become most forbearing and 'rightly guided!

He said: O my people!

Have you considered your dreadful end, if, indeed, I stand upon clear proof from my Lord, inasmuch as He has provided me with the goodly provision of revelation from Him?

Nor do I desire merely to differ with you, concerning what I have forbidden you.

I desire nothing more than to set things aright,

الجُزَّةُ الثَّافِيَ عَشَرَ لَيُوْكُوُنِهُ

إِنَّ أَرَبْكُم مِخَيْرِ وَإِنِّ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ مُحِيطٍ (١٠٠٠) وَسَعَوْمِ أَوْفُواْ الْمِكْمَالَ وَٱلْمِيزَانَ بِٱلْقَسْطَ وَلَاتَ خَسُوا ٱلنَّاسَ أَشْكِاءَهُمْ ولا تعثدا ف ٱلْأَدْضِ مُفْسِدِينَ ﴿ ﴿ ﴾ يَقَيَتُ ٱللَّهِ خَنْرٌ لَكُمْ ان كُنتُم مُّؤْمِنينَ وَمَا أَنَا عَلَتَكُم بِعَفِط ( قَالُوا كَشُعَنْتُ اللهُ اللهُ عَنْثُ أَصَلَوْتُلِكَ تَأْمُرُكَ أَن نَتُرُكُ مَا يَعْنُدُ ءَايَا وُنَا ا أَوْ أَن نَفْعَلَ فِي أَمُولِنَا مَا نَشَتَةُ أَانَكَ لَأَنتَ ٱلْحَلِيهُ ٱلرَّشِيدُ قَالَ كَفَوْمِ أَرَءَ نَتُمْ إِنكُنْتُ عَلَىٰ بَيِّنَةٍ مِن زَّتِي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ْ وَمَا أُرِيدُ أَنْأُخَالِفَكُمُ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَاحَ

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as much as I am able. Nor is my success in the hands of other than God. On Him alone do I rely. And to Him alone do I turn in penitence.

11:89 And, O my people! Let not your dissension with me cause you to be stricken by the likes of that which struck Noah's people, or Hûd's people, or Şâlih's people.

Nor are Lot's people far-off from you.

11:90 So seek forgiveness from your Lord. Then repent to Him. Indeed, my Lord is mercy-giving, all-loving.

11:91 They said: O Shu ayb! We do not understand much of what you say. Yet, indeed, we see you as utterly weak among us. And were it not for our regard for your clan, we, most surely, would have stoned you to death).

Nor have you any power against us.

11:92 He said: O my people! Is my clan more eminent to you than God, such that you have taken Him as one to be thrust behind your back, disregarding His commandments? Indeed, my Lord is all-encompassing of all that you do.

11:93 And, O my people! Work in accordance with your ungodly stand. For, indeed, I am working for God's way. Soon shall you know to whom there shall come a torment that disgraces him,

عَلَيْهِ تَوَكَّلْتُ وَ الْيُهِ أَنْكُ قَالُهُ أَ نَشُعَتِثُ

وَ إِنَّا لَهُ رَبِكَ فِينَا ضَعِيفًا وَلَوْ لَا رَهُمُلِكَ لَا جَمَنَاكً وَمَا أَنتَ عَلَيْنَا بِعَـزِيز

رَاتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا مَا تَعْمَلُونَ مُحْمُظً

سَةُ فَ تَعَلَّمُونِ ﴾

and who among us is a liar! So wait. Indeed, I too am waiting along with you for God's Judgment.

So when Our command of doom came to pass, We delivered Shu'ayb, and all those who believed with him, by a profound mercy from Us.

For, suddenly, the deadly blast seized those who did wrong, and by morning they were dead, laying prostrate in their dwellings,

as if they had never dwelled in prosperity therein.

11:96 And very truly,
We sent Moses with Our miraculous signs and manifest authority

Most assuredly, away with Midian, just as the people of Thamûd

were done away with!

to Pharaoh and his assembly of nobles.

For they were following Pharaoh's command—and Pharaoh's command was not at all rightly guided.

on the Day of Resurrection.

Then he will usher them into the Fire of Hell—
and a most woeful destiny
to be ushered into it is!

11:99 Thus, at once they were pursued with a curse in this world—
and it shall thrust them into Hellfire on the Day of Resurrection—
and a most woeful offering to be offered it is!

الجُزَّةُ الثَّا فِي عَشَرَ مُؤَدُّةً

مَن يَأْتِيهِ عَذَابٌ يُخَزِيهِ وأرتقه إِنِّي مَعَكُمُ رَفِيتُ (١١) وَلَمَّا حَكَةَ أَمْرُنَا خَتَنَا شُعَسًا وَٱلَّذِينَ ءَامَنُهُ أُمْعَهُ برَحْمَة مّنَّا وَأَخَذَت ألَّذِينَ ظَلَمُهُ أَ ٱلصَّبْحَةُ فَأَصِّبَكُواْ فِي دِيكرهِمْ اللهِ كَأَن لَّوْيَغُنَوًا فِيهَأَّ أَلَا يُعَدُّا لِمَدْثِنَ كَمَابِعِدَتْ ثُمُودُ (١٦) وَلَقَدُ أَرْسَلْنَا مُوسَىٰ ﴿ ﴿ إِلَّهُ إِلَىٰ فِيرْعَوْنَ وَمَلَا يُهِ، وَمَآ أُمُّرُ فِرْعَوْنَ بِرَشِيدٍ الله يُقَدُّمُ قَوْمَهُ يَوْمَ ٱلْقِيكَمَةِ اللهِ وَبِئْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ

(11) وأَتْبِعُوا في هَاذِهِ لَعُنَةُ

11:100 That is part of the 'heavy' tidings that We relate to you of 'the people of the ruined' towns. Some are standing. And some are stubble.

11:101 Yet We have not wronged any of them.
Rather, they wronged their own souls.
Their gods, whom they called upon apart from God,
did not avail them against anything in the least when the command of doom
from your Lord came to pass.
Nor did they increase them in other than ruin.

11:102 For that is the crushing grip of your Lord when, suddenly, He seizes entire communities while they are doing wrong.

Indeed, His grip is most painful and severe.

for whoever fears the torment of the Hereafter.

That is the Day
to which all people shall be gathered.

And that is a Day
that shall be witnessed by all creation!

11:104 For We have only deferred it to a specified term.

11:105 The Day it comes not a soul shall speak, except by His permission.

Thus some of them shall be wretched and some happy.

who rejoiced in wrongdoing, they shall be in the Fire of Hell.

For them therein, there shall be heavy sighing and gasping,

wherein they shall abide evermore, as long as the heavens and the earth remain—

الجُنْءُ الثَّانِ عَشَرَ لَيْزُنَا وَمُؤَيَّنِ

بِئْسَ الرِّقَدُ ٱلْمَرْفُودُ ﴿ ذَلِكَ مِنْ أَنْبَآءٍ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ ۖ

مِنْهَا قَاآيِدٌ وَحَصِيدٌ

وَمَا ظَلَمْنَهُمْ وَمَا ظَلَمْنَهُمْ وَلَيْكِن ظَلَمُوْ أَانفُسَهُمْ وَلَيْكِن ظَلَمُوْ أَانفُسَهُمْ اللهَّهُمُ اللَّهِ يَدْعُونَ مِن دُونِ اللَّهِ مِن شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكُ مِن وَمَا زَادُوهُمْ غَيْر تَنْبِيبٍ وَمَا زَادُوهُمْ غَيْر تَنْبِيبٍ وَمَا زَادُوهُمْ غَيْر تَنْبِيبٍ وَكَذَلِكَ أَخَدُ رَبِكَ إِذَا اللهِ اللهِ اللهِ اللهُ ا

َ وَكُذَالِكَ أُخُذُ رَبِكَ إِذَا اَخَذَ الْقُـرَىٰ وَهِى طَالِمَةُ إِنَّ اَخُذَهُۥ اَلِيہٌ شَدِيدٌ

اَنَ فِى ذَلِكَ لَآيَةُ لِمَنْ خَافَ عَذَابَ ٱلآخِرَةَ ذَلِكَ يَوْمٌ تَجْمُوعٌ لَهُ ٱلنَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ

وَمَانُوَخِرُهُۥ
إلَّا لِأَجَل مَعْدُودِ

اً يَوْمَ يَأْتِ
لا تَكَلَّمُ نَفْشُ إِلَّا بِإِذْنِهِ عَلَى اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُولِي اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

اللَّهُ عَالَمًا ٱلَّذِينَ شَقُواْ فَفِي ٱلنَّارِ

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الجيزة القافي عشر

except as your Lord wills. Indeed, your Lord is the doer of all that He intends.

11:108 \*As for those happy ones who rejoiced in doing good, they shall be in the Garden of Paradise wherein they shall abide evermore, as long as the heavens and the earth remain except as your Lord wills. It is an unbroken gift.

11:109 So do not be in doubt, O Prophet, as to what these unbelievers truly worship. They do not worship but as their forefathers of old worshipped. And, indeed, We shall fully render to them their portion of recompense, undiminished.

11:110 Now very truly, it is We who gave Moses the Book of the Torah. But there was also dispute about whether it was truly from God. Yet were it not for a preordained word that had preceded from your Lord, O Prophet, to requite all people in the Hereafter, most surely, judgment between them would have been decided at once, and the disbelievers duly punished. But, indeed, they remain in much-perplexed doubt about it.

11:111 Yet, indeed, your Lord shall fully recompense all people for their works. For as to all that they do, He is, indeed, all-aware. 11:112 So keep steadfastly straight

🖤 خَلِدینَ فَهَا مَا دَامَت ٱلسَّمَدَ أَتُ وَٱلْأَرْضُ الَّا مَا شَاءَ دَثُكَ إِنَّ رَبُّكَ فَعَالٌ لِّمَا يُرِيدُ 💮 ﴿ وَأَمَّا ٱلَّذِينَ سُعُدُوا فَفِي ٱلْمُنَّةِ خَلدينَ فيمَا مَا دَامَتِ ٱلسَّمَوَتُ وَٱلْأَرْضُ إِلَّا مَا شَآهُ زَيُّكُ عَطَاءً غَيْرَ مَعِدُودِ الله فكرتك في مرية

ڛۜٷڒٷۘ۫ۿۏؙۮۣ

الجزء الثان عَشَرَ

upon God's path',
even as you have been commanded—
you' and all' those
who have repented with you.
Nor shall you believers' transgress.
For as to all that you do,
He is, indeed, all-seeing.

to those who do wrong,
for then the Fire of Hell shall touch you.
Moreover, you shall not have
apart from God any patron,
for then you will not be helped by God.

at both ends of the day, and at the near hours of the night. Indeed, good deeds remove misdeeds. This is a reminder for those who would be mindful and reflect on this admonition.

11:115 So be patient.

For, indeed, God never wastes the reward of those who excel in doing good.

among the generations before you,
people of lasting virtue and righteous works—
forbidding corruption in the earth—
other than the few among them who did so,
and whom We, then, delivered
from punishment!
As for those who did wrong
by worshipping false gods,
they ungratefully followed
what endued them with
luxury and pleasure in life.

إِنَّهُ، بِمَا يَعْمَلُونَ حَبِيرٌ وَمَن تَابَ مَعَكَ وَلا تَطْغَوُّا إِنَّهُ بِمَا تَعْمَلُونَ بَعِيدٌ وَلَا تَرْكُنُو الْإِلَى اللَّينَ ظَلَمُواْ فَتَمَسَّكُمُ النَّالُ وَمَا لَكِمُ مِن دُونِ اللَّهِ مِنْ أَوْلِيكَ أَهُ ثُمَّ لَا نُصَرُونَ مِنْ أَوْلِيكَ أَهُ ثُمَّ لَا نُصَرُونَ مِنْ أَوْلِيكَ أَهُ ثُمَّ لَا نُصَرُونِ اللَّهِ مِنْ أَوْلِيكَ أَهُ ثُمَّ لَا نُصَرُونَ إِنَّ الْمَسَنَتِ إِنَّ الْمَسَنَتِ وَرُكُفَا مِن السَّيِعَاتِ وَرُكُفَا مِن السَّيِعَاتِ وَرُكُفَا مِن السَّيِعَاتِ وَرُكُفَا اللَّهُ اللَّهُ لَا يُضِيعِهُ وَاصِّهِ وَاصِّهِ فَإِنَّ اللَّهَ لَا يُضِيعِهُ وَاصِّهُ وَاصِّهِ فَإِنَّ اللَّهَ لَا يُضِيعِهُ وَاصِّهُ وَاصَّهِ فَإِنَّ اللَّهَ لَا يُضِيعِهُ For they were defiant unbelievers.

11:117 So beware!

For never would your Lord destroy any such towns unjustly, while their people were doers of righteousness.

He would, most surely, have made all people one faith -community.

But He has endowed them with moral choice;

thus they shall not cease being disputants regarding faith—

11:119 except for the firm believers among them, to whom your Lord shows mercy—and for this choice did He create them.

Thus the word of your Lord decreed at the creation of humankind shall be fulfilled:

Indeed, I shall most surely fill Hell with the jinn and the people

who are ungodly—all of them together.

O Muhammad,
from the tidings of the messengers
who preceded you,
is but to set firm your own heart.
For in this surah,
the revealed truth has come to you—
along with an inspired admonition
for the unbelievers to turn to God,
and a reminder of the way of God
and His messengers for the believers.

11:121 Therefore, say to those
who do not believe:
Work in accordance with your 'ungodly' stand.

الجُزْءُ الثَّالِيٰ عَشَرَ يُوْلَوُ مُوْلَيٰ

وَأَتَّبَعَ ٱلَّذِينَ ظَلَمُواْ مَّا أَتُرِفُواْ فِيدِ وَكَانُواْ مُحْرِمِينَ

الله وَمَاكَانُارَبُّكَ

لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ

الله وَلَوْ شَاءَ رَبُّكَ لَا لَكُ لَا لَكُ لَا لَكُ النَّاسُ أُمَّةً وَحِدَةً لَمَّ وَكِدَةً لَمَّ

﴿ إِلَّا مَن رَجِمَ رَبُّكَ وَ اللَّهِ اللَّهِ مَا رَبُّكَ وَ اللَّالِكَ خَلَقَهُمُّ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّالِي اللَّهُ وَاللَّهُ وَاللّ

مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ وَالنَّاسِ أَجْمَعِينَ وَكُلَّا نَقُشُ عَلَيْكَ مِنْ أَلْبَاءَ ٱلرُّسُلِ مَا ثُنَيِّتُ بِهِ عُوْادكُ مَا ثُنَيِّتُ بِهِ عُوْادكُ مَا وَجَاءَكَ فِي هَلَاهِ ٱلْحَقُ وَجَاءَكَ فِي هَلَاهِ ٱلْحَقُ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ وَمَوْعِظةٌ وَذِكْرَى لِللْمُؤْمِنِينَ

For, indeed, we are working for the cause of God.

Indeed, we too are waiting for God's Judgment.

belongs the knowledge
of all the unseen realities
of the heavens and the earth.
Thus to Him alone
every matter shall be returned
for final Judgment.
Then worship Him alone, O Prophet.
And rely on Him alone.
Moreover, be certain—all of you—
that never is your Lord at all heedless
of what you do.

٤

الجُزِّءُ الثَّالِيَ عَشَرَ

وَقُل لِلَّذِينَ لَا يُؤْمِنُونَ الْمُؤْمِنُونَ الْمُعْمَدُونَ الْمُعْمَدُونَ الْمُعْمَدُمُ الْمَعْمَدُونَ الْمُعْمَدُونَ الْمَعْمِدُونَ اللّهَ الْمُعْمِدُونَ اللّهَ الْمُعْمِدُونَ اللّهَ اللّهَ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

النَّطِرُوا إِنَّا مُنْفَظِرُونَ

﴿ وَلِلْهِ غَيْبُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَالِنَهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُ فَاغْبُدُهُ وَتَوَكَّلُ عَلَيْهِ وَمَا رَبُّكَ بِغَنْفِلِ عَمَّا تَغْمَلُونَ بِغَنْفِلِ عَمَّا تَغْمَلُونَ



The surah that narrates the edifying and enthralling life experience of the noble prophet and exceptional interpreter of dreams, JOSEPH simmson of Jacob sim, son of Isaac sim, son of Abraham simmcalling it "the fairest of stories," an inspirational triumph of morality and faith.

## Surah 12 / 111 verses / Revealed at Makkah

## Yûsuf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 12:1 Alif Lâm Râ

  These are the revealed verses
  of the clear Book of God elucidating truth.
- We have sent it down as an Arabic Quran, so that you may understand its prolific meaning.
- the fairest of stories
  in Our revealing to you this Quran.
  And, indeed, before it was revealed,
  you were among those
  who were unaware of it.
- 12:4 Behold! Joseph said to his father:
  My dear father!
  I saw in my dream eleven stars,
  and the sun and the moon—
  I saw them bowing down before me.
- 12:5 He said: My dear son!

  Do not relate your vision to your brothers, for they will devise a plot against you.

  Indeed, Satan is a clear enemy to man.
- 12:6 And thus shall your Lord choose you,



رُءْ يَاكَ عَلَىٰٓ إِخُو يَكَ

مَنْكَدُوا لَكَ كُنُداً

and teach you
the interpretation of foreshadowed events,
and thereby perfect
His Heavenly blessing upon you,
and upon the Family of Jacob,
as He perfected it before upon your fathers,
Abraham and Isaac.
Indeed, your Lord is all-knowing, all-wise.

12:7 \*\*Very truly in the narrative of Joseph and his brothers are signs for those who inquire after truth.

Most surely, Joseph and his full brother are more beloved by our father than we are, though we are a band of brothers.

Indeed, our father has, most surely, fallen into clear misguidance in this.

or cast him away to some distant land, freeing your father's face and his affections for yourselves; and be you thereafter a most righteous people, once again.

One of them said: Do not kill Joseph.

Rather, cast him into the depths of a well where some caravan may pluck him out, if you must do something.

12:11 They said: O our father!

What has become of you
that you do not trust us with Joseph,
though truly we mean him well?

send him with us tomorrow, to picnic and play; and, indeed, we shall certainly safeguard him.

12:13 He said: Indeed, it truly grieves me

سُولَةً وَسُفَ

الجُزِّءُ الثَّانِ عَشَرَ

إِنَّ ٱلشَّيْطَانَ لِلْإِنسَانِ عَدُوُّ مُّينِّ

وَيُعَلِّمُكُ يَجْلِيكُ رَبُّكَ وَيُعِلِّمِكَ مِنْكَ وَيُكَ وَيُعِلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمَّ نِعْمَتُهُ، عَلَيْكَ وَيُتِمَّ نِعْمَتُهُ، عَلَيْكَ وَيُعَلِّمَ الْإِيقَةُ وَبَ كَمَا أَنَتُمَا عَلَى ٱلْوَيْكَ كَمَا أَنَتُمَا عَلَى ٱلْوَيْكَ مَنَ مَنْ أَنْ إِنْرَهِيمَ وَإِسْعَنَ عُلِيمً وَإِسْعَانِهُ وَالْعَلَى الْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمِ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَلِيمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمِ وَالْعَلَيْمِ وَالْعَلَى الْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَى الْعَلَيْمِ وَالْعَلَى الْعَلَيْمُ وَالْعِلَى الْعَلَيْمُ وَالْعَلَى الْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلِيمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَيْمُ وَالْعَلَى الْعَلَى الْعَلِيمُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعِلَى الْعَلَى الْعِلْعِلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْع

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المستعلم ال

إِنَّ آبَانَا لَفِى ضَلَئْلِ ثَمِينٍ

أَقْنُلُواْلِوُسُفَ أَوْلَالِمُوْلُوَ أَرْضَا

يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ

وَتَكُوْلُواْ مِنْ بَعْدِهِ.

قُومُاصَلِحِينَ قَالَ قَابِلُ مِنْهُمَ

لَانَقَنْلُواْ يُوسُفَ وَالْقُوهُ فِي غَيْبَتِ ٱلْجُبِّ يَلْنَقِطُهُ بَعْضُ ٱلسَّيَارَةِ لِن كُنْتُمُ فَعِلْانَ

الله قَالُواْ يَتَأَبَانَا مَا الله لَا تَأْمُثَنَا عَلَى هُولُواْ يَتَأْبَانَا مَا الله لَا تَأْمُثَنَا عَلَى هُولُسُفُ وَ إِنَّا لَهُ لِنَائِمِ حُونَ

الله مَعَنَا عَدُا يَرْتَعُ وَيَلْعَبَ يَرْتَعُ وَيَلْعَبَ يَرْتَعُ وَيَلْعَبَ

that you should go away with him. For I fear the wolf will eat him while you are heedless of him.

12:14 They said: If the wolf should eat him while we are a band of brothers, then, indeed, we are, most surely, losers!

12:15 So when they went away with him and resolved to put him into the depths of the well, We revealed to Joseph:

You shall, most surely, tell them of this evil affair of theirs at a time when they are utterly unaware of who you are.

12:16 So they came to their father in the evening, weeping.

Truly we went racing
and left Joseph with our belongings,
and the wolf ate him!
But never will you believe us,
even if we are truthful.

12:18 And they brought forth his shirt with false blood on it.
He said: No!
But it is your own souls that have tempted you to something.
Yet nothing is left to me but beautiful patience!
And God alone is besought for help against all that you claim.

12:19 Now, there came a caravan, and they sent forth their water-scout.

So he let down his bucket into the well. He said: Oh, glad tidings!

Here is a boy!

الجُزْءُ الثَّافِيَ عَشَرَ مُؤْفِعُ الثَّافِيَ عَشَرَ اللَّهِ الثَّافِيَ عَشَرَ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّالِي اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّالِي اللَّا اللَّالِي الللَّا اللَّالِي الللَّا اللَّهُ الللَّا الللَّا الللَّهُ اللللَّمُ ا

وَإِنَّا لَهُ لَحَافِظُونَ

الله عَالَ إِنِّى لَيَخُرُنُنِيَ أَن تَذْهَــُبُواْ بِهِــ مَا اللهِ مَا مَثْمَــُهُواْ بِهِـــ

وَأَخَافُأُن يَأْكُلُهُ ٱلذِّمْبُ وَأَخَافُأُن يَأْكُمُ الذِّمْبُ

قَالُواْ لَمِنَ أَكَلَهُ ٱلذِّمْثِ
 وَنَحْنُ عُصْبَةً
 إِنَّا إِذَا لَخَسَمُ ونَ
 إِنَّا إِذَا لَخَسمُ ونَ

مَا اللَّهُ اللَّهُ اللَّهُ وَالْمَعُواْ لِهِ وَالْمَعُواْ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللّل

لَتُنَيِّتُنَهُم بِأَمْرِهِمْ هَلَدَا وَهُمُ لَا يَشْعُرُونَ وَ مَرَادِهِ مَنْ الْمُرْدِينَ

> وجاء و اباهم عِشَاءً يَبُكُونَ

سَديب وَ فَالُواْ يَكَالَبانَا إِنَّا ذَهَبْنَا نَسُتَيِقُ وَتَرَكِّنَا يُوسُفَ عِندَ مَتَنعِنَا عِندَ مَتَنعِنا فَأَكُلُهُ ٱلدِّنْبُ فَا فَأَكُلُهُ ٱلدِّنْبُ فَي وَمَا أَنتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَا صَدِقِينَ وَلَوْ كُنَا صَدِقِينَ

وَجَآءُو عَلَى قَمِيصِهِ 
يِدَمِ كَذِبٌ قَالَ بَلْ
سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمَرًا 
فَصَبْرٌ جَمِيلٌ وَاللَّهُ
الْمُسْتَعَالُ عَلَى مَا تَصَفُدنَ

وَجَآءَتْ سَيَّارَةٌ

And they hid him as merchandise.
Yet God was all-aware
of all that they were doing.

12:20 Thus they sold him for a paltry price,
a number of coins;
for they were disinclined toward him.

The man from Egypt who bought him said to his wife:

Tend graciously to his dwelling.

He may benefit us, or we may take him as a son.

And thus did We establish Joseph in the land, that We might teach him of the interpretation of events that dreams foretell.

For God prevails in His affairs.

But most people do not comprehend this.

12-22 So when he had reached full maturity,

We gave him prophetic wisdom and knowledge of God—

and thus do We reward

12:23 Now, she in whose house he was serving solicited him, to have him.

Thus she bolted the doors and said:
Here I am, for you!
He said: God is my refuge!

I will not betray the High Minister.
Indeed, he is my lord,
who has made excellent my dwelling—
and never
shall the 'ungodly' wrongdoers succeed.

12:24 And very truly,
she had 'firmly' set her desire on him.
And he too would have set his desire on her

those who excel in doing good.

الجُزْءُ الثَّالِيٰ عَشَرَ يَنْ فَعُ الْعَالِيٰ عَشَرَ

كبُشْرَىٰ هَلَااغُكُ وَكَانُواْ فيه مِنَ ٱلزَّهدينَ وَقَالَ ٱلَّذِي ٱشْتَرَيْنُهُ مِن مِصْرَ لِأَمْرَأَتِهِ: أَكْرِ مِي مَثْوَلَهُ عَسَم أَن يَنفَعَنَا أَوْ نَنَّخذَهُ وَلَدُأُ وَكَالًا مَكَّنَّا لِبُوسُفَ فِي ٱلْأَرْضِ وَلِنْعُلِّمُهُ مِن تَأُولِ ٱلْأَحَادِثُ وَٱللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكُنَّ أَكُمُ النَّاسِ لَابَعْلَىٰوْدِ) واتكننه حككما وعلما وَكُذَٰ لِكَ نَجْزِي ٱلْمُحْسِنِينَ وَرَاوَدَتُهُ ٱلَّتِي هُوَ فِي بَنْتِهَا وَ غَلَقَتَ ٱلْأَدُوٰكَ وَقَالَتْ هَيْتَ لَكُ قَالَ مَعَاذَ ٱللَّهُ إِنَّهُ, رَبِّيَّ أَحْسَدَ. مَثْهَائَى إِنَّاهُ لَا يُقْلِحُ ٱلظَّالِلُمُونَ

المُنْوَلَةُ لُولِيُنَاكِنَا

الحيزة الثّاذ بَعَثَمَ

had he not seen a guiding proof from his Lord In this way did We turn evil and lewdness away from him. Indeed.

he was one of Our sincere, elect servants. 12:25 So they both raced for the door.

and she rent his shirt from behind. But they encountered her lord at the door. At once, she said to him: What shall be the recompense for one who desired evil with your wife, but that he be imprisoned or suffer a most painful torment?

12:26 Joseph said: It was she who solicited me, to have me! Then a witness from her own family came forth and testified: If his shirt is rent from the front. then she has spoken the truth, and he is of the liars.

12:27 But if his shirt is rent from behind. then she has lied, and he is of the truthful.

12:28 Thus when the High Minister saw that his shirt was rent from behind. he said to her: This is, indeed, of your womanly cunning! Indeed, your cunning is great.

12:29 Joseph, the High Minister said: Turn aside from this! And as for you, he said to his wife, ask forgiveness for your sin! Indeed, you have been one of the exceedingly sinful.

12:30 \* The ladies of high society in the city said:

لَوْلَا أَن رَّءَا مُوْهَدَنَ رَبِّهِ -كَذَٰ إِلَّ لِنَصِّرِفَ عَنْهُ السوء والفحشاء إنَّهُ من عيادنا ٱلمُخْلَصِين

( وأستَنقا ألّات وَقَدَّتُ قَمِيصَهُ، مِن دَبُر وَٱلْفَيَا سَندَهَا لَدَا ٱلْيَابُ قَالَتْ مَا حَزَّاهُ مِنْ أَرَادَ بأَهْلِكَ سُوءًا إِلَّا أَن يُسْحَنَ أَوْ عَذَاكِ أَلْكُ

وَشَهِ دَسَاهِ دُمِنَ أَهْلِهَا إن كَاكَ قَمَصُهُ قُدَّ مِن قُبُّلِ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَندِينَ

> (٧) وَإِن كَانَ قَعْصُهُ قُدَّ مِن دُبُر فَكَذَبَتَ وَهُوَ مِنَ ٱلصَّيْدِقِينَ

الله فَلَمَّا دَءَا قَمِيصَهُ ءِ قُدَّ مِن دُبُر قَالَ إِنَّهُ مِن كُنْدُكُنَّ ۗ ٳڹۜٞڲؘڐڴڹؘۘٞۘۘعؘڟۣؠٞ

و شُفُ أَعْدِضْ عَنْ هَاذَاً وَآسَتَغْفرى لِذَنِّكِ ۚ إِنَّكِ كُنت مِنَ ٱلْخَاطِئِينَ

الله فَ وَقَالَ نِسْوَةً فِي ٱلْمَدِسَةِ

مُنِوْكَةً يُونُهُ

لجزَّءُ الثَّالِيَ عَشَرَ

The wife of the High Minister solicits her servant to have him! Truly, he has pierced her heart with love. Indeed, we, most surely, see her falling into clear misguidance with this.

she sent for them,
having prepared for them reclining cushions.
Then to each one of them she gave a knife
for their repast.
Then she said to Joseph,
while they were cutting their delicacies:
Go out to them!
Then, when suddenly they saw him,
they so thoroughly admired him
that in heedlessness they cut their hands
and said: God save us!
This is no human!
This is none other than a most gracious angel!

This, then, is he for whom you have blamed me. Indeed, I did solicit him, to have him for myself. But he resisted. Yet if he does not soon do all that I command him, he will, most surely, be imprisoned, and he will, most surely.

be counted as one of the abased.

12:33 He said: My Lord!
Prison would be dearer to me
than that to which they call me.
For if You do not turn their cunning
away from me,
I might incline toward them and so become

one of the 'wayward and' ignorant.

12:34 So his Lord answered him. Thus He turned their cunning away from him. Indeed, it is He who is the All-Hearing, the All-Knowing.

12:35 Then it occurred to the prominent men among them even after they had seen the clear signs of his innocence that they should imprison him, for a time.

12:36 Now, two young servants entered the prison with him. One of them said: I saw myself in a dream pressing wine. The other said: I saw myself carrying bread on my head, from which birds were eating. Tell us its interpretation. Indeed, we see that you are one of those who excel in doing good.

12:37 He said: The food that, in time, you are to be provided shall not come to either of you, but that I shall prophesy to you about your dreams and their interpretation before it comes to you. This is from what my Lord has taught me. Indeed, I have forsaken the ways of a people who do not believe in God. Moreover, with regard to the Hereafter, they are, indeed, disbelievers.

12:38 Thus I have followed the sacred way of my fathers, Abraham, Isaac, and Jacob.

٤ لَّهُ: عُالِثًا فَكُونَهُمُ

شِيْوْكَاقُ يُونِيُونَ

الحزَّءُ الثَّاذِ كَانَهُمْ

It is not for us to associate anything as a god with God. This is of God's grace upon us, and upon all people. Yet most people do not give thanks to God with an undivided heart.

- 12:39 O my prison-mates! Are various lords better, or God, the One, the All-Dominating?
- 12:40 All that you worship apart from Him are but mere names you have namedyou and your forefathers. God has not sent down any authority for them in His revelations. Judgment belongs to none but God. He has commanded that you shall not worship other than Him. That is the upright way of religion. But most people do not comprehend this.
- 12:41 O my prison-mates! As for the first one of you, his dream means that he shall pour wine for his lord, the king of Egypt. And as for the other, he shall be crucified, and birds will eat from his head. The matter of which you inquire is now determined.
- 12:42 Then he said to the one whom he knew would be delivered of the two: Mention me, before your lord, for I am innocent. But Satan caused him to forget mentioning Joseph to his lord. So he remained in prison for some years.

مَاكَانَكَانَ أَن نُّشْرِكَ بِٱللَّهِ مِن شَيْءٍ ذَلِكَ مِن فَضِل ٱللَّهِ عَلَتْنَا وَعَلَى ٱلنَّاسِ وَلَنكَ أَكْثُرُ ٱلنَّاسِ لَا يَشْكُونَ أم أللَّهُ ٱلْوَحِدُ ٱلْقَصَّارُ مَاتَعَبُدُونَ مِن دُونِهِۦٓ إِلَّا

الحَيْرُةُ وَالْأَاذِ كُلَّهُ

يَرُولُوُ وَيُسُلِكِ

12:43 Now, one day the king said:
I saw in a dream seven fat cows being eaten by seven lean ones; and seven green ears of corn and seven others withered.
O assembly of nobles!
Explain to me my vision, if you are able to interpret such visions!

12:44 They said: Just a muddle of dreams!

Nor are we knowledgeable
in the interpretation of dreams.

12:45 Then the one who had been delivered from the two prison-mates—
remembering, at long last—said:
I will tell you of its interpretation.
So send me forth to the prison.

12:46 He said: Joseph,
O you who are truthful!
Explain for us 'the king's dream'
regarding seven fat cows being eaten
by seven lean ones,
and seven green ears of corn
and seven others withered,
so that I may return to the people of the court,
so that they may know its meaning.

12:47 He said:
You shall plant corn diligently for seven years.
But what you have harvested leave in its ear,
except a little, from which you shall eat.

12:48 Then there shall come after this seven severe years of drought that will consume what you have reserved for them, except a little, of which you shall store for seed.

12:49 Then there shall come after this

سَبْعَ بَقَرَتِ سِمَانِ
يَأْكُلُهُنَّ سَبْعٌ عِجَافُ
وَسَبْعَ سُلْبُكَتٍ خُضْرِ
وَشَبْعَ سُلْبُكَتٍ خُضْرِ
وَأُخَرَ يَالِسَتِّ
يَتَأَيُّهُ ٱلْمَلَا أَفْتُونِي فِي رُدِيني

إن كُنتُم للرُّعْمَا تَعْدُرُونَ

قَالُوۤ اَأَضْعَنَتُ أَعْلَنهِ مَا عَلَيْهِ وَمَا خَنْ بِتَأْوِيلَ الْأَعْلَيْمِ بِعَالِمِينَ
 وَمَا خَنُ بِتَأْوِيلَ الْأَعْلَيْمِ بِعَالِمِينَ

﴿ وَقَالَ الَّذِّى نَجَا مِنْهُمَا وَاذَّكُرَ بَعْدَأُمَةِ أَنَا الْبَنْئُكُمُ بِتَأْوِيلِهِۦ فَأَرْسِلُونِ

وُسُفُ أَيُّهُ الصِّدِيقُ اَفْتِنَا فِ سَبْعِ بَقَرَتِ سِمَانِ يَأْتُلُهُنَّ سَبْعُ عِجَافُ وَسَبْعِ سُلْبُكُنتٍ خُضْرِ وَشَبْعِ سُلْبُكُنتٍ خُضْرِ وَأُخْرَيا بِسَنتِ لَمَلِّيَ أَرْجِعُ إِلَى النَّاسِ لَعَلَهُمْ يَعْلَمُونَ إِلَى النَّاسِ لَعَلَهُمْ يَعْلَمُونَ

قَالَتَزْرَعُونَ سَبْعَ سِنِينَ دَأَبَا
 فَا حَصَدتُمْ فَذَرُوهُ فِي سُنْبُلِهِ عَلَى اللهِ عَلْمَا عَلَى اللهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللّ

ا مُّمَّ مَأْتِي مِنْ مَعْدِ ذَالِكَ سَبَعُ شِدَادُ اللهُ عَلَمْ اللهُ سَبَعُ شِدَادُ اللهُ سَبَعُ شِدَادُ اللهُ عَلَى مَا عَدَّمَتُمْ الْمُنْ اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَّا عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ

(أ) ثُمَّ يَأْقِ مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ

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الجزء التالئ عشر

a year in which people are relieved by rain, and in which they shall rejoice and press grapes for wine.

12:50 So the king said: Bring this interpreter to me.
But when the messenger came to Joseph in prison, Joseph said:
Return to your lord, and ask him about the case of the women who cut their hands.
Indeed, my Lord is all-knowing of their cunning.

The king said, after summoning the women:
What have you to say about your affair,
when you solicited Joseph, to have him?
They said: God save us!
We know nothing evil of him.
The wife of the High Minister said:
Now the truth shall be settled.
I solicited him, to have him!
And, indeed, he is of the truthful.

12:52 This is so he may know that I did not betray him in his absence. For, assuredly, God does not guide the cunning of the betrayers.

12:53 \*Yet I do not absolve myself.

Indeed, the self often bids to evil—
except on whomever my Lord has mercy.
Indeed, my Lord is all-forgiving, mercy-giving.

12:54 So the king said: Bring Joseph to me.

I shall choose him as an adviser for myself.

So when the king spoke to him, he said:
Indeed, from this day on,
you are well established and well trusted with us.

12:55 Joseph said:

Appoint me High Minister

وَقَالَ ٱلۡكِلُّكُ ٱتُّنَّهُ فِي بِهِ ۗ فَلَمَّا جَآءُهُ ٱلرَّسُولُ قَالَ أَرْجِعُ إِلَىٰ رَبِّكَ فَسُمَّلُهُ مَا كَالُ ٱلنَّهُ وَ ٱلَّتِي قَطَّعَنَ أَندُ مَدَّ إَ إِنَّ رَبِّ بِكَيْدِهِنَّ عَلِيمٌ قَالَ مَا خَطَئِكُنَّ إِذْ رُودِتُّنَّ بُوسُفَ عَن نَّفُسِهُ ـ قُلْرِبَ كِنْشَ لِلَّهِ مَاعَلِمُنَا عَلَيْهِ مِن سُوِّيَّ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْكَنَ حَصْحَصَ ٱلْحَقُّ أَنَا رُوَدِيُّهُ عَن نَفْسه وَ إِنَّاهُ لَمِنَ ٱلصَّادِقِينَ ذَالِكَ لِيعَلَمَ أَنِي لَمْ أَخُنُهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِي كُنَّدُ ٱلْخَالَبِينَ ه وَمَاۤ أُمَرِّئُ نَفْسيَ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌ اللَّهِ عِ

وَقَالَ ٱلْمَلِكُ ٱثَّنُونَ بِهِ =

قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا

أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كُلَّمَهُ



الجنزء التالت عشر

over the treasuries of the land. I am a good keeper and knowledgeable.

12:56 And thus did We establish Joseph in the land, to settle in it wherever he so willed.

We bestow Our mercy upon whomever We so will—and never do We waste the reward of those who excel in 'doing' good.

12:57 Yet, most surely, the reward of the Hereafter is far better for those who believe and are God-fearing.

the brothers of Joseph came to Egypt, and they entered upon him at court, to request provision.

He recognized them.
But they were unknowing of him.

12:59 When he had supplied them
with their supplies, he said:
Bring me that brother of yours
from your father whom you spoke of,
to receive his share.

Do you not see that I have fully apportioned
the measure of your provision,
and that I have been the best of hosts?

12:60 But if you do not bring him to me, there shall be no more measure allotted for you with me, and you will never come near me again.

12:61 They said: We shall solicit his father for him—and this request we will most surely act upon.

12:62 He said to his servants:

Place their own merchandise

back in their packs,

إِنِّ حَفِيظُ عَلِيدٌ ﴿ وَكَذَالِكَ مَكَّنَا لِمُوسُفَ فِ ٱلأَرْضِ بَنَبَوَّأُ مِنْهَا حَيْثُ يَشَأَهُ نُصِيبُ مِرْحَيَنَا مَن أَشَآهُ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ وَلَا خُرُا الْاَيْحِرَةِ خَرَّةً لِلَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُونَ وَحَمَا يَا إِخْوَهُ يُوسُفَ وَحَمَا يَا إِخْوَهُ يُوسُفَ وَحُمَا لَهُ مُنكِرُونَ

> نَّ فَإِن لَّهُ تَأْتُونِ بِهِ، فَلَاكَيْلَ لَكُمْ عِندِى وَلَائَقُ رَبُونِ

الله عَالُواْسَانُزَوِدُ عَنْـهُ أَبَــاهُ وَ اللهُ الْفَاعِلُونَ وَ إِنَّا لَفَاعِلُونَ وَ إِنَّا لَفَاعِلُونَ

﴾ وقال لِفِنْيَنْنِهِ ٱجْعَلُواْ بِضَاعَنَهُمْ فِى رِحَالِهِمْ

so that they may recognize it when they go back to their families, so that they may return in hope of further aid.

12:63 So when they returned to their father, they said: O our father!

We have been prevented from any further allotment of provision if we fail the High Minister's request. So send with us our brother, so that we may have our measure, and, most surely, we shall safeguard him.

12:64 He said:

Am I to entrust you with him, as I entrusted you with his brother before? Yet it is God alone who is the best of guardians, and He is the most merciful of the merciful.

12:65 But when they opened their belongings, they found their own merchandise returned to them.

They said: O our father!

What more evidence of good will do we seek?
Here is our merchandise returned to us.

We shall supply our families amply.

And we shall safeguard our brother.

Moreover, we shall gain an extra camel's load.

That is an easy measure to obtain.

12:66 He said:

Never will I send him with you until you give me a solemn vow before God that you will, most surely, bring him back to me, unless you yourselves are entrapped.

So when they gave him their solemn vow, he said in admonition:

سأ مُعَنَا أَخَانَا

الجُزَّةُ الثَّالِينَ عَشَرَ نَيْوَ

قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِلُّ

God is a guardian over what we say.

Do not all enter the city through one gate; but enter through separate gates.

Yet I cannot avail you against anything from God.

Judgment belongs to none but God.

On Him alone do I rely.

And on Him alone, then, let the 'truly reliant believers' rely.

so when they entered the city from the points where their father had commanded them, it did not avail them against anything from God. It was but a need in Jacob's soul that he fulfilled. Yet, indeed, he was endowed with the revealed knowledge that We had taught him.

But most people do not know the virtues of caution and faith.

he took his full brother to himself.

Privately, he said to him:
I am, indeed, your very own brother.
So be troubled no longer
about what they have done to me.

12:70 Then, when he supplied them
with their supplies,
he secretly put the royal drinking cup
in his own brother's pack.
Then a crier called out to them
as they were departing: O you cameleers!
Indeed, you are thieves!

12:71 They said, as they turned toward them: What is it that you are missing?

وَقَالَ يَنَبَنِيَّ

لَا تَدُّخُلُواْ مِنْ بَابٍ وَحِيدٍ

وَادْخُلُواْ مِنْ اَبُوبِ مُتَغَوِّقَةٍ

وَمَا أَغْنِي عَنكُمُ

مِن اَلْغَنِي عَنكُمُ

إِن الْمُكُمُ إِلَّا لِلَّهِ

عَلَيْهِ تَوَكُلُثُ وَعَلَيْهِ

فَلْيَتَوَكَّلُ الْمُتَوَحِيِّةُ وَعَلَيْهِ

فَلْيَتَوَكَّلُ الْمُتَوَحِيِّةُ وَعَلَيْهِ

﴿ وَلَمَّادَ خَلُوا مِنْ حَيْثُ أَمْرَهُمْ أَبُوهُم مِنْ حَيْثُ أَمْرَهُمْ أَبُوهُم مَّاكَاتَ يُغْنِي عَنْهُم مِنْ أَبُوهُم مِنْ أَلَيْهِ مِن شَيْءٍ إِلَّا حَاجَةُ فِي نَفْسِ يَعْقُوبَ قَضَى لَهَأ وَ يَنْفُسِ يَعْقُوبَ قَضَى لَهَأ وَ إِنَّهُ لَذُو عِلْمِ لِمَا عَلَمْنَ لُهُ وَلَيْكِنَّ أَكْثُونَ النَّاسِ وَلِنَكِكِنَّ أَكْثُلُ النَّاسِ وَلَكِكِنَّ أَكْثُلُ النَّاسِ لَا يَعْلَمُونَ النَّاسِ لَا يَعْلَمُونَ

الله وَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ عَالَىٰ يُوسُفَ عَالَىٰ يُوسُفَ عَالَىٰ يُوسُفَ عَالَمَ الْحَاهُ الْحَاهُ الْحَوْلَ فَالَا إِنِّ أَنَّا الْخُولَ فَالَا تَبْتَعِشْ فَلَا تَبْتَعِشْ

ويستورك فَلَمَّا جَهَزَهُم مِجَهَازِهِمْ جَهَازِهِمْ جَعَلَ اللهِ أَخِيهِ جَعَلَ اللهِ اللهِ أَخِيهِ مُثَمَّ أَذَنَ مُؤَذِنُ أَيَتُهَا اللهِ يُرُ اللهِ اللهِ يُرُ اللهُ اللهُ اللهِ يَرُ اللهُ اللهِ اللهُ الل

الله عَالُوا فَأَقْبَلُوا عَلَيْهِمَ اللهِ ا

خَيَوْكَا كُونُكُيْكِ

الجزء النالة عشر

12:72 They said: We are missing the king's goblet.

And for him who brings it forth,
there is a camel's load of provision in reward—
and that, the crier said, I guarantee.

12:73 The brothers' said: By God!

Very truly, you know well

that we did not come

to spread corruption in the land,
and that we are not thieves.

12:74 They said:

What then shall be the recompense for stealing it, if you are liars?

The brothers said:

The recompense for it shall be that the one in whose pack it is found—he himself shall be its recompense.

Thus do we recompense the wrongdoers for stealing, in our religion.

12:76 Then Joseph began the search with their bags before coming to his brother's bag.

Then he pulled the goblet out from his brother's bag.

Thus did We plan it for Joseph's sake.

Never could he have taken his brother under the law of the king—except as God had willed.

We raise in rank whomever We so will.

And above every one who has knowledge is the One who is All-Knowing.

12:77 \* The brothers said:

If he now has stolen,
then, truly, a full brother of his
has stolen before!

But Joseph suppressed his outrage at this
within himself,

آ قَالُواْ نَفْقِدُ صُوَاعَ الْمَلِكِ
وَلِمَن جَآءَ بِهِ حِمْلُ بَعِيرِ
وَالْمَن جَآءَ بِهِ حِمْلُ بَعِيرِ
وَأَنَا بِهِ وَزَعِيمُ

قَالُواْ تَاللّهِ لَقَدْ عَلِمْتُ مِ
 قَالُواْ تَاللّهِ لَقَدْ عَلِمْتُ مِ
 مَا حَمْنَا لِنُفْسِدَ فِي ٱلأَرْضِ
 وَمَا كُنَّا سَدْرِقِينَ
 مَا كُنَّا سَدْرِقِينَ
 مَا كُنَّا سَدْرِقِينَ
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 مَا مُؤْمَنَا مِنْ مَا وَهُ هُوْمُ مِنْ مِنْ مُؤْمِنَا مِنْ مَا وَهُ هُوْمُ مَا مِنْ مَا وَهُ هُوْمُ مَا مَا مُؤْمِنَا مِنْ مَا وَهُ هُوْمُ مَا مِنْ مُؤْمِنَا مِنْ مَا وَهُ هُوْمُ مُؤْمِنَا مِنْ مَا وَهُ هُوْمُ مُؤْمِنَا مِنْ مُؤْمِنَا مِنْ مَا مُؤْمِنَا مِنْ مَا وَهُ مُؤْمِنَا مِنْ مُؤْمِنِينَا مِنْ مُؤْمِنِينَا مِنْ مُؤْمِنَا مِنْ مُؤْمِنِينَا مِنْ مُؤْمِنِينَا لِمُؤْمِنِينَا مِنْ مُؤْمِنِينَا مِنْ مُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لَا مُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُنْ مُؤْمِنَا مِنْ مُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنَا لِمِنْ مِنْ مُؤْمِنَا مِنْ مُؤْمِنَا مِنْ مُؤْمِنَا مِنْ مُؤْمِنِينَا لِمُؤْمِنَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لَمُؤْمِنِينَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُنْ مُنْ مُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنِينَا لِمُؤْمِنَا لِمُنْ لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُعْلِمِنْ لِمُؤْمِنَا لِمِنْ مِنْ مُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنِينَا لِمُؤْمِنَا لِمُؤْمِنِينَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُعْلِمُ مِنْ مُؤْمِنِينَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُؤْمِنَا لِمُ

تَّ قَالُوافَمَا جَزَّوُهُ، اللهُ ا

قَالُواْ جَرَّوُهُمَ مَن وُجِدَ فِي رَحْلِهِ.
 فَهُوَ جَرَّوُهُ إِلَيْ

كَذَالِكَ غَيْزِي ٱلظَّالِمِينَ

وَعَآءَ أَخِيدِ ثُمَّ ٱسْتَخْرَجَهَا وَعَآءَ أَخِيدِ ثُمَّ ٱسْتَخْرَجَهَا مِن وِعَآءَ أَخِيدُ كَذَلِكَ كِدْنَا لِيُوسُفَّ مَاكَانَ لِيَا خُدَا لِيُوسُفَّ فِ دِينِ ٱلْمَلِكِ إِلَّا أَن يَشَاءَ ٱللَّهُ رَفِعُ دَرَجَن مِّن نَشَاءُ وَقَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

شَوْنَ فَقَدْ
سَرَقَ أَثُ لَهُ مِن فَبَـٰ لُ
فَأَسَـرَهَا يُوسُفُ فِ نَقْسِهِ.

مَنْوَلَةً يُولِينَاكُ

الجزء القالف عشر

and did not disclose his reply to them. In his heart, he said:
You are in the most evil position—
and God Himself knows best
about what you claim!

12:78 They said: O High Minister!
Truly, he has an aged father,
well-advanced in years.
So take one of us in his place.
Indeed, we see that you are of those
who excel in doing good.

12:79 He said: God is my refuge!

Were we to take anyone other than the one with whom we found our belongings, then, indeed, we would be wrongdoers.

12:80 So when they despaired of him relenting, they withdrew, conferring privately.

The eldest of them said:

Do you not know that your father has taken from you a solemn vow before God, and that you have deserted Joseph before?

Therefore, never will I leave this land, until my father permits me, or God so determines it for me—and He is the very best of judges.

O our father!
Your son has most surely stolen—
and we cannot bear witness
to other than what we know.
Nor could we safeguard him
against the unforeseen.

12:82 Moreover, ask the people of the town which we were in,

وَكُمْ مُنْدِهَا لَهُمْ قَالَ أَنتُ شُدُّ مُكَانًا وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ قَالُواْ يَكَأَيُّهَا ٱلْعَـزِيرُ إِنَّ لَهُ وَ أَبَّا شَيْخًا كُيرًا فَخُذُ أَحَدُنَا مَكَانَهُ إِنَّا ذَكِكَ مِنَ ٱلْمُحْسِنِينَ (١٥) قَالَ مَعَاذَ اللَّهُ أَن نَأْخُذَ الَّا مَن وَحَدْنَا مَتَعَنَاعِندُهُ إِنَّا إِذَا لَّظَالِمُونَ خكفهأ نختأ قَالَ كَسرُهُمْ أَلَمْ تَعْلَمُوا أَنْ أَبَاكُمْ قَدْ أَخَذَ عَلَتَكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفُّ فَكُنْ أَيْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِيٓ أَبِيٓ

وَمَا كُنَّا الْفَيْبِ حَلِفِظِينَ ﴿ وَسُتَلِ ٱلْفَرِّيَةَ الْفِيرَا الَّقِ كُنَّا فِيهَا اللَّهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ الل

أَوْ يَعْكُمُ ٱللَّهُ لِيُّ

وَهُوَ خَدُ ٱلْحُكُمِينَ

( الرجعُوَ الآن أبيكُمْ فَقُولُوا

يَتَأْبَانَا إِنْ أَيْنَكَ مِسَرَقَ

وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا

and the cameleers with whom we came back. For, most surely, we are truthful.

12:83 When they returned and told their father, he said: No!
But your own souls have tempted you to something.
Thus nothing is left to me but beautiful patience!
May God bring each of them back to me, altogether!
Indeed, He is the All-Knowing, the All-Wise.

12:84 Then desolately he turned away from them and said: Ah! My sorrow for Joseph!

You will continue mentioning Joseph until you are thoroughly drained, or you become one of those who have perished out of grief!

And his eyes went white from grief.

for long had he suppressed his anguish.

12:86 He said:I complain of my anguishand my grief only to God.For I know from God what you do not know.

12:87 Now, my sons!

Go to Egypt

and inquire of Joseph and his brother.

And do not despair of God's mercy.

For, most surely, none despairs of God's mercy except the disbelieving people.

12:88 So when they returned and entered upon the court of Joseph, they said to him: O High Minister! Famine has stricken us and our families. الجُزَّةُ النَّالِثَ عَشَرَ مُؤْلِعُ لَيُ الْعَالِثَ عَشَرَ مُؤَلِّعُ لَيُ الْعَالِثَ الْعَالِثَ الْعَالَمُ الْعَالَمُ الْعَلَى الْعَلَمُ الْعَلمُ الْعَلَمُ الْعَلمُ الْعِلمُ الْعَلمُ الْعِلمُ الْعَلمُ الْعَلمُ الْعَلمُ الْعَلمُ الْعَلمُ الْعَلمُ الْعَلمُ الْعِلمُ الْعَلمُ الْعَلمُ الْعَلمُ الْعَلمُ الْعَلمُ الْعَلمُ الْعِلمُ الْعِلْمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلْمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلْمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِيمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلْمُ الْعِلمُ الْعِلْمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلمُ الْعِلْمُ الْعِلْ

وَٱلْعِيرَ ٱلَّتِيّ أَقَلْنَا فِيمًّا

وَإِنَّا لَصَلَاقُوك

هَ قَالَ بَلُ سَوَلَتَ لَكُمْ

اَنْفُسُكُمْ آمُرًّا

فَصَابَرُّ جَمِيلً عَسَى اللَّهُ

اَنْ يَأْتِينِي بِهِمْ جَمِيعًا

إِنَّهُ هُو

الْعَلِيمُ ٱلْحَكِيمُ

وَتُوَلِّى عَنْهُمْ وَقَالَ يَكَأْسَفَى
 عَلَى يُوسُفَ وَٱبْضَتْ عَيْسَاهُ
 مِنَ ٱلْحُزْنِ فَهُو كَظِيمٌ
 قَالُواْ تَالَلُهُ تَقُدَّةُواْ

تَذْكُرُ بُوسُفَ حَنَّىٰ تَكُونَ حَرَضًاأَوْ تَكُونَ مِنَ ٱلْهَالِكِينَ

آنَ قَالَ إِنَّمَا آَشَكُواْ بَقِي وَحُزْنِ اللهِ وَأَعْلَمُ وَابَقِي وَحُزْنِ اللهِ وَأَعْلَمُ مِنَ ٱللهِ مَا لاَ نَعْلَمُهُ مَنَ

يَكِنِيَ أَذْهَبُواْ فَتَحَسَّسُوا مِن يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا مِن رَوْح اللَّهِ إِنَّهُ, لَا يَأْيَسُسُ مِن رَوْح اللَّهِ إِلَّا الْقَوْمُ الْكَنْفِرُونَ إِلَّا الْقَوْمُ الْكَنْفِرُونَ

هَلَمَا دَخُلُواْ عَلَيْتِهِ قَالُواْ
 يَتَأَيُّهُا ٱلْعَـزِيرُ مَسَّـنَا
 وَأَهْلَنَا ٱلفُّرُّرُ

Thus have we come

with merchandise of little worth.
Yet fill for us
the full measure of our provision;
and be charitable to us.
Indeed, God rewards the charitable.

12:89 He said:

Do you know what terrible harm you have done to Joseph, and to his brother, when you were ignorant of the grave consequences of your actions?

They said:
Can it truly be that you,
you are, indeed, Joseph?
He said: I am Joseph.
And this is my full brother.
Truly, God has conferred divine favor upon us.
For whoever fears God—and keeps patient—
then, indeed, never shall God waste the reward
of those who excel in doing good.

12:91 They said: By God!

Very truly God has preferred you over us, and we have, indeed, been sinful.

12:92 He said: There is no blame on you this day.May God forgive you.For He is the most merciful of the merciful.

12:93 Go with this shirt of mine, and lay it upon my father's face. He shall come to me with his sight restored. And bring me your families, as well, all of them together.

12:94 Now, when the cameleers had departed Egypt, their father said to those near him:

Indeed, I sense the fragrance of Joseph, though you may deem me senile.

الجُزُّهُ الثَّالِثَ عَشَرَ سُؤُفَا فِي لِمُنْفِئِ

وَحِمْنَا بِيضَكَعَةِ مُّرْجَاةٍ

فَأَوْفِ لَنَا ٱلْكَيْلَ

وَتَصَدَّقْ عَلَيْنَا ۚ إِنَّ ٱللَّهَ

يَجْزِى ٱلْمُتَصَدِّقِينَ

قَالَ هَلْ عَلِمْتُمُ مَّا فَعَلْتُمُ

سُوسُفَ وَأَخِيدٍ

إِذَ انسَد جَلَهُ لُونَ قَالُواْ أَءِ نَكُ لَأَنْتَ يُوسُفُّ قَالُ اَنَا يُوسُفُ وَهَلَذَا أَخِی قَدْ مَن اللَّهُ عَلَيْنَاً إِنَّهُ, مَن يَتَقِي وَيَصْبِرْ فَانَ اللَّهُ

لايُضِيعُ أَجْرَ الْمُحْسِنِينَ قَالُواْ تَالَةِ

لَقَدْ ءَاثَرَكَ ٱللهُ عَلَيْتَ نَا وَ إِن كُنَّا لَخَاطِهِ مَا

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيُوَمَ
 يَغْفِرُ ٱللَّهُ لَكُمُمُّ

وَهُوَ أَرْحُمُ ٱلرَّحِينِ

الله وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَب أَبُوهُمْ إِنِّ لَأَحِدُ رِيحَ يُوسُفَّ أَوْلَدُ لَكُمْ مَا مِنْ

اللهِ عَالُواْ تَأْسِّهِ إِنَّكَ لَفِي اللَّهِ إِنَّكَ لَفِي

الجزء القالف عشر

12:95 They said: By God!

Indeed, you remain in the grip
of your old delusion of seeing him again.

12:96 So when the bearer of glad tidings came to Jacob, he laid the shirt upon his face. Thereupon, he regained his sight and said to his children:

Did I not tell you that I, indeed, know from God what you do not know?

12:97 They said: O our father!

Ask God for the forgiveness of our sins!

Indeed, we have been sinful.

12:98 He said:I will ask forgiveness from my Lord for you.He is the All-Forgiving, the Mercy-Giving.

12:99 So when finally they had all reached Egypt and entered upon the court of Joseph, he took his parents in his embrace to himself and said:

Enter Egypt, by the will of God, in full security.

12:100 Then he raised his parents
onto the throne,
and they all fell to the ground,
bowing down before him in respect.
He said: My dear father!
This is the interpretation of my vision of before
when I was young.
Indeed, my Lord has made it come true.
He was good to me
when He brought me out of the prison.
And now He has brought you here
from the desert,
after Satan had incited animosity

ضَلَالِكَ ٱلْقَدِيمِ
فَلَمَّا أَن جَآءَ ٱلْبَشِيرُ
الْقَنهُ عَلَى وَجْهِهِ عَلَى وَجُهِهِ عَلَى وَأَلْمَ قَالَ اللّهِ مَا لَا تَعْلَمُ إِنِّ أَعْلَمُ مِن اللّهِ مَا لَا تَعْلَمُ وَنَ اللّهِ مَا لَا تَعْلَمُ وَاللّهِ مَا لَا تَعْلَمُ وَاللّهِ وَاللّهِ اللّهِ اللّهِ مَا لَا تَعْلَمُ اللّهِ وَاللّهِ وَاللّهِ اللّهِ اللّهِ اللّهِ اللّهِ مَا لَا تَعْلَمُ وَاللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّه

أَسْتَغْفِرَ لَنَا ذُنُوبَنَا إِنَّا كُنَا خَطِعِينَ

﴿ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَقِيْ إِنَّـهُۥهُوَ ٱلْغَفُورُ ٱلرَّحِيــهُ

فَكَمَّادَخُلُواْ عَلَىٰ يُوسُفَ
 ءَاوَى إِلَيْهِ أَبُوئِهِ وَقَالَ
 أَذْخُلُواْ مِصْرَ
 ان شَاءَ اللَّهُ ءَامنينَ

إِن شَاءَ الله ءَامِنِينَ وَرَفَعَ أَبُونَهِ عَلَى الْعَرْشِ وَحَرُّوا لَهُ سُجَدًّا وَقَالَ يَتَأْبَتِ هَذَا تَأْوِيلُ رُءْينى مِن قَبْلُ قَدْ جَعَلَهَ ارَقِي حَقًا وَقَدْ أَحْسَنَ بِيَ إِذْ أَخْرَجَنِي مِنَ السِّحْنِ وَجَاءَ بِكُمُ مِّنَ الْبِدُو مِنْ بَعْدِ أَن نَزَعَ الشَّيْطَنُ

between me and my brothers. My Lord is all-kind and gentle in whatever He so wills. Indeed, it is He, He alone who is the All-Knowing, the All-Wise.

12:101 \*My Lord!

Truly, You have given me a share of the kingdom. And You have taught me the interpretation of the events dreams foretell. O Sole Originator of the heavens and the earth! You alone are my Patron in this world and in the Hereafter. Take my soul, when I die, as a muslim, in willing submission to You alone. And unite me in the Hereafter with the righteous.

12:102 This is but one of the tidings of the unseen past that We reveal to you, O Prophet. For you were not with them when they resolved to execute their evil affair, and while they were plotting it.

12:103 But most people even though you are eager for them to believe will not be believers in this.

12:104 though you do not ask of them any reward for conveying it to them. Yet this Quran is but a revealed Reminder of God's admonition and guidance sent to all the people of the worlds.

12:105 For how many a sign of God's Oneness do they pass by,

مُيُوْلَةً لِوَيْنَافِئُ الخيزة القالق عشر

إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَآءُ إِنَّهُ مُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ 💮 🏚 رَبِّ قَدُ ءَاتَيْتَنِي مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِي مِن تَأُومِل ٱلْأَحَادِيثِ فَاطِرَ ٱلسَّمَنَهُ مِن وَٱلْأَرْضِ أَنْتَ وَلِيٍّ ۽ في ٱلدُّنَا وَٱلْآخِهَ قَ تَدَفَّخ مُسلمًا وَأَلْحِقِّنِي بِٱلصِّيلِجِينَ الله مِنْ أَنْبَاءَ ٱلْغَيْبِ وَالْغَيْبِ نُوجِيهِ إلَّنكُ وَمَا كُنْتَ لَدُيْهِمْ إِذْ أَجْمَعُواْ أَمْرَهُمْ وَهُمْ يَكُثُرُونَ الله وَمَا أَكْثُرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُوْمِنِينَ ﴿ وَمَا تَسْنَلُهُمْ عَلَيْهِ مِنْ أَجْرُ إِنْ هُوَ إِلَّا ذِكُرٌ لِلْعَالَمِينَ الله وكأيّن مِنْ ءَايَةٍ في السَّمَنواتِ وَالْأَرْض

الجيزة ألقالف عَشَرَ

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in the heavens and in the earth, only to turn away from them without regard or contemplation?

12:106 Rather, most of them
do not believe in God,
except while associating
others in His divinity with Him.

against an overspreading torment that may come to them from God, or against the Hour of Doom itself that may come upon them suddenly while they are not at all aware?

12:108 Say to them, O Prophet:

This is my way.

I call to God based on clear revealed proof—
I and whoever follows me.

So most highly exalted be God,
for I am not of those who
associate gods with God!

to the generations before you, O Prophet, but mere mortal men, to whom We gave revelation, chosen from among the people of the established towns.

Have they not, then, journeyed through the earth to see how devastating was the end of those who belied God's messages before them?

Yet, most surely, the abode of the Hereafter is far better than the life of this world

for those who are God-fearing.

Will you human beings not, then, understand?

وَمَا يُؤْمِنُ أَكُثُرُهُم مِاللّهِ إِلَّا وَهُمْ مُّشْرِكُونَ أَفَا مِنْوَا أَن تَأْتِهُمُ عَنْشِيةٌ مِنْ عَذَابِ اللّهِ تَوْهُمْ لَا يَشْعُرُونَ وَهُمْ لَا يَشْعُرُونَ ثَلْ هَذِهِ عَسَييلِيَ أَذْ عُوَّا إِلَى اللَّهُ عَلَى بَصِيرَةٍ وَمَا أَنْهُ مِن النَّهُ عَلَى بَصِيرَةٍ وَمَا أَنْهُ مِن النَّهُ عَلَى بَصِيدِي إِلَّا رِجًا لَا نُوحِى إِلَيْهِم مِنْ أَهْدِلِ الْفُرَى اللَّهُ عَلَى اللَّهِمِم مِنْ أَهْدِلِ الفُرْحِى إِلَيْهِم مِنْ أَهْدِلِ الفُرْحِى إِلَيْهِم مِنْ أَهْدِلِ الفُرْحَى إِلَيْهِم

وَلَدَارُ ٱلْآخِرَةِ خَيْرٌ لِلَّذِينَ ٱتَّقَوَّا ٱفَكَلَا تَعْقِلُونَ ﴿ حَتَّى إِذَا ٱسْتَيْنَسَ ٱلرُّسُلُ

أَفَلَمْ نَسِيرُواْ فِي ٱلْأَرْضِ

فَسَنظُا ُواْ كُنْفَ كَادِبَ

12:110 For when finally the messengers approached despairand deemed that they had been resolutely belied by their people—Our help came to them. Thus whomever We so willed was delivered from obliteration. But Our deadly affliction could not be turned back from the defiant unbelievers.

12:111 Thus, very truly, the narration of their stories is a lesson for those who are endowed with discretion and understanding and so heed admonition. The Quran is not a forged tale. Rather, it is a confirmation of all the Heavenly Scriptures that preceded it, and a distinct detailing of all things that God has enjoined and forbidden, as well as divine guidance from error and to the path of God's mercy for a people who would believe.

الموكاة والماك

الجزء القالق عشر

وَظَنُّواْ أَنَّهُمْ قَدْ كُذِبُواْ وكا فركة كأشكا



The surah that translates into human experience the overpowering meaning of what THE THUNDER says when it resounds through the sky and God sends bolts to the earth.

#### Surah 13 / 43 verses / Revealed at Madinah

### Al-Ra<sup>c</sup>d

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

13:1 Alif Lâm Mîm Râ These are the revealed verses of the Book of God. Thus what has been sent down to you, O Prophet, from your Lord is the very essence of all truth, though most of the people do not believe it. 13:2 God is the One who has raised up the heavens without pillars that you can see. Then He settled Himself over the Throne befittingly. Moreover, He subjugated the sun and the moon to a fixed order, each one running its course for a stated term. He conducts every affair of existence with wisdom and perfection even as He makes distinct all the signs of His truth so that you may attain certainty of faith in the Meeting of your Lord for Judgment.

Thus He is the One who stretched out the land

suiting it to habitation;



المَّمَّرُ الْمَكْنَبِ الْمَكْنَبِ الْمَكْنَبِ الْمَكْنَبِ الْمَكْنَبِ الْمَكْنَبِ الْمَكْنَبِ الْمَكْنَبِ الْمَكْنَبِ الْمَكْنَ الْمُكَنَّ الْمُكَنَّ الْمُكْنَ الْمُكَنَّ الْمُكْنَ الْمُكَنَّ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكِلِ اللَّهِ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكَنِّ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكَنِّ الْمُكْنَ الْمُكَنَّ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكَنِي الْمُكْنَ الْمُكْنَ الْمُكْتَلِكُ الْمُكْنَ الْمُكْتَ الْمُلْمُ الْمُلْمِلُ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُكْنَ الْمُلْمُ الْم

and who made therein anchoring mountains to balance the Earth as it spins; and who opened rivers to water it and placed therein something of every kind of fruit. He made all being therein as mates, in pairs. He causes the night to enveil the day. Indeed, in all of this there are sure signs of One Creator for a people who would reflect on the wonder of creation.

Moreover, in the earth,
there are neighboring tracts of varied lands,
and gardens of grapevines and crops
and date palms—
some branching from the same root
and some from different roots—
watered by the same water in the same soil.
Yet We make some of these plants
superior to others
in the quality of their produce.
Indeed, in all of this
there are sure signs of One Creator
for a people who would use their reason
to understand

by their unbelief,
then more astounding still is their statement:
When we die and have become dust,
can it be that we will be brought forth again
by God in a new creation?
These are the ones
who have utterly disbelieved in their Lord.
Thus it is these upon whose necks
there shall be yokes in the Hereafter.

الجُزُّهُ النَّالِكَ عَشَرَ يُؤْمُ النَّالِكَ عَشَرَ يُوْمُ النَّالِكَ عَشَرَ يُوْمُ النَّرَافِيُّ

وَجَعَلَ فِيهَا رَوَسِى وَأَنْهَارًا وَمِن كُلِّ ٱلثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنَ يُغْشِي ٱلَّتِلَ ٱلنَّهَارُّ إِنَّ فِي ذَالِكَ لَلْإِينَتِ لْقَوْمِ تَتَفَكُّرُونَ (أ) وَفِي ٱلأَرْضِ وَجَنَّكُ مِّنْ أَعْنَاب نُسْقًا، بماآء وكحد وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضِ في ٱلأُكُلُ إِنَّا فِي ذَٰ لِكَ لَاَيَنت لِقَوْ مِ يَعْقِلُونَ (٥) ﴿ وَإِن تَعْجَبُ فَعَجَبُ قَوْلُهُمْ أَءِ ذَا كُنَّا تُرَبًّا أَءِنَّا لَفِي خَلْقِ جَدِيدٌ أُوْلَتِكَ ٱلَّذِينَ كَفَّرُواْ بِرَجِّهُمُّ وَأُوْلَئِكَ ٱلْأُغَلَالُ فِي أَعْنَاقِهِمُّ وَأُولَتِكَ أَصْعَنْ ٱلنَّارُّ

الجزَّءُ الثَّالثَ عَشَرَ

For these are the Companions of the Fire of Hell.

They shall abide therein forever.

They urge you to hasten on their evil doom instead of the good tidings of faith, even though exemplary punishments have come to pass for communities before them.

Yet, indeed, your Lord has much forgiveness for people, in spite of their wrongdoing—though, indeed, your Lord is, assuredly, most severe in punishment, as well.

say of you, O Prophet:

If only a miraculous sign
would be sent down to him from his Lord,
then we would believe him!
Yet you are sent only
as a solemn forewarner from God,
O Prophet—for to every people
there is a prophet sent as a guide
to the straight way—

whereas it is God alone who knows all:
What every female bears and to what term;
and what is conceived in the wombs
as they shrink and swell—
for with God alone
are all things decreed in due measure—

of the realms of all the unseen and the seen—the All-Great, the Supremely Exalted!

13:10 It is the same to God whether any of you keeps secret his words or utters them aloud; or whether one hides himself by night

هُمْ فِيهَا خَلِدُن وَيَسْتَعْجُلُونَكَ بِالسَّيِّعَةِ مَنَدَلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُكُنَةُ وَإِنَّ رَبِّكَ لَدُومَغْفِرَةِ لِنَنَاسِ عَلَى ظُلْمِهِمُّ وَإِنَّ رَبِّكَ لَشُهِمُّ وَإِنَّ رَبِّكَ لَشُهِمُّ وَإِنَّ رَبِّكَ لَشَهِمُّ وَإِنَّ رَبِّكَ لَشَهُ يِبِدُ الْهِقَابِ وَإِنَّ رَبِّكَ لَشَهُ يِبِدُ اللَّهِقَابِ وَإِنَّ رَبِّكَ لَشَهُ يَعْدُهُوا وَإِنَّ رَبِيْكَ لَشَهُ يَعْدُهُ وَا وَلِكُلُّ فَوْمٍ هَادٍ وَلِكُلُّ فَوْمٍ هَادٍ

الله يُعْلَمُ مَا تَخْمِلُ الله يُعْلَمُ مَا تَخْمِلُ صَلَّمُ أَنْ فَى وَمَا تَزْدَادُ أَنْ وَمَا تَزْدَادُ أَ

عَدِامُ ٱلْغَيْبِ وَٱلشَّهَدَةِ
 ٱلْحَيْدِ ٱلْمُتَعَالِ
 سَوَآةٌ مِنكُر مَّنَ أَسَرَ ٱلْقَوْلَ
 وَمَنجَهَر بِهِ
 وَمَن جَهَر بِهِ
 وَمَنْ هُوَ مُسْتَخْفِ بِالنَّلِ

ومن هو مستحو وَسَارِثُ بِأَلنَّهَارِ or goes about by daylight—
for each one there is a succession of angels,
before him and behind him,
to guard him by the command of God
and to record his every deed.
Indeed, God does not change
a people's condition of grace
until they change what is in their souls
and become disobedient.
And should God so intend
to inflict harm on a people,
then there is no repelling it.
For, apart from Him, they have no other patron.

13:12 He is the One who shows you lightning to inspire in you fear and hope, and who alone produces the heavy clouds discharging it.

13:13 Thus the peals of thunder exalt Him with all praise, as do the angels, in fear of Him.

For He it is who sends down thunderbolts then strikes with them whomever He so wills. Yet still they dispute about God, though He is mighty in prowess.

is to utter the call of truth.

But all those whom they call upon apart from Him can give them no answer at all. It is just like one who stretches out his palms toward water from afar hoping that it will reach his mouth.

But never will it reach.

So too the call of the disbelievers is merely lost in vain.

13:15 For to God alone bow down

الجُزُهُ الفَالِيَ عَشَرَ يُنْوَكُو الْوَيْمَةِ

الله معقبت مِنْ بين يديهِ
وَمِنْ خَلْفِهِ عَلَيْهِ مِنْ أَمْرِ اللَّهِ
يَعْفَظُونَهُ مِنْ أَمْرِ اللَّهِ
إِنَّ اللَّهَ لَا يُعْيَرُ مَا بِقَوْمِ
حَتَّى يُعْيَرُوا مَا بِأَنْسُمِمُّ
وَإِذَا أَرَادَ اللَّهُ بِقَوْمِ سُوَءًا
فَلَا مَرَدٌ لَهُ،

وَمَا لَهُدمِّن دُونِهِ مِن وَالٍ شَوَالِهِ مِن وَالٍ شَوَ الَّذِي مُو الَّذِي مُونِهِ مِن وَالٍ مُؤْمَد اللَّذِي مُونِهِ مِن وَالٍ مُؤْمَد اللَّذِي مَا اللَّذِي مَا اللَّهُ وَالْمُؤْمَدُ مَا اللَّهُ وَالْمُؤْمَدُ مَا اللَّهُ وَالْمُؤْمَدُ مَا اللَّهُ وَالْمُؤْمَدُ مَا اللَّهُ وَاللَّهُ وَاللَّهُ مِنْ اللَّهُ وَاللَّهُ مَا اللَّهُ وَاللَّهُ مِنْ اللَّهُ وَاللَّهُ مِنْ اللَّهُ وَاللَّهُ وَاللِّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللّ

وَيُنشِئُ السَّحَابِ النِّقَالَ
وَيُسَيِّحُ الرَّعَدُ بِحَمْدِهِ عَلَيْ وَيُسَيِّحُ الرَّعَدُ بِحَمْدِهِ وَالْمَلَيَّكُةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَعِقَ وَيُرْسِلُ الصَّوَعِقَ فَيُصِيبُ بِهَامَن يَشَلَهُ وَهُمْ يُجَدِدُونَ فِي اللَّهِ وَهُمْ يُجَدِدُونَ فِي اللَّهِ وَهُمْ يُجَدِدُونَ فِي اللَّهِ وَهُمْ شَدِيدُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِ اللْهُ اللْمُؤْمِ اللْهُ الْمُؤْمِ اللَّهُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ اللْمُؤْمِ الْمُؤْمِ الْمُؤْمِ ا

اَ لَهُ دَعُوةُ ٱلْمُقَّ وَاللَّهِ اللَّهُ اللَّهُ وَاللَّهِ يَدْعُونَ مِن دُونِهِ وَاللَّهِ يَدْعُونَ مِن دُونِهِ اللَّهَ يَسْتَجِبُونَ لَهُم بِشَيْء اللَّهُ اللَّهَ اللَّهُ اللَّالَةُ اللَّهُ الللَّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ ال

مَن فِي ٱلسَّمَكَوَتِ وَٱلْأَرْضِ

الجزء الثالث عشر

all who are in the heavens and the earthwillingly or unwillingly as do their very shadows in the early mornings and in the late afternoons. 13:16 O Prophet, say to the disbelievers: Who is the Lord of the heavens and the earth? And say in answer: It is God. Then sav: Why, then, have you taken patrons for yourselves apart from Him that do not hold-even for their own selvesany benefit nor any harm? Say to them, as well: Are the blind and the seeing equal? Or are the veils of darkness and the light equal? Or is it, rather, that they have ascribed to God associate-gods who have 'allegedly' created the like of His creation. such that their mere claim of creation seems to them similar to the manifest reality of God's creation? Say to them: God alone is the Creator of all things. For He is the One, the All-Dominating. 13:17 He sends down, from the sky, water, with which valleys flow, each with its due measure. and the flow carries rising foam upon its surface. Furthermore, out of the ore that they burn in the fire, seeking to make ornaments or implements, there is likewise foam. Thus does God put forth

طَوْعُا وَكُرْهَا وَظِلَالُهُم بِٱلْغُدُو وَٱلْآصَالِ ﴿ قُلْ مَن رَّبُّ ٱلسَّكَوَاتِ وَٱلْأَرْضِ قُلِ اللَّهُ قُلُ أَفَا تُغَذَّبُهُ مِّن دُونِهِ \* أَوْلِيآ أَوْلِيَآ لَا يَعْلِكُونَ لِأَنْفُسِهِمْ نَفَعًا وَلَا ضَرَّأٌ قُلْ هَلْ بَسْتَوى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسَنُّوي ٱلظُّلُمَنَتُ وَٱلنُّورُ أَمْ جَعَلُوا للَّهِ شُرِكًا وَ خَلَقُوا كَخَلْقهِ فَتَشْبُهُ ٱلْخَاقَ عَلَيْهِمْ قُلُ ٱللَّهُ خَالِقُ كُلِّي شَيْءٍ وَهُو ٱلْوَاحِدُ ٱلْقَقَدُ أَنَّ لَ مِن السَّمَامَ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فأحتمل ألشتل ذبذا زابيا

the parable of truth and falsehood. As for the foam, it fades away as cast scum. Yet as for that which benefits people, it remains upon the earth. Thus does God put forth parables for people. 13:18 Those who respond to their Lord's call shall have great goodness in Paradise. But doomed are those who do not respond to Him. For even if they were to have all that is in the earthand the like of it along with itthey would, most surely, wish in vain to ransom themselves thereby from punishment in the Hereafter. It is these for whom there shall be a most evil reckoning. For their abode shall be Hell and a most woeful cradle it is! 13:19 \*Then is one who knows, O Prophet. that what has been sent down to you from your Lord is the 'very essence of all' truth equal to one who is blind to it? Indeed, only those who are endowed with 'discretion and' understanding and so heed admonition are ever mindful of God.

13:20 These are the ones who fulfill the covenant with God and do not break its solemn pledge to Him.

13:21 These are the ones who keep joined all the relations and obligations that God has commanded to be joined, and stand in utter awe of their Lord, and fear the outcome of an evil reckoning.

الجُزَّءُ الثَّالِثَ عَشَرَ لَيْوَالْ الرَّبَانِ

فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَأَتُمُ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ وَمُعَكُثُ فِي ٱلْأَرْضُ كَذَلِكَ يَضِم ثُ ٱللَّهُ ٱلْأَمْثَالَ ( لِلَّذِينَ ٱسْتَجَابُواْ لِرَبِّهُمُ ٱلْحُسْدَا وَٱلَّذِيرِ ﴾ لَمْ يَسْتَجِيبُواْ لَهُ لَوْ أَنَّ لَهُم مَّا فِي ٱلْأَرْضِ جَبِيعًا وَمِثْلَهُ وَمَعَهُ وَلَا فُتُدُواْ بِهِ عَ أُوْلَٰئِكَ لَمُنْمُ سُوَّءُ ٱلْحِسَابِ (١) ﴿ أَفَهَن يَعْلَمُ أَنَّمَاۤ أَنْزِلَ إِلَيْكَ مِن رَبِّكَ ٱلْحَقُّ كُمَنَ هُوَ أَعْمَىٰ إِمَّا يَنَذَّكُمُ أُولُوا ٱلْأَلْبَكِ ٱلَّذِينَ يُوفُّونَ بِعَهَدِ ٱللَّهِ وَلَا يَنْقُضُونَ ٱلْمِيثَاقَ وَٱلَّذِينَ يَصِلُونَ

الحأة والقالفا عشة

These are the ones
who endure distress and duties with patience,
seeking only the Face of their Lord;
and who duly establish the Prayer
and spend charitably
from what We have provided them,
secretly and openly;
and who avert what is evil with what is good.
For the likes of these,
there is the ultimate abode of bliss.

together with all those who are righteous—among their fathers and their spouses and their children.

Moreover, the angels shall enter upon them from every gate, saying:

13:24 Peace be upon you for all that you have endured patiently.

So most excellent is the ultimate abode of bliss!

who break the covenant of God, after it has been solemnly pledged before Him; and who cut off the relations that God has commanded to be kept joined; and who spread corruption in the earth—for these there is only the curse of God! Moreover, for them, in just recompense there is the most evil abode of Hellfire awaiting.

13:26 It is God alone who extends abundant provision to whomever He so wills.

And He alone restricts it.

Yet those who disbelieve exult

وَالَّذِينَ صَبَرُوا الْبَيْنَ صَبَرُوا وَجَهِ رَبِّهِمْ وَالْفَامُوا الصَّلَوَة وَاَنفَقُوا وَالْفَلَوَة وَاَنفَقُوا مِمَّا رَزَقْنهُمْ مِسَرًا وَعَلاَئِيةً وَيَدَرَءُونَ مِالْمَسَنَةِ السَّيِئةَ الْفَلَيْكِ الْمُمْ عُقْبَى الدَّالِ الْفَلْوَيَ الْفَلْوَ الْسَيْفَة وَمَن صَلَحَ مِنْ الدَّالِ وَمَن صَلَحَ مِنْ البَالِيمِمْ وَمُرْتِئَوْمَا وَمَن صَلَحَ مِنْ البَالِيمِمْ وَمُرْتِئَوْمَا وَالْفَلْيَعِمْ وَمُرْتِئَوْمِمْ وَمُرْتِئَوْمِمْ وَمُرْتِئَوْمِمْ وَمُرْتِئَوْمِمْ وَمُرْتِئَوْمِمْ وَمُرْتِئَوْمِمْ وَمُرْتِئَوْمِمْ وَمُرْتِئَوْمِمْ وَمُرْتِئَوْمِمْ وَمُرْتِئَوْمِهُمْ وَمُرْتِعْلَامِهُمْ وَمُرْتِعْلُومُ وَالْمَلْكِيمُ وَلَائِهُمْ وَالْمُعَلِيمُ وَالْمُعَلِيمِمْ وَمُرْتِعَلَّهُمْ وَالْمُعْلَيْمِهُمْ وَمُرْتِعْلُومُ مَالِيمُ وَلَيْعَالِمُ وَلَالْتِهِمْ وَالْمُولِيمُ وَلَائِهُمْ وَالْمُولِيمُونُ وَلَائِهُمْ وَالْمُعُولُومُ وَالْمُولِيمُ وَلَيْعُولُومُ وَالْمَعْلَيْمِمْ وَنْ مَلْمُومُ وَلَائِهُمْ وَلَائِهُمْ وَالْمُعْلِمُ وَلَائِهُمْ وَلَائِهُمْ وَلَائِهُمْ وَلَائِهُمْ وَلَائِهُمْ وَلَائِهُمْ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمْ وَلَائِهُمُ وَلَائِهُ وَالْمُعْلِيمِ وَلَائِهُمُ وَلَائِهِمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَعْلَامِهُمُ وَلَائِهُمُ وَلَعْلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَعْلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلَائِهُمُ وَلِهُمُوالْمُولُومُ وَالْعُلُولُومُ وَالْعُلْمُ وَلِهُمُ وَالْعُلِيمُ وَلِيمُومُ وَالْمُولِقُومُ وَالْمُولُولُومُ وَلِهُمُ وَلِهُمُ لِلَ

مِنْ مِنْ اللهِ الْمِنْ اللهُ مُعَلَيْكُمْ بِمَا صَبَرْتُمُ اللهِ اللهِ اللهُ مُعَلِّينًا لَكُورِ مِنْ السَّادِ فَيْعُمْ عُقْبَى ٱلدَّادِ

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيشَافِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِعِدَ اللَّهِ مَن بَعْدِ مِيشَافِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِعِدَ أَن يُوصَلَ وَيُقْسِدُونَ فِي ٱلْأَرْضِ أَوْلَيْكَ هَمُ اللَّمْنَةُ وَهُمْ اللَّمْنَةُ وَهُمْ اللَّمْنَةُ وَهُمْ اللَّمْنَةُ وَهُمْ اللَّمْنَةُ وَهُمْ اللَّهُ مُنظَ الرِّزْقَ اللَّهُ اللْمُلْعُ اللَّهُ اللْمُلْعُ اللَّذِي اللَّهُ اللَّهُ اللَّهُ الللْمُلْعُلُولُ اللَّهُ الللْمُلْعُلُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُلْعُلُمُ اللَّهُ اللَّهُ الللْمُلْمُ الللْمُ اللَّهُ الللْمُلْمُ اللَّهُ اللْمُلْمُ الللْمُلْمُ الللْمُلْمُ اللللْمُ اللَّهُ الللْمُ اللْمُلِمُ اللْمُلْمُ الللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الللْمُلْمُ الل

ٱللهُ يُبْسُطُ ٱلرِزْقَ لِمَن يَشَآهُ وَيَقْدِرُ وَفَرِحُواْ بِٱلْحَيَوْةِ ٱلدُّيْا

الجزِّءُ الثَّالِثَ عَشَرَ

in the life of this world, though the life of this world in comparison with the Hereafter is nothing but meager enjoyment.

13:27 Still, those who disbelieve
say of you, O Prophet:
If only a miraculous sign
would be sent down to him from his Lord,
then we would believe him!
Say to them: Indeed, God leaves to stray
whomever He so wills.
Yet He guides to Himself
whoever turns to Him in penitence.

13:28 These are the ones who truly believe and whose hearts grow calm with assurance at the remembrance of God.

Most assuredly, it is by the remembrance of God that hearts grow calm.

These are the ones who truly believe and do righteous deeds.

For them, there is sheer blessedness in this life and a most excellent resort awaiting in the Hereafter.

13:30 So it is that We have sent you, O Muhammad, to a community—
before which
other communities have passed away—
to recite to them
that which We have revealed to you
in this Quran.
Yet, still, they disbelieve in the All-Merciful.
Say to them: He alone is my Lord!
There is no God but Him!

وَمَا ٱلْخَيَوْةُ ٱلدُّنْيَا فِي ٱلْآخِرَةِ لُوْلِاَ أَنْزِلَ عَلَيْهِ ءَايَةٌ مِن رَّبِّهِ -قُلُ إِنَّ ٱللَّهُ يُضِدُّكُ مَن مَشَاَّةُ وَ مَيْدِيَ الْتُهِ مَنْ أَنَابَ اللَّذِينَ عَامِنُهُ أَ وَتَطْمَيْنُ قُلُوبُهُم بِذَكُم ٱللَّهِ ألابنك ألله تَطْمَينُ ٱلْقُلُوبُ الأنار المنه وعملوا الصلحنت طُونَىٰ لَهُمْ وَحُسَنُ مَثَابِ الله كَذَالِكُ أَرْسَلْنَكُ فِي أُمَّةِ قَدْ خَلَتْ مِن قَبْلِهَا أَمَمُ لِتَتْلُوا عَلَيْهِمُ ٱلَّذِي أَوْحَسْنَا الْتُك وَهُمْ يَكُفُرُونَ بِٱلرَّحْمَنَ قُلْ هُوَرَتِي لَآ إِلَنَّهَ إِلَّا هُوَ عَلَتُهُ مَا اللَّهُ عَلَيْهُ مَا اللَّهُ مُعَالِدًا مُعَالِمُ اللَّهُ مُعَلِّمُ اللَّهُ مُعَالِمُ اللَّهُ مِعِلَّمُ اللَّهُ مُعَالِمُ اللَّهُ مُعَالِمُ اللَّهُ مُعَالِمُ اللَّهُ مُعَالِمُ اللَّهُ مُعَالِمُ اللَّهُ مُعِلِّمُ مُعِلِّمُ اللَّهُ مُعِلِّمُ مُعِلِّمُ مُعِلِّمُ مُعِلِّمُ اللَّهُ مُعِلِّمُ مِعِلِّمُ مُعِلِّمُ مُعِمِمُ مُعِلِّمُ مُعِمِمُ مُعِمِمُ مُعِلِمُ مُعِمِمُ مُعِمِ مُعِمِمُ مُعِلِّمُ مُعِمِمُ مُعِمِ

Upon Him have I relied! And to Him alone is my repentance!

13:31 For if ever there were a Heavenly Recitation with which mountains could be moved. or with which the earth could be cut to pieces, or with which the dead could be spoken to, then it is most surely this Quran. But, assuredly, the command of the mundane and miraculous belongs entirely to God. Then have those who believe not yet learned that, had God so willed, He would have guided humanity, all together, without miracles? Still, those who disbelieve shall not cease to deny faith, until they are struck by disaster for what they have done, or its affliction settles near their dwellingsuntil the promise of God's Judgment comes to pass. Indeed, God does not fail to fulfill His promise. 13:32 For very truly,

messengers before you were mocked. Still, I granted respite to those who disbelieved in them. But, thereafter, I seized them suddenlyand how utterly devastating, then, was My punishment!

13:33 Then is the One who stands watchful over every soul as to what it earns not deserving of all worship, wherefore they who disbelieve appoint for God associate-gods?

٤ الحاثة ألقالف عشر

وَ الْتُه مَتَاب سُترَت بد ٱلْجِيَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْطُ أَفَلَمْ يَأْيُصَ ٱلَّذِينَ ءَامَنُوٓا أَن لَّةَ يَشَآهُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمعَالًّا وَ لَا ذَالُ ٱلَّذِينَ كَفَ مُواْ حَتَّىٰ بَأْتِي وَعَدُ ٱللَّهُ انَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِعَادَ

الجزء القالق عشر

٤

Say, O Prophet: Name these alleged gods? Are the likes of you to inform Him as to what He knows not in the earth? Or is it just a mere display of words? Yes, indeed!

It is their very own contriving that has been made fair-seeming

to those who have disbelieved.

Thus have they been barred from the straight way.

And whomever God leaves to stray,

and whomever God leaves to stray, no guide shall there ever be for him!

Rather, for them there shall be a punishment in the life of this world—
and, most surely,
the punishment of the Hereafter is far more onerous!

Nor have they anyone to shield them from God.

13:35 \*\* Contrast this with the wondrous state of the Garden of Paradise, which is promised to the God-fearing: It is such that rivers flow beneath it. Its produce is perpetual, as is its shade. This is the ultimate abode of those who fear God.

But the ultimate abode of the disbelievers is the Fire of Hell.

13:36 Now, as to those of good faith to whom We have previously given the Scripture—
they rejoice in all that has been sent down to you from God, O Prophet.
But among the allies of the disbelievers are those People of the Scripture

أَمْ تَنْتِ وَنَهُ،

بِمَا لَا يَعْلَمُ فِ الْأَرْضِ
الْمِيطُ هِرِ مِنَ الْقَوْلُ
الْمَ يُطْ هِرِ مِنَ الْقَوْلُ
اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللللْمُ اللَّهُ اللَّهُ الللْمُ اللللْمُ اللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللللْمُ اللللللْمُ الللللْمُ اللللللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللللْمُ اللللللْمُ الللللْمُ اللللللْمُ

who belie some portions of it.
Say to them:
Indeed, I have been commanded to worship none but God alone, and never to associate anything as a god with Him.
To Him alone do I call humanity.
For to Him alone is my final return after death.

And so it is that We have sent this Quran down as a decisive judgment revealed in Arabic.

Thus if ever you were to follow their whims, O Prophet—after the sure knowledge of the Quran has come to you from your Lord—then you would have neither patron nor shield to protect you against God.

to their own people before you.

Moreover, We have given to them wives and children as you have been given.

Yet never was it in the power of any messenger to bring forth a miraculous sign, except with the permission of God.

But for everything that God decrees, there is a preordained term inscribed in a Book with Him.

13.39 God obliterates what He so wills.

And He establishes what He so wills.

For with Him alone
is the Preserved Tablet of Heaven,
the mother of the Book.

But whether We show you in your lifetime the advent of some of the punishment

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الجزء الثالث عشر

قُلْ إِنْمَا أَرْتُ أَنْ أَعَدُ اللهَ وَلَا أَشْرِكَ بِدِيْ إِلَيْهِ أَدْعُواُ وَإِلَيْهِ أَدْعُواُ وَإِلَيْهِ أَدْعُواُ وَإِلَيْهِ مَثَابِ وَكَذَالِكَ أَنزَلْنَهُ حُكْمًا عَرَبِيًّا وَلَيْنِ البَّعْتَ أَهْوَاءَ هُم وَلَيْنِ البَّعْتَ أَهْوَاءَ هُم مَالِكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللهِ مِن اللهِ مِنْ اللهِ مَا مِنْ اللهِ مُنْ اللهِ مِنْ اللهِ مِنْ اللهِ مُنْ اللهِ مِنْ المِنْ اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ اللّهِ مِنْ المِنْ الْمُنْ الْمُنْ اللّهِ مِنْ اللّهِ مِنْ الْمُنْ الْمُنْ اللّهِ مِنْ الْ

مِن وَلِي وَلَا وَاقِ وَلَقَدُّ أَرْسَلْنَا رُسُلًا مِن قَبْلِكَ وَحَعَلْنَا لَمُمْ أَزْوَجُا وَذُرِيَّةً وَمَاكَانَ لِرَسُولِ أَن يَأْتِى بِعَايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ لِكُلِّ أَجَلِ كِتَابُ لِكُلِّ أَجَلِ كِتَابُ

> ﴾ وَإِن مَّا نُرِيَّنَّكَ بَعْضُ ٱلَّذِى نَعِدُهُمْ

وَعِندَهُۥ أُمُّ ٱلْكِتَب

which We have promised them, O Prophet, or We take your soul first—
all that is incumbent upon you until then is the clear conveyance of this message.
For the reckoning rests solely with Us.

13:41 Yet do they not see
that We come with the spirit of living faith
to the land of the ungodly,
and diminish unbelief in it from its outskirts?
For when God decrees any matter,
none can repeal His decree—
and duly swift is He in reckoning.

Thus, truly those who disbelieved before them also schemed against their messengers.

But God alone has mastery over all schemes.

For He knows what each soul earns—
and soon, as well, shall the disbelievers know to whom belongs the ultimate abode of bliss.

You are no messenger of God.
Say to them:
Sufficient is God as a witness between me and you—
as are all those with sure knowledge of the Scripture bearing witness to this message.

الجذء القالف عشة ٤ نَنقُصُهَا مِنْ أَطْرَافِهَا وَٱللَّهُ وَهُوَ سَكِرِيعُ ٱلْجِسَابِ اللهِ وَقَدْمَكُرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَللَّهُ ٱلْمَكُرُ جَمِيعَا يَعْلَوُ مَا تَكْسِبُ كُلُّ نَفْسِ

The surah that records the prayer of ABRAHAM —Father of Prophets—for the security and perpetual godliness of the barren valley of Makkah, when, at God's command, he settled his beloved spouse Hagar and first son Ishmael in there, in order to establish the perennial rites of the Prayer, as well as other forms of worship, for all time on earth.

### Surah 14/52 VERSES / REVEALED AT MAKKAH

## Ibrâhîm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

14:1 Alif Lâm Râ

This Quran is a Book We have sent down to you, O Muhammad, so that you may bring humanity out from the veils of darkness into the light—by the permission of their Lord—and to the straight way of the Overpowering One, the All-Praised:

The One
to whom belongs all that is in the heavens
and all that is in the earth.
So woe to the disbelievers
from the coming of a most severe torment!

These are the ones who love the fleeting life of this world more than the everlasting life of the Hereafter; and who bar others from the way of God; and who seek to make it appear crooked. They are lost in uttermost misguidance.

Moreover, never have We sent any messenger, but that he spoke in the native tongue of his people,

بِنَ إِلَيْهِ الرِّحِيمِ

ٱلكَخِرَةِ وَيَصُدُّونَ

الجنزة القالف عشر

so that he might make clear to them God's message.

Thereby God leaves to stray whomever He so wills, and He guides whomever He so wills.

For He alone is the Overpowering One, the All-Wise.

- Now, truly, We sent Moses
  with Our miraculous signs, commanding him:
  Bring forth your people
  from the veils of darkness into the light.
  Moreover, remind them of the Days of God,
  of His deliverance and vengeance.
  Indeed, in this
  are manifest signs of God's power
  for every patient, ever-thankful soul.
- And, behold! Moses said to his people:
  Remember the grace of God upon you
  when He delivered you
  from the House of Pharaoh.
  They were inflicting upon you
  a most evil torment, slaying your sons
  and keeping your womenfolk alive in bondage.
  And in this, there was, indeed, a great trial
  from your Lord.
- 14:7 And recall when
  your Lord solemnly proclaimed to you:
  If you give thanks for My blessings,
  I shall, most surely, increase them for you.
  But if you become ungrateful,
  indeed, My torment is, most surely, severe.
- 14:8 Thus Moses said to them:

  If you should ever disbelieve—

  you and whoever is on the earth all together—

وَهُوَ ٱلْعَارِيرُ ٱلْحَكِيمُ وَلَقَدُ أَرْسَكُلُنَا مُوسَور كَاكِنَكَآ أَتْ أَخْرِجْ قَوْمَكَ مِرَبِي ٱلظُّلُمَاتِ إِلَى ٱلنَّوْرِ وَذَكِرُهُم بِأَيَّتِم ٱللَّهِ ۗ إِنَّ فِي ذَالِكَ لَآلِيَاتِ لِّكُلِّ صَحَبَّاد شَكُور (١) وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ آذڪيُ وا نِعْمَةَ ٱللَّهِ عَلَيْكُمْ مِّنْ عَالَ فِيرْعَوْنَ نَسُومُ نَكُمُ شُوءَ ٱلْعَذَاب وُلُدُ تَعُونِ أَنْسَاءً كُذُهُ

never shall you harm God. For God is, indeed, self-sufficient, all-praised.

O people! 14:9 Have not the tidings of those before you come to youthe people of Noah, and the tribes of 'Âd, and Thamûd, and those 'that came' after them? No one knows them except God. Their messengers came to them with clear and miraculous proofs from God. But they turned their hands to their mouths in a gesture of mockery, and they said: Indeed. We disbelieve in all that you have been sent with. Indeed, we do remain in much-perplexed doubt about what you call us to worship. 14:10 \*Their messengers said to them: Is there any doubt about God, the Sole Originator of the heavens and the earth with no precedent? He calls you to believe in Him and to worship Him alone so as to forgive you of your sins, and to defer Judgment upon you until you fulfill a stated term of life. They said to their messengers: You are only mortal men like us! You merely wish to turn us away from what our forefathers have worshipped. So bring us miracles as manifest authority of your truthfulness.

فَإِنَ ٱللَّهَ لَعَنَيُّ حَمِيدُ وَٱلَّذِينَ مِنْ بَعْدِهِ لَا يَعْلَمُهُمْ إِلَّا ٱللَّهُ جَآءَتُهُمْ رُسُلُهُم بِٱلْبَيِنَاتِ فَرَدُّواً أَيْدِيَهُمْ فَ أَفُواهِمَ وَقَالُواْ إِنَّا كُفَرْنَا بِمَا أَرْسِلْتُم بِهِ ـ وَ إِنَّا لَفِي شَكِيّ مِّمَّا تَدْعُونَنَاۤ إِلَيْهِ مُريب أَفِي ٱللَّهِ شَكُّ ﴿ فاطر السككوت والأرض يَدْعُوكُمْ لِيَغْفِرَ لَكُم إِلَى أَجَلِ مُّسَمَّىٰ قَالُواْ إِنَّ أَنْتُمْ إِلَّا بِشَرٌّ مِثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَاتَ يَعْمُدُ ءَايَآؤُنَا فَأَتُونَا بِشُلْطَانِ مُبِينِ (١١) قَالَتْ لَهُمْ رُسُلُهُمْ

14:11 Their messengers said to them:

الجزء الناك عشر

It is true
that we are only human beings like you.
But God confers favor
upon whomever He so wills from His servants.
Nor is it in our power
to bring you miraculous authority,
except by God's permission.
So upon God alone let the believers rely.

14:12 For why should we not rely upon God, while truly He has guided us upon our paths of faith and salvation. Thus, by God, we shall, most surely, endure patiently all the hurt you inflict upon us. And on God alone, then, let the truly reliant believers rely.

said to their messengers:

We shall, most surely, expel you from our land unless you return, indeed, to our ways of life!

Then their Lord revealed to them:

We shall, most surely, destroy the wrongdoers who are godless in heart!

14:14 Moreover, We shall cause you to dwell throughout the land after them. This promise is for whoever fears standing for Judgment in My presence, and whoever fears My threat to punish the disbelievers.

14:15 So they sought God's victory, and He supported them. Thus every obstinate, insolently tyrannical one was foiled!

14:16 Moreover, beyond this life, Hellfire awaits such a one.

إِن خَنُ إِلَّا بِشَرُّ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنَّ عَلَى مَن يَشَآهُ مِن عِبَادِهِ وَمَا كَانَ اللَّهِ يَمُنَّ عَلَى وَمَا كَانَ النَّا أَن نَأْ يَيكُمُ وَمَا كَانَ النَّا أَن نَأْ يَيكُمُ وَمَا كَانَ اللَّهِ اللَّهِ وَعَلَى اللَّهِ فَلْمَ وَعَلَى اللَّهِ وَعَلَى اللَّهِ فَلْمَ وَعَلَى اللَّهُ وَعَلَى اللَّهِ فَلْمَ وَعَلَى اللَّهِ فَلْمَ وَعَلَى اللَّهُ وَعَلَى اللْهُ اللَّهُ وَعَلَى اللَّهُ وَعَلَى اللْهُ وَعَلَى اللْهُو اللْهُ اللَّهُ اللَّهُ اللَّهُ وَا اللَّهُ اللْ

رسيهم لَنْخُرِحَنَّكُم مِّنْ أَرْضِنَا أَوْ لَنَعُودُكِ فِي مِلْتِنَا فَأُوَّحَى إِلَيْمْ رَبُّهُمْ لَنْهُلِكُنَّ الظَّلِلِمِينِ

وَلَشَكِنَا الْأَرْضَ مِنْ بَعْدِهِمْ ذَالِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ

ت تى ئى ئۇتىكى شىڭى ئىڭىگۇا ۇخاب كىڭى ئىجىكى دىنىدىد

اللهِ مِن وَرَآبِهِ عِجَهَنَّمُ اللهِ عَجَهَنَّمُ

where he will be given drink from a purulent fluid,

which he sips, out of dire need, though he can barely swallow it.

And though death will whelm him from every side, yet he will not die.

Moreover, beyond this, still, lies even more stern torment for him.

who disbelieve in their Lord is this:
All their works are like ashes,
upon which blows a severe wind
on a stormy day.
They hold no power
over anything they have earned.
That is the uttermost point of misguidance.

14:19 Do you not see, O humanity, that God has created the heavens and the earth with the very essence of all truth?

If ever He so wills,

He shall do away with all of you and bring about a new creation.

14:20 Nor is that too mighty for God!

14:21 Even still, they shall come forth before God, all together,
on the Day of Resurrection.
The weak shall say to those who grew arrogant:
Indeed, we were devoted followers of yours.
So can you avail us in any way against the torment of God?
They shall say to them:
Had God guided us,
we, most surely, would have guided you.
It is the same for all of us now,

٩

الجزء التالت عشر

رُنْسُقَىٰ مِن مَّآءِ صِكديدِ فَقَالَ ٱلضَّهِ عَفَدَةُ أ

للَّذِينَ ٱسْتَكُمُووَا

إِنَّا كُنَّا لَكُمُّ تَبَّعًا

فَكُلُ أَنتُ مُعْنُدُنَ عَنَّا

مِنْ عَذَابِ ٱللَّهِ مِن شَيْءٍ

عَلَمُ اللَّهُ هَدَيْنَا ٱللَّهُ

whether we are frantic or we bear 'our torment' patiently. No asylum is there for any of us. 14:22 Thus Satan will say to the disbelievers when the matter of God's Judgment has been decreed: Indeed, God promised you the promise of truth. And I promised you, then I failed you. Yet never did I have any authority over you, except that I called to you, and you responded to me. So do not blame me. Rather, blame yourselves. I cannot heed your cry. And you cannot heed my cry. Indeed, I have disbelieved in your association of me with God from of old in the life of the world. As for the wrongdoers who are godless in heart,

But those who believe and do righteous deeds shall be admitted into Gardens beneath which rivers flow—wherein they shall abide forever, by the permission of their Lord.

Their salutation therein shall forever be: Peace!

painful torment for them is now all there shall ever be.

14:24 Do you not see how God
has set forth this parable?
A good word of faith,
in witness of One God, is like a good tree:
Its root is set firm.
And its branches are in heaven.

14:25 It brings forth its produce at every season, on time,

٩

الجُزُّءُ الثَّالِثَ عَشَرَ

الجزء القالف عشر

by permission of its Lord.

And God sets forth parables for all people, so that they may become mindful of His commandments.

- 14.26 Thus the parable of a corrupt word of unbelief is this: It is like a corrupt tree.Uprooted from the surface of the earth, it has no stability.
- 14:27 God alone sets firm those who believe with the firm word of faith, in both the life of this world and in the Hereafter.

  Yet God leads the wrongdoers astray, for they are godless in heart.

  And God does whatever He so wills.
- 14:28 \*Have you not seen, O humanity, those who substitute the blessings of God with unbelief, and who thereby lead their people into the abode of ruin?
- 14.29 It is Hell, in which they shall roast—and a most woeful residence it is!
- 14.30 For they set up rivals to God to lead others astray from His way. Say to them, O Prophet:
  Enjoy yourselves in life!
  For, indeed, your ultimate destiny is the Fire of Hell.
- Yet to My servants who believe, say that they should duly establish the Prayer and spend charitably from what We have provided them, secretly and openly, before there comes a Day Hereafter

لَعَلَهُمْ يَتَذَكَرُونَ

وَمَشَلُ كَلِمَةٍ خَبِيثَةٍ

كَشَجَرَةٍ خَبِيثَةٍ

الْجَثْثَ مِن فَوْقِ ٱلْأَرْضِ

مَالُهَا مِن فَرْلِ

مَالُهَا مِن فَرْقِ ٱلْأَرْضِ

مَالُهَا مِن فَرَالٍ

مِالُقُولُ الشَّاسِ

فِالْخَيْوَةِ ٱلدُّنْيَا

وَيُضِلُ اللَّهُ مَا يَشَاهُ

وَيُضِلُ اللَّهُ مَا يَشَاهُ عُلْوِينَ

وَيُفِعُلُ اللَّهُ مَا يَشَاهُ عُلْوِينَ اللَّهُ مَا يَشَاهُ عُلَالِهِ مِن وَلَمَنُوا مِن اللَّهُ مَا يَشَاهُ عُلَالِهِ مِن وَلَمَنُوا مِن اللَّهُ مَا يَشَاهُ عُلَالًا مِن وَلَمَنُوا وَمُهُمْ مَا وَلَمَا اللَّهُ مَا يَشَاهُ وَلَمُهُمْ وَاللَّهُ مَا يَشَاهُ وَلَمُ اللَّهُ مَا يَشَاهُ وَلَهُمُ اللَّهُ مَا يَشَاهُ وَلَا لَمُ اللَّهُ مَا يَشَاهُ وَلَهُمُ اللَّهُ مَا يَشَاهُ وَلَا اللَّهُ مَا يَشَاهُ وَلَا اللَّهُ مَا يَشَاهُ وَلَمُهُمْ وَلَالَهُ مَا يَشَاهُ وَالْمُعُولُ اللَّهُ مَا يَشَاهُ وَلَا اللَّهُ مَا يَشَاهُ وَلَا لَهُ مَا يَشَاهُ وَلَا لَهُ مَا يَشَاهُ وَلَا لَهُ مِنْ اللَّهُ مَا يَشَاهُ وَلَالِهُ مُنْ اللَّهُ مَا يَشَاهُ وَلَا لَا لَهُ مَا يَشَاهُ وَلَالِهُ وَلَا لَهُ مِنْ اللَّهُ مِنْ اللَّهُ مَا يَشَاهُ وَلَا لَهُ عَلَى اللْهُ مَا يَشَاهُ وَلَا لَالْهُ مَا يَشَاهُ وَالْمُعُلِّ وَالْمُعُلِّمُ اللَّهُ مَا يَسْلَونَا لَا اللَّهُ مَا يَعْلَمُ اللَّهُ عُلَالَا لَالْمُ الْمُنْ الْمُعْلِمُ الْمُنْ اللَّهُ مَالْمُنْ الْمُنْ اللَّهُ الْمُنْ ال

وَيِئْسُ الْقَرَارُ وَجَعَلُواْ لِلَهِ أَندَادًا لِيَهِ أَندَادًا لِيُضِلُواْ عَن سَييلِهِ \* فَلْ تَمَتَعُواْ فَلْ تَمَتَعُواْ

فَإِنَّ مَصِيرَكُمْ إِلَى النَّادِ

قُل لِعِبَادِى اللَّيْنَ المَنُواُ
يُقِيمُواُ الصَّلَوةَ
وَيُنفِقُواْ مِمَّا رَزَقَنَهُمُّ
سِرَّا وَعَلانِيَةً
مِن فَبْلِ آن يَانِي يَوَمُّ

in which there shall be no gainful trade nor availing friendship.

- 14.32 God is the One
  who alone has created the heavens
  and the earth
  and who alone has sent down,
  from the sky, water.
  Then He brought forth with it
  the fruits of the earth as a provision for you.
  Moreover, He has subjugated for you ships
  to run upon the sea, by His command.
  And He has subjugated for you
  the flowing rivers.
- 14:33 And He has subjugated for you the sun and the moon, both constant in their courses. And He has subjugated for you the night and the daylight.
- of all that you have asked Him.

  And were you to endeavor
  to count the blessings of God,
  never could you enumerate them.

  Indeed, the disbelieving human being
  is a relentless wrongdoer,
  godless in heart and utterly ungrateful.
- 14:35 Now behold!

  Abraham said: My Lord!

  Make this land of Makkah secure.

  And keep me and my children
  far away from worshipping idols.
- 14:36 My Lord!
  Indeed, they have led many of the people astray from Your way.

٩

الجزَّهُ الثَّالِثَ عَشَرَ

لَّ بَيْعٌ فِيهِ وَلَا خِلَالُ الله الله الذي خَلَقَ السّمَوَتِ وَالْأَرْضَ وَأَنزلَ مِن السّمَاءِ مَا هُ فَأَخْرَجَ بِهِ، مِنَ الشّمَرَتِ وَرَفَا لَكُمُّمُ وَسَخَرَلُكُمُ الْفُلْكَ وَسَخَرَلُكُمُ الْفُلْكِ وَسَخَرَلُكُمُ الْأَنْهُرَ وَسَخَرَلُكُمُ الْأَنْهُرَ

الله وسخر لكم الشَّمْسَ وَالْقَمَرَ دَآيِبَيْنِ وَسَخَّرَ لَكُمُ النَّيْلَ وَالنَّهَارَ

وه المنظم مِن كُلِ مَا سَأَلْتُمُوهُ وَإِن نَعُمُدُواْ نِعْمَتَ اللهِ لَا يُحْصُوهَ أَإِنَّ ٱلْإِنسَانَ لَطْلَهُ مُّ كَفَارُّ

المُن وَإِذْ قَالَ إِنْزَهِيمُ رَبِّ الْجَعَلُ هَلَا الْبَلَدَ عَامِنَا وَاجْمَدُ مُنِينَا وَاجْمُدُ بِنِي وَيَنِيَ وَاجْمُدُ بِنِي وَيَنِيَ الْمُسْلَادَ مَا مِنَا اللهِ اللهُ الل

رَبِّ إِنَّهُنَّ أَضْلُلْنَ كَثِيرًا مِّنَ ٱلنَّاسِّ فَمَن تَبِعَنِي فَإِنَّهُ مِنِيًّ

لجزء الثالث عشر

So whoever follows me in Your worship, then he is truly of me.

And whoever disobeys me—
indeed, You are all-forgiving, mercy-giving.

14.37 Our Lord!

I have placed some of my offspring to dwell in a valley that is infertile near Your Sacred House, our Lord, as You have commanded, so that they may 'duly' establish the Prayer on earth'.

So make the hearts of the people incline toward them; and provide for them from the varied fruits of the earth, so that they may give thanks to You alone.

Indeed, You know all that we conceal and all that we reveal—
for not a single thing is ever concealed from God in the earth, nor in the heaven.

14:39 All praise is for God alone who has granted me, despite my old age, Ishmael and Isaac.
Indeed, my Lord is the Hearer of prayer.

My Lord!

Make me steadfast in observing the Prayer—
and also my children, our Lord.

And do accept my supplication.

14:41 Our Lord!
Forgive me and my parents—
and all the believers—
on the Day the Reckoning arises.

ومن عصابي

فَإِنَّكَ عَفُورٌ رَّحِيدٌ

أَسْكُنتُ مِن دُرِيتِي بِوَادٍ

غَيْرِ ذِى نَنْ عَلَيْ الْمُحَرَّمِ

عِندَ بَيْنِكَ الْمُحَرَّمِ

عِندَ بَيْنِكَ الْمُحَرَّمِ

مَنَّا لِيُقِيمُوا الصَّلَاةَ

فَاجْعَلْ أَفْتِدَةً مِن الصَّلَاةَ

مَا خَعْلَ أَفْتِدَةً مِن الشَّمَرَتِ

تَمْوِى إلَيْهِمْ

فَارَدُقْهُم مِن الشَّمَرُونَ

وَأَرْدُقْهُم مِن الشَّمَرَتِ

لَعَلَّهُمْ يَشْكُرُونَ

وَمَا يُغْفِى وَمَا نُعْلِنُ

وَمَا يُغْفِى وَمَا نُعْلِنُ

فِ الْأَرْضِ وَلَا فِي السَّمَاءِ

فِ الْأَرْضِ وَلَا فِي السَّمَاءِ

فِ الْمُرْضِ وَلَا فِي السَّمَاءِ

إِسْمَعِيلَ وَإِسْحَقَّ اللَّهُ عَلَى اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّلِمُ اللَّلْمُ الللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللَّالِمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الللِمُلْمُ ال

ربت وهبت دعت و الله و المؤلِدَ قَ وَ الله و الله و

اللهُ عَلَيْهُ عَلَيْلًا اللهُ غَلَيْلًا

14:42 Thus never think, O Prophet, that God is heedless of all that the godless wrongdoers are doing. Indeed, He only defers punishment for them to a Day Hereafter when eyes shall bulge out at the great horror they behold.

necks outstretched, heads upraised—their gazes never return to them, and their hearts are an abyss.

of a Day Hereafter when the torment of Hell shall come to them.

Then those who disbelieved and thus wronged themselves shall say:

Our Lord!

Defer Judgment on us for a short while.

We shall answer Your call
and follow the messengers sent to us!

It will be said to them:

Did you not use to swear before that for you there would be no passing away

you dwelled in the 'very' dwellings of those who had before you wronged themselves.

Thus it was made clear to you how We ultimately dealt with them.

Indeed, We set forth examples of their doom for you in Our revelations.

But you were heedless.

into an Afterlife?

14:46 And truly they had devised their evil plan, each community against their messenger.

Yet the full knowledge of their plan

الجُزِّهُ النَّالِثَ عَشَرَ لِيُوْرَقُ إِنْكُ الْمُثَالِثُ الْمُؤْرِثُ النَّالِثَ عَشَرَ

والحِدهم المواء وأذير النّاس يَوْمَ يَأْنِهِمُ الْعَدَابُ فَيَقُولُ الَّذِينَ ظَلَمُواْ رَبَّنَا أَخِرْنَا إِلَىٰ أَحِكُ فَرِيب أَخِرْنَا إِلَىٰ أَحِكُو فَرَيب أَوْلَمْ تَكُونُواْ أَوْلَمْ تَكُونُواْ مَا لَكُمْ مِن فَبْلُ مَا لَكُمْ مِن فَبْلُ وَسَكَنتُمْ فِي مَسَنكِين وَسَكَنتُمْ فِي مَسَنكِين وَسَكَنتُمْ فِي مَسَنكِين وَسَكَنتُمْ فِي مَسَنكِين وَتَبَيْنَ ظَلَمُواْ أَنفُسُهُمْ

للجزءالثالث عشر

was ever with God.
And never was their plan
even so much as to move mountains,
let alone to thwart God!

that God will ever fail His promise to uphold His messengers.

Indeed, God is overpowering, all-avenging.

when the Earth will be changed into another Earth, smooth and pure white, and so too the heavens shall be changed—and they who are in the earth shall all come forward for Judgment before God, the One, the All-Dominating.

14:49 Then shall you see, O Prophet, the defiant unbelievers on that Day coupled in fetters—

their coats made of pitch, the Fire enveiling their faces—

so that God may recompense each soul with what it has earned in life.

Indeed, God is swift in reckoning.

This Quran is a declaration for all people.

And it is thus,
so that they may be forewarned by it;
and so that they may know certainly
that He who sent it is, indeed, the One God;
and so that those who are endowed
with discretion and understanding
may heed its admonition
and be ever mindful implementing it.



The surah that mentions the ancient and mighty people of Thamûd who carved out their homes in the mountain caves of THE STONE VALLEY, and whom God destroyed because they belied with extreme prejudice His miraculous signs and messengers.

#### Surah 15 / 99 verses / revealed at makkah

# Al-Ḥijr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- These are the revealed verses of the Book of God, and a final Heavenly Recitation sent down as a clear Quran.
- There shall certainly come a time when those who disbelieve will ardently wish they were *muslims*, in willing submission to God alone!
- So leave them to eat and enjoy life—to be diverted, thus, by false hope.
  For they shall, most surely,
  come to know their utter loss.
- Yet never have We destroyed any ungodly community, unless and until it had been duly forewarned, and reached a known term of judgment in God's decree.
- No nation can hasten its set term of Judgment.

  Nor can they remain thereafter.
- 15:6 Yet they who disbelieve have said to you, O Prophet: O you, to whom the revealed Reminder,



الجزء الزابع عشر

this Quran, was supposedly sent down! Indeed, you are, most surely, mad!

15:7 If only you would come to us
with angels confirming your words —
if, indeed, you are one
of the truthful messengers of God.

15:8 Tell them God says:

Never do We send messenger-angels
to disbelieving nations,
but with the devastating judgment
for denying truth.

Yet, then, they would be given
no respite at all!

who have sent down the 'Quran instead as a revealed' Reminder to humanity of the way of God'.

And, indeed,

We alone shall forever preserve it.

15:10 For very truly,
We have sent many messengers before you,
O Muhammad,
among the various groups of people
of the earliest generations.

Yet not a messenger came to any of them, but that they made a mockery of him.

Thus shall We, Ourself, thrust this message into the hearts of all the defiant unbelievers to make them accountable.

15:13 They do not believe in this message, though the precedents of how God destroyed the early generations have already passed as examples before them.

Rather, even if We were to open for them a gate into the heaven above them,

لَّوْ مَا تَأْيِنَا بِٱلْمَلَتَهِكَةِ

إِن كُنتَ مِن ٱلصَّدِقِينَ

أَن مَا نُنزَلُ ٱلْمَلَتَهِكَةُ

إِلَّا بِالْحَقِّ

وَمَا كَانُوٓ إِذَا أَمْنَظُرِينَ

وَمَا كَانُوٓ أَإِذَا أُمْنَظُرِينَ

إِنَّا لَهُ لَكَ فِطُونَ

وَإِنَّا لَهُ لَلَكُوظُونَ

وَإِنَّا لَهُ لَلَكُوظُونَ

وَإِنَّا لَهُ أَرْسَلْنَا مِن قَبْلِكَ

الله وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَا كَانُواْ بِهِـ يَشَنَهْزِءُو إِلَا كَانُواْ بِهِـ يَشْنَهْزِءُو

الله كَذَالِكَ نَسَلُكُهُ. في قُلُوبِ ٱلْمُحْرِمِينَ

لَا يُؤْمِنُونَ بِهِ عَالَى اللهِ عَلَيْنَ اللهِ عَلَيْنَ اللهِ عَلَيْنَ اللهِ عَلَيْنَ اللهُ عَلَيْنَ اللّهُ عَلَيْنَا عَلَيْنَ اللّهُ عَلَيْنَ اللّهُ عَلَيْنَ اللّهُ عَلَيْنَا عَلَيْنَ اللّهُ عَلَيْنَا عَلَيْنَا اللّهُ عَلَيْنَ اللّهُ عَلَيْنَ عَلَيْنَا عَلَيْنَا عَلَيْنَ عَلَيْنَا عَلَيْنَا

الله وَلَوْفَنَحْنَا عَلَيْهِم اللهُ عَالَمُ اللهُ عَلَيْهِم اللهُ عَلَيْهِم اللهُ عَلَيْهِم اللهُ عَلَيْهِم ا

and they proceeded to ascend through it,
15:15 still, they would, most surely, say:
It is but our eyes that have been bedazzled.
Rather, we are a bewitched people!

We have already set grand constellations in the nearest heaven, having thus adorned it for all to behold.

15:17 And even so have We safeguarded it from the intrusion of every accursed satan,

15:18 except for those who seek to listen in stealth—and who are then pursued by a manifest flame.

it is We alone
who spread it wide at its surface,
and cast therein anchoring mountains
to balance it as it spins.
And it is We alone who caused to grow in it
of everything relating to life
in a most delicate balance.

15:20 And it is We alone
who have made for you therein
prolific livelihood—
and for all those, as well,
for whom you human beings do not provide.

15:21 For there is not a single thing in all existence but that its treasures are in Our providence.

Thus it is We alone who send it down for your benefit, in accordance with a known measure, by divine decree.

15:22 And it is We alone who send forth the winds, fecundating cloud and earth—
whereby We send down from the sky, water; and thus do We give it to you to drink.

٧

لجُزْءُ الرَّابِعَ عَشَرَ

فَظَلُّواْ فِيهِ يَعْرُجُونَ

اللهُ لَقَالُواْ إِنِّمَا سُكِرَتُ أَبْصَدُونَا

بَلْ نَحَنُ قَوْمٌ مُسْحُورُونَ

وَلَقَدْ جَعَلْنَا
 فِ ٱلسَّمَآءِ دُرُوجَا

يي انسماءِ بروجا وَزَتَنَّهَا لِلنَّنظريرِ)

الله وَحَفِظْنَنَهَا

مِن كِلِ شَيْطَنِنِ رَجِيمٍ إِلَّا مَنِ السَّمَقَ السَّمْعَ مَأَنَّ مَكُمْ إِنَّ السَّمَّعَ

الله وَالْأَرْضُ مَدَدَنَّهُا وَأَلْقَيْنَا فِيهَا رَوَسِي وَأَنْبَتْنَا فِيهَا مِن كُلِّرْشَيْء مَّدْزُون مِن كُلِّرْشَيْء مَدْزُون

یں مِن سِیءِ عوروو وَجَعَلْنَا لَکُوْ فِبِهَامَعَابِشَ

> ومن لشتمُ لهَ بِرزِقِين ﴿ وَإِن مِّن شَيْءٍ ﴿ وَإِن مِّن شَيْءٍ

وَمَانُنَزِّلُهُۥ إِلَّا بِقَدَرٍ مَّعْلُومٍ

وَأَرْسَلْنَا ٱلرِينَحَ لَوَقِحَ
 فَأَنَ لَنَا مِنَ ٱلسَّمَاةِ مَآءَ

الجزء الرابع عشر

For it is not you human beings that hold its stores.

And, indeed, it is assuredly We alone who give life and give death.And it is We alone in eternity who are the inheritors of all creation.

those of you human beings who have gone ahead to the grave.

And ever have We known those of you who shall come after.

15:25 And, indeed, it is your Lord alone who shall assemble all of them for Judgment in the Hereafter.

For, indeed, He is all-wise, all-knowing.

15:26 And very truly, We created man out of earth from a clay of aged, black mud;

while the jinn We created long before from the fire of a smokeless, blowing heat.

Indeed, I will create a human being from a clay of aged, black mud.

15:29 So when I have fashioned him and breathed into him of My life-giving spirit, then fall to the ground, bowing your faces down to receive and honor him.

15:30 So the angels bowed themselves down to the ground, all of them together,

except Iblîs.He refused to be among those who bowed themselves down to the ground, to Adam.

15:32 God said: O Iblîs!

What is with you that you are not among those

فَأَسْقَيْنَكُمُوهُ وَمَاۤ أَنْتُدَلَهُ. بِخَنزِنِينَ صَ وَإِنَّا لَنَحْنُ ثُخِيء وَنُمِيتُ وَخَنُ ٱلْوَرْثُونَ وَخَنُ ٱلْوَرْثُونَ

﴿ وَلَقَدْ عَلِمْنَا
 ٱلمُشْتَقْدِمِينَ مِنكُمْ
 وَلَقَدْ عَلِمْنَا ٱلمُشْتَقْخِرِينَ

وَإِنَّ رَبَّكَ هُو يَعْشُرُهُمُّ
 إِنَّهُ, حَكِيمٌ عَلِيمٌ

وَلَقَدْ خَلَقْنَا ٱلْإِنسَانَ
 مِن صَلْصَالِ مِّنْ حَمَا مِّسَنُونِ

اللهِ وَٱلْجَاآنَ خَلَقَىٰنَهُ مِن فَبَلُ

مِن نَّارِ ٱلسَّمُومِ

وَإِذْ قَالَ رَبُّكَ الْمَلَتَ كَمَة
 إِذِي خَدَائِقٌ بَشَكَرًا

مِّن صَلْصَئِلِ مِّنْ حَمَلٍ مَّسْنُونِ مَنْ دَنَدُ رَيَدُودُ

> مَوْدَ سَوْمِتُ وَ وَنَفَخْتُ فِيهِ مِنرُّوجِي فَقَعُواْ لَهُ سَلَجِدِينَ

> > الله مَسْجَدُ ٱلْمُلَتِكَةُ الْمُلَتِكَةُ الْمُلَتِكَةُ الْمُلَتِكَةُ الْمُعُونَ صَالِحَةً المُعْمُونَ اللهِ اللهِي المِلْمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِي المُلْمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِي المُلْمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِي المِلْمُ المُلْمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِي المُلْمُ

آلآ إِبْلِيسَ أَبْنَ أَن يَكُونَ مَعَ السَّلِحِد مِن

اللهُ عَالَ يَتَإِبْلِيسُ

who bowed themselves down to the ground to honor him?

15:33 He said:

Never would I bow down

to the ground before a human being that You have created

from a clay of aged, black mud!

15:34 God said: Begone from here! For, indeed, you are accursed!

15:35 Upon you, moreover, is the curse of God until the Day of Judgment.

15:36 He said: My Lord!

Then grant me respite

until the Day they are raised up
in the Hereafter.

15:37 God said:

Then you are, indeed, of those granted respite,

only to the Day of Doom, the moment in time known to Me alone.

15:39 He said: My Lord!

Because you have denounced me as astray,
I will make what is evil in the earth
fair-seeming to humankind.

Thus I will, most surely, lead them
to the way of perversity, all together—

15:40 except Your true servants among them—the sincere, elect ones.

15:41 God said:
This way—in accordance with Me—shall be a straight one.

15:42 As for My true servants,
you shall have no position
of authority over them—
except for those of the deluded
who follow you—

### الجُزْءُ الرَّابِعَ عَشَرَ سِيُوْلَةُ الْمِجْنِ

مَا لَكَ أَلَّا تَكُونَ مَعَ السَّنجِدِينَ

اللهُ أَكُن لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَلِ

مِّنْ حَمَاإِ مَسْنُونِ

الكَ فَأَخْرُجْ مِنْهَا فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيدٌ

اللَّهُ عَلَيْكَ ٱللَّعْبَةَ وَإِنَّ عَلَيْكَ ٱللَّعْبَةَ

إِلَىٰ يَوْمِ ٱلدِّينِ

الَّهُ تَوْمِ مُعَثُّونَ الَّهُ تَوْمِ مُعَثُّونَ

المنظرين المنظرين

🔞 إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ

قَالَ رَبِّ عِمَّا أَغُويْنَنِي
 لَأْزُيْنَنَّ لَهُمْ فِى ٱلْأَرْضِ
 وَلَأُغُونَتَنَّ لَهُمْ فِى ٱلْأَرْضِ

الله عِسَادَكَ اللهِ عِسَادَكَ

مِنْهُمُ ٱلْمُخْلَصِينَ

الله عَالَ هَمَاذَا اللهِ عَالَمُ اللهُ اللهُ

صِرَطُّ عَلَىٰ مُسْتَقِيـہُُ نُّ إِنَّ عِبَادِي

لَيْسَ لَكَ عَلَيْهِمْ شُلْطَكُنُّ

الجزِّءُ الرَّابِعَ عَشَرَ

and for whom, indeed,
Hell is, most surely, their promised end—
all together.

15:44 Leading to it are seven gates. Thus, designated for each gate shall be a contingent of them.

15:45 As to the God-fearing, they shall forever be amid gardens and springs in the Hereafter.

15:46 They shall be told: Enter them, in peace and security.

15:47 Moreover, We shall strip away any malice that is within their breast.Thus, as brethren, they shall be reposed on settees, in the Garden of Paradise, facing one another.

Weariness shall not touch them therein.

And from it, they shall never be expelled.

\*Tell My servants, O Prophet, that, indeed, I am!
I am the All-Forgiving, the Mercy-Giving—

is, indeed, the most painful torment, prepared for the unrepentant.

15:51 Moreover, tell them the tiding of Abraham's guests.

They entered upon him, where he dwelled, then they said: Peace to you!

And to them he said:

Of you, we are alarmed—indeed, frightened.

15:53 They said: Do not be frightened.

إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَـَاوِينَ وَإِنَّ جَهَنَّمَ وَإِنَّ جَهَنَّمَ

وَإِنْ جَهِمْ لَمْ عِينَ لَمُوْعِدُهُمْ أَجْمَعِينَ

إِنَّ ٱلْمُنَّقِينَ
 في جَنَّنتِ وَعُمُونِ

الله المُعْلُوهَا بِسَلَامٍ ءَامِنِينَ

ا وَنَرَعْنَا مَا فِي صُدُورِهِم يَنْ عِلْ إِخْوَنَّا مِنْ عِلْ إِخْوَنَّا مِنْ مِنْ مِنْ مِنْ مُورِهِم

عَلَىٰ شُرُرِ مُّنَقَدِلِينَ ﴿ كَا يَحَشُّهُمْ فِيهَا نَصَتُّ

وَمَا هُم مِنْهَا بِمُخْرَجِينَ

﴿ فَيَغَ عِبَادِى أَنِيَ أَنَا أَنَا الْغَفُورُ ٱلرَّحِيمُ

وَأَنَّ عَـذَابِ
 هُوَ ٱلْعَـذَابُ ٱلأَلْيـمُ

الله وَنَيِّتُهُمْ عَنضَيْفٍ إِبْرَاهِيمَ

(الله عَلَيْهِ فَقَالُواْ سَلَنَمُا اللهُ اللهُ

Indeed, we are angels sent to give you glad tidings of the conception of a boy. one who shall be endowed with revealed knowledge from God.

15:54 He said: Do you bring me glad tidings of this, even when old age has already overtaken me and my wife? Of what marvel, then, do you give me glad tidings?

15:55 They said: We have given you glad tidings in truth. So do not be despondent and despair of having a son.

15:56 He said: And who desponds of the mercy of his Lord but those who are astray?

15:57 Abraham said: Yet what other momentous affair have you here, O Heavenly messengers?

15:58 They said: We have been sent to destroy a people who are defiant unbelievers,

15:59 except for the family of Lot. Indeed, we shall, most surely, deliver them all together-

15:60 except his wife. We have determined that she is of those who shall linger behind.

15:61 So when Our messenger-angels came to Lot's family in the form of men,

15:62 he became distressed and said: Indeed, you are strangers, from an unknown people.

### ٧

(٥٠) قالالاكتار إِنَّا نُبَيَّتُرُكَ بِغُلَىٰ عَلِيهِ عَلَىٰ أَن مَّسَّنيَ ٱلْكِيرُ فَهُمْ يُنْشُونَ اللهُ عَالُوا بِشَرْنَكَ بِٱلْحَقِّ الْحَقِّ الْحَقِّ فَلَا تَكُنُ مِّنَ ٱلْقَىٰطِينَ قَالَ وَمَن نَقْنَطُ مِن رُّحْ مَةِ رَبِّهِ يَ إِلَّا ٱلضَّالُّونَ

الله عَمَا خَطَبُكُمْ اللهُ ال أَيُّنَا ٱلْدُرْسَلُونَ

الله قَالُوا إِنَّا أَرْسِلْنَا اللهُ اللَّهُ اللَّاللَّا اللَّهُ اللَّالِي اللَّالِمُلَّا اللَّهُ اللَّا اللَّهُ اللَّهُ الللَّهُ اللَّهُ الل إلى قَوْمِ تُجْرِمِينَ

الآءَالُ لُوطِ

إنَّهَا لَهِنَ ٱلْفَكِينِ

الله فكتاحكة

عَالَ لُوطِ ٱلْمُرْسَلُونَ اللهِ قَالَ إِنَّكُمْ قَوْمٌ مُّنكُرُونَ

الجُزِّءُ الرَّابِعَ عَشَرَ

15:63 They said:
Indeed, we have come to you
with that 'judgment'
which they 'who belie you' have been doubting.

15:64 Thus we have come to you with the truth—and, indeed, we are, most surely, truthful!

15:65 So set out with your family
in the latter part of the night,
and follow behind them.Yet let none of you look back;
but continue on to where you are commanded.

did We decree to him this matter, that the very last of these people shall be cut off by early morning.

Now, the people of the city came to Lot rejoicing in sin.

15:68 He said:
Indeed, these are my guests,
so do not shame me!

15:69 Rather, fear God, and do not disgrace me.

They said:

Have we not forbidden you from granting asylum to anyone in all the world?

Here are my daughters, wed them instead, if you are to act on your desire lawfully.

15:72 By your very life, O Prophet, in their utterly drunken lust, they did, indeed, wandering blindly!

15:73 Then, suddenly, the 'deadly' blast seized them at sunrise.

15:74 Thus We made the land's uppermost its lowermost.

الله عَلْوَا بَلْ حِثْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ

وَأَتَيْنَكَ بِٱلْحَقِ
 وَ اتَّا لَصَلَدَةُ بَ

روست وروست أشر بأخلك مناسبة مركبة

بِقِطْعِ مِّنَ ٱلَّيْلِ وَٱنَّبِعُ أَذَبَكَرُهُمْ وَلَا يَلْنَفِتَ مِنكُو أَحَدُّ وَأَمْصُدُواْ حَدْثُ ثُوْمَرُونَ

وَقَضَيْنَا إِلَيْهِ ذَالِكَ ٱلْأَمْرَ
 أَنَّ دَامِ هَتَوُلَآءٍ

مَقْطُوعٌ مُصْبِحِينَ

الله وَجَاءَ أَهْلُ ٱلْمَدِينَــَةِ رَوْجَهُ مَهُ

الَ إِنَّ هَلَوُّلَآءِ ضَيْفِي فَالَمَانِ فَالَمَانِ فَالَا فَالْمَانِ فَالْمَانِي فَالْمَانِ فَالْمَانِ فَالْمَانِ فَالْمِنْ فَالْمَانِ فَالْمَانِ فَالْمَانِ فَالْمَانِ فَالْمَانِ فَالْمِانِ فَالْمَانِي فَالْمَانِ فَالْمَانِ فَالْمَانِ فَالْمَانِ فَالْمَانِي فَالْمَانِي فَالْمَانِي فَالْمَانِي فَالْمَانِي فَالْمِلْمِي فَالْمَانِي فَالْمَانِي فَالْمَانِي فَالْمَانِي فَالْمَانِ فَالْمَانِي فَالْمَانِي فَالْمَانِي فَالْمَانِي فَالْمَانِي فَالْمِنْ فَالْمِنْ فَالْمَانِي فَالْمِلْمِي فَالْمَانِي فَالْمِي فَالْمِنْ فَالْمَانِي فَالْمِلْمِلْمِي فَالْمِنْ فَالْمَانِ فَالْ

اللهُ وَالنَّقُوا اللَّهَ وَلَا يُخْذِرُونِ

الله عَالَوْا أَوَلَمْ نَنْهَاكَ عَنْ الْمُعَالَمِينَ عَنْ الْمُعَالَمِينَ عَنْ الْمُعَالَمِينَ الْمُعَالَمِين

🕅 قَالَ هَـُثُولَآءِ بَنَاتِيَ

إِن كُنتُمْ فَكَعِلِينَ

الله لَعَمُوكَ إِنَّهُمْ

٧٧ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِيم

الله عَجَعَلْنَاعَلِيهَا سَافِلَهَا اللَّهُ اللَّا اللَّهُ اللَّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

الجثزة الزابع عشر

And We rained down upon them stones of hardened clay.

15:75 Indeed, in this account, there are sure signs of admonition for those with probing minds.

15:76 And, indeed, along an existing roadway traces of God's judgment against it, most surely, remain.

15:77 Indeed, in this, there is a sure sign of admonition for all the believers.

15:78 And, indeed, the Dwellers of the Thicket of Al-Aykah were, most surely, wrongdoers, godless in heart.

15:79 Thus We took vengeance on them for their ungodliness.

And, indeed, both the dwelling places of Lot's people and Al-Aykah are, most surely, still evident along an open way.

15:80 And very truly, the Dwellers of the Stone Valley, the people of Thamûd, denied the divine mandate of God's messengers.

Our miraculous signs as proof.

But they turned away from them,

from the mountains, thinking themselves secure in them.

15:83 Then, suddenly,

وَأَمْطَرْنَا عَلَيْهِمْ
حِجَارَةً مِن سِجِيدٍ

إِنَّ فِي ذَلِكَ

لَآيَنتِ إِلْمُتَوسِّمِينَ

لَآيَنتِ إِلْمُتَوسِّمِينَ

وَإِنَّهَا لَيسَبِيلِ مُعِيدٍ

((\*\*) وَإِنَّهَا لَيسَبِيلِ مُعِيدٍ

((\*\*) إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ

پ اړه يې د يک له يه بيموييو ک و إن کان ت د د د د د د يک

الله فَأَنْفَمْنَا مِنْهُمْ فَاللهُ فَاللّهُ فَا لمُنالِكُ فَاللّهُ فَل

﴿ وَلِعَدُ لَذَبُ أَصْحَنُ الْجِجْرِ ٱلْمُرْسَلِينَ

> (الله وَمَالَيْنَكُهُمْ مَالِكَتِنَا فَكَالْهُ أَعْنَا مُعُرضِهِ نَ

الجنزءُ الرَّابِعَ عَشَرَ

the deadly blast seized them in the early morning.

15:84 Thus, all the affluence they had earned did not avail them.

15:85 Now, We have not created the heavens and the earth, and all that is between them, but in accordance with the very essence of all truth.

Thus, indeed, the Hour of Doom is, most surely, coming.

Therefore, pardon obstinacy with the fairest pardon, O Prophet.

is the All-Creating, the All-Knowing.

15:87 For very truly,
We have granted you, O Prophet,
the unrivaled blessing
of seven of the most often repeated
verses of God, among humankind,
and the magnificent Quran as a whole.

15:88 So you shall not extend the gaze of your eyes toward the unbelievers and what We have given any number of them to enjoy in this life.

Nor grieve over them.

But lower your wing of compassion to the believers,

Indeed, it is I—

I who am the forewarner sent to make the Quran clear to all people.

15:90 So too did We send down Our Scripture upon those who in schism divided it—

15:91 those who now seek

٣٠٠ فَأَخَذَتُهُمُ ٱلصَّيْحَةُ مُصَّبِحِينَ

آن مَا أَغْنَى عَنْهُم مَا أَغْنَى عَنْهُم مَا أَغْنَى عَنْهُم مَا كَانُولُ يَكْسِبُونَ مَا كَانُولُ يَكْسِبُونَ

الله وَمَاخَلَقْنَا مِنْ وَمَا

السَّمَوَتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآلِيَةً فَاصِّفَحِ الصَّفْحَ الْجَمِيلَ

﴾ إِنَّا رَبَّاكَ هُو ٱلْخَلَّاقُ ٱلْعَلِيمُ

﴿ وَلَقَدْ ءَانَيْنَكَ ﴿ سَبْعًا مِنَ ٱلْمَثَانِ سَبْعًا مِنَ ٱلْمَثَانِ وَٱلْقُرْءَاكَ ٱلْعَظِيمَ

﴿ لَا تَمُدُّنَّ عَيْنَكَ إِلَىٰ مَا مَنْ عَيْنَكِ إِلَىٰ مَا مَنْ عَنْ اللهِ الزَّوْجَ ا مِنْ هُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَالْحَدُقْ المُثَمَّ مَنْ وَالْحَدُقْ المُثَمَّ مَنْ وَالْحَدُ المُثَمَّ مَنْ وَالْحَدُ المُثَمَّ مَنْ وَالْحَدُ المُثَمِّ مَنْ وَالْحَدُ الْحَدُ الْحِدُ الْحَدُ الْحَدُ الْحَدُ الْحَدُ الْحَدُ الْحَدُ الْحَدُ الْحَدُونُ الْحَدُون

ر مَطِق بِهُ مَا اللَّهِ اللَّهِ مِنْ أَنَا ٱلنَّذِيرُ ٱلْمُهِيثُ

الله عَمَا أَنزَلْنَاعَلَى ٱلْمُقْتَسِمِينَ

to render the Quran into bits.

15:92 Yet, by your Lord,
We shall, most surely, question them
in the Hereafter—all of them—

15:93 about whatever evil they used to do in life!

15:94 So proclaim that which you have been commanded to convey, and turn away from the idolaters.

15:95 For, indeed, We shall suffice you against all the mockers,

those who assign along with God any other god. Yet shall they all come to know the penalty of unbelief.

15:97 And very truly,We know that your breast is constrained by what they say.

15:98 Yet highly exalt your Lord with 'all' praise.

And be 'always' of those

who bow 'their faces' down to the ground'.

15:99 And worship your Lord thus—
until the certainty of death comes to you.

#### ٩

لجُزْءُ الرَّابِعَ عَشَرَ

الَّذِينَ جَعَـ لُوا اللَّذِينَ جَعَـ لُوا اللَّذِينَ جَعَـ لُوا اللَّهِ مِن اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ الللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللِّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللِّهِ الللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ الللِّهِ الللَّهِ اللَّهِ الللِيقِلْمِ اللَّهِ اللَّهِ الللِّهِ الللِّهِ الللِّهِ اللللِّهِ اللَّهِ الللِّهِ الللِّهِ الللِّهِ الللِّهِ الللِّهِ الللِّهِ الللِي الللِّهِ الللِّهِ الللِّهِ الللِّهِ الللِّهِ الللِّهِ الللِّهِ الللِهِ الللِهِ الللِّهِ الللِّهِ الللِّهِ الللِّهِ الللِّهِ اللِهِ الللِّهِ الللِّهِ الللِّهِ الللِّهِ الللِهِ الللِهِ الللِهِ اللللِّهِ اللللِّهِ الللِهِ الللِهِ الللِهِ الللِهِ الللِهِ اللَّهِ الللِهِ الللِهِ اللللِهِ الللللِهِ اللللِهِ الللِهِ الللِهِي

الله فوريك

لنستگنه هر اجمعین پرس کاکارو سرو ب

الله فأَصْدَعْ بِمَا تُؤْمَرُ

اللُّهُ اللَّهُ اللَّهُ اللَّهُ الْمُسْتَهُز عِيرَ

فَسُوِّفَ يَعْلَمُونَ

ال وَلَقَدُ نَعَامُ انْكَ يَضَمَّقُ صَدُّرُكَ بِمَا يَقُولُونَ

الله فَسَيِّحْ بِحَمْدِ رَبِّكِ

الله وَأَعْبُدُ رَبَّكَ حَقَّى يَأْنِيكَ ٱلْمِفَعِثُ



The surah that mentions BEES—dwelling in mountains, trees, and man-made hives; eating freely of fruited plants; and giving forth variously colored honeys that hold both healthful delight and healing qualities—as a clear sign of the wondrous bounty of God's creation.

## Surah 16 / 128 Verses / Revealed at Makkah

# Al-Nahl

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

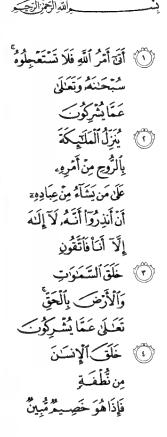
- God's decree of Judgment will, most surely, come to pass.

  So do not seek to hasten it.

  Highly exalted is He, and most high, far above all that they associate as gods with Him.
- He alone sends down the angels, with the divine inspiration of His command, to whomever He so wills of His chosen servants, saying to them:

  You shall forewarn the people that there is no God but Me.

  So fear Me, all of you!
- He alone created the heavens and the earth with the very essence of all truth.Most high is He far above all that they associate as gods with Him.
- has created man from a mere sperm-drop.
  Then, behold!
  He becomes openly contentious
  against his Creator!



湖道

And as for cattle of every kind.

16:5 He alone has created them for you. In them are means of warmth for you, and numerous other benefits. From them, also, you eat, while in them, you find glorious beauty

when you drive them home in the evening to rest and when you lead them out in the morning to pasture.

Moreover, they carry your heavy loads to lands you would never have otherwise reachedexcept with much distress to yourselves. Indeed, your Lord is all-kind, mercy-giving.

Horses, mules, and donkeys He created, as well, that you may ride them and as worldly adornment for you. And, indeed, He alone creates that of which you do not know.

Thus it is for God, your Creator, to set the straight path for His seekers; for some paths are aberrant. Yet had He so willed, He would, most surely, have guided all of you, without choice—

16:10 just as He alone is the One who sends down, from the sky, water for you, from which there is a drink you require, and from which plants grow, wherein you must pasture your herds.

16:11 Thereby, He alone causes to grow for you all types of crops and olive trees and date palms and grapevines and fruits of every kind. Indeed, in all of this there is a sure sign for a people who would reflect

لَكُمْ فيها دِفْءٌ وَمَنَنفِعُ وَمِنْهَا تَأْكُلُونَ

الله وَلَكُمْ فِيهَاجَمَالُ جايبُ تُريحُونَ وَحانَ لَيْهُ حُونَ

الله وتَغيلُ أَثْقَ الكَّمُ إِلَىٰ بَلَدِ لَةً تَكُونُواْ بِنَلْفِيهِ إِلَّا بِشِقِّ ٱلْأَنفُسُ

إِنَّ رَبَّكُمْ لَرَءُوفُ رَّحِيمٌ وَٱلْحَيْلُ وَٱلْبِعَالُ وَٱلْحَمِرَ لِتَرْكَبُوهَا وَزِينَةً

وَيَغْلُقُ مَا لَا تَعْلَمُونَ

اللهِ وَعَلَى اللَّهِ قَصْدُ السَّكِيل وَمِنْهَا جَارِهُ وَلَوْ شَاءً لهَدَنكُمْ أَجْمَعِينَ

(الله مُوَ ٱلَّذِي أَنزَلَ من السَّمَاةِ مَأَةً لَكُمُ مِّنْهُ شُكِراتُ وَمِنْهُ شَجِيرٌ فِهِ تُسِيمُونَ

الله يُنْبِتُ لَكُرِبِهِ ٱلزَّرْعَ الزَّرْعَ وَالنَّحِيلَ وَٱلْأَعْنَابَ وَمِن كُلِّ ٱلثُّمَ اَتُّ إِنَّ فِي ذَلِكَ لَآيِكَ لِّقَوْمِ مَنْفَكَّرُونَ

on the diversity of creation and the Oneness of the Creator.

16:12 Moreover, He alone has subjugated for you the night and the daylight and the sun and the moon.

And the stars too are subjugated for you by His sole command.

Indeed, in all of this there are sure signs for a people who would use their reason to understand.

has He alone multiplied for you upon the earth, in varying colors.

Indeed, in all of this there is a sure sign for a people who would remember God with reverence.

who has subjugated the sea for you, such that from it you may eat tender meat, and from it you bring forth ornaments that you wear.

Thus you see the ships which you sail plowing through it, so that you may seek of His bounty, and that, therefore, you might give thanks to God alone.

16:15 Moreover,

He cast into the Earth anchoring mountains to balance it, so that it does not sway with you upon it as it spins; and He made rivers and roadways, so that you may be guided therein.

16:16 And great landmarks did He create for travel by daylight.And by the stars are guided بِعَعَشَرَ مُنْوَدَوُالْخَالِ

أَ وَسَخَرَلَكُمُ وَالنَّهَارَ وَالنَّهَارَ وَالنَّهَارَ وَالنَّهَارَ وَالنَّهَارَ وَالنَّهُمُ وَالنَّمَارُ وَالنَّمُومُ مُسَخَرَتُ بِأَمْرِهِ وَ وَالنَّجُومُ مُسَخَرَتُ بِأَمْرِهِ وَ وَالنَّجُومُ مُسَخَرَتُ بِأَمْرِهِ وَ النَّهُ وَمُ النَّرَ وَ اللَّهُ لَا يَنْتِ لِنَّالِكَ لَا يَنْتِ لِنَّالِكَ لَا يَنْتِ لِنَّالِكَ لَا يَنْتِ لِنَّالِكَ لَا يَنْتِ لِنَاكَ اللَّهُ يَنْتِ لِنَا لَكُ لَا يَنْتِ لِنَاكَ اللَّهُ يَنْقِلُونَ لَلْكَ اللَّهُ وَمُا ذَرَا لَكُ اللَّهُ وَمَا ذَرَا لَكُ اللَّهُ وَمَا ذَرَا لَكُ اللَّهُ وَمَا ذَرَا لَكُ اللَّهُ وَمَا ذَرَا لَكُمْ وَاللَّهُ اللَّهُ اللَّهُ وَمَا ذَرَا لَكُمْ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ وَمُعَلِّمُ اللَّهُ اللْمُلْمُ الْمُواللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلِ

وَهُوَ الَّذِی سَخَّرَ اللَّهِ سَخَّرَ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللْمُلِمُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَلَمَ لَكُمُ مَّ نَشَكُرُونَ ﴿ وَالْقَىٰ فِى الْأَرْضِ رَوَسِي أَن تَمِيدَ بِكُمْ وَأَنْهُوَ وَشُبُلًا لَقلَكُمْ تَمْتَدُونَ وَشُبُلًا لَقلَكُمْ تَمْتَدُونَ

أَنَّ وَعَلَامَاتُ
 وَبِالنَّجْمِ هُمْ يَهْمَادُونَ

those who journey by night.

16:17 Is He, then, who creates like one who does not create?
Will you not, then, become mindful of your Creator?

to count the blessings of God, never could you enumerate them.

Indeed, God alone is, most surely, all-forgiving, mercy-giving.

16:19 Thus God knows well all that you conceal and all that you reveal.

in worship apart from God do not create anything; rather, they are themselves created.

16:21 They are dead, not alive.

Nor are they even aware
of when they themselves
shall be raised up in the Hereafter.

16:22 Your God is only One God.

Therefore, those who do not believe in the Hereafter,
their hearts are merely in utter denial, for they are arrogant.

16:23 Without doubt,
God knows well all that they conceal
and all that they reveal.
Indeed, He does not love those
who are arrogant.

16:24 For when it is said to them:
What did your Lord send down in this Quran?
They say: Tales of the ancients!

16:25 Thus, shall they bear their own

### الجُزّةُ الرَّايِعَ عَشَرَ يُوْزَقُ الْجَلَانِ

الله عَلَمُ وَانِعَمُدُوا نِفْمَةُ اللهِ لا تُحْسُوها إِنَّ اللهَ

ت وَاللَّهُ يَعْلَمُ مَا شِيرُونَ وَمَا تَمُّ لِنُونَ

َ وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْعًا

وَهُمْ يَخْلُقُونَ وَدُرُهُ مِنْ الْقُونَ

اً أَمُوَاتُ عَنْدُ أَخْيَا أَوِ وَمَا يَشُعُرُونَ أَيَّانَ يُبْعَثُونَ

اللَّهُ اللَّهُ وَخِدُّ وَخِدُّ وَاللَّهُ وَخِدُّ وَخَدُّ فَأَلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فَأَلَّذِينَ فَالْآخِرَةِ فَأَوْجُهُم مُّنكِرَةً مُّ وَهُمْ مُّسْتَكُمُرُونَ وَهُمْ مُّسْتَكُمُرُونَ

﴿ لَاجَمَرُمُ أَنَّ اللَّهَ يَعْلَمُ ﴿ اللَّهُ يَعْلَمُ اللَّهِ اللَّهِ اللَّهُ اللَّلِمُ الللْمُواللِمُ اللَّهُ اللْمُلِمُ الللِّلِمُ اللْمُواللِمُ اللَّهُ

نَّ وَإِذَا فِيلَ لَكُمْ مَّاذَا أَنزَلَ رَكِّكُمْ قَالُوٓا أَسَطِيرُ ٱلْأَوَّلِينَ

ایکخیلواً اوزارهٔ م کاملهٔ

الجنزء الزابع عشر

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evil burdens in full on the Day of Resurrection, as well as a portion of the burdens of sin of those whom they led astray in life, for they misled them without revealed knowledge. Most assuredly, evil is the load they shall bear! 16:26 Truly, those who disbelieved before them also schemed against their messengers. But God brought down their building from their very foundations. Then from above them the roof fell down upon them. Thus the torment came upon them from where they did not perceive it. 16:27 Then on the Day of Resurrection. He will disgrace them, for He will say: Where, now, are My associate-gods, for whose sake you have fiercely opposed the believers? Those who had been given revealed knowledge in life will say: Indeed, this Day disgrace and evil shall be 'heaped' upon the disbelievers. 16:28 Those whose souls the angels take in death. while they are still wronging themselves with unbelief, will seek then to offer full submission, saying: We were not doing any evil! The angels will say to them:

ترس القواعد فَأَلْفُهُ السَّلَةُ مَا كُنَّا نَعْمَلُ مِن سُوِّعِ بَلَحَ إِنَّ ٱللَّهُ عَلِيكُمْ

Yes, indeed, you were! Indeed, God is all-knowing

16:29 So enter the gates of Hell,

of all the evil that you were doing.

wherein you shall abide forever—

and a most woeful dwelling it is for the arrogant!

16:30 \*Now, whenever it is said to those who are God-fearing: What has your Lord sent down in the Ouran? They say: All that is good! So for those who do good in this world, there shall be 'great' goodness in life'. And, most surely, the abode of the Hereafter is far better still for most excellent, indeed, is the abode of the God-fearing! 16:31 Gardens everlasting shall they enter, beneath which rivers flow. They shall have therein whatever they wish. Thus does God reward the God-fearing. 16:32 Those whose souls the angels take in death while they are good and virtuous,

they shall say to them: Peace be upon you!

that you have been doing in the world.

Enter the Garden of Paradise

for all the good

await anything other than for the angels to come to them with death, or for the command of your Lord to come with their doom?

That is just what those disbelieving generations before them did. Thus God did not wrong them in punishing them.

But, rather, it was their own souls

they were 'all the while' wronging

with ungodliness.

الجُزَّةُ الرَّابِعَ عَشَرَ يُنْوَالْهَالِيَا

فَلَبِثْسَ مَثْوَى ٱلْمُتَكَثِّرِينَ (٢٠٠٠) ﴿ وَقِيلَ لِلَّذِينَ ٱتَّقَوُّا ئَةٌ فيسَامًا مَشَآءُونَ كَذَاكَ مَعَزِي ٱللَّهُ ٱلْمُنَّقِيرِ ﴾ طَنِينُ يَقُولُونِ سَكَةً عَلَىٰكُمُ أَدْخُلُواْ ٱلْجَنَّةَ بِمَا كُنتُ تَعْمَلُونَ فَعَلَ ٱلَّذِنَ مِن قَيْلِهِمَّ وَمَاظِلُمُهُ أَلِيَّهُ وَلَكُن كَانُواْ

الجُزْءُ الرَّابِعَ عَشَرَ

16:34 Thus the evil consequence of all that they 'themselves' had done in life shall have struck them in the Hereafter. For the very punishment at which they used to mock shall have whelmed them from every side. 16:35 Yet those who associate gods with God say: Had God so willed we would not have worshipped anything apart from Him, neither we nor our forefathers. Nor would we have made anything unlawful without authority from Him. That is just what those disbelieving generations before them did argue as wellcontrary to Our revealed guidance. Should the messengers, then, be obliged by God with more than the clear conveyance of His message? 16:36 Indeed. We have sent forth among every community a messenger with the commandment: You shall worship God alone and shun all false deities and objects of worship! So among them were those people whom God guided 'aright'. And among them were those who persistently rejected guidance. Thus they deservedly remained astray. So journey in the earth, and see how devastating was the end of those who belied God! 16:37 Therefore, even if you, O Prophet. are profoundly eager for their guidance, know that God shall not guide

وَقَالَ ٱلَّذِينَ أَشْرَكُواْ لَةُ شَاءَ ٱللَّهُ مَاعَدُنَا من دُونِ ہِهِ مِن شَيٍّ ۽ لِحَنُ وَلِا ءَاسَآؤُنَا وَلَاحَ مَنَا مِن دُونِهِ مِن شَيٍّ كَذَالِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلُهِمُّ فَعَلَّ عَلَى ٱلرُّسُل الَّا ٱلْكُنَّةُ ٱلْمُسُنُّ

those partisan unbelievers whom He leaves to stray. Thus for them, there shall not be any helpers against God's punishment.

16:38 Moreover, they who disbelieve have sworn by God, with the utmost of their vows. that God will not raise to life anyone who dies. Yes, indeed, He will! It is a true promise incumbent upon Him, though most people do not know it-

16.39 wherefore He shall resurrect all people to make evident to them the reality of the Afterlife. which they now dispute; and that those who disbelieve will plainly know that they, indeed, were ever liars.

16:40 Our only word to anything when We intend for it to exist is but to say to it: Be! And so it is.

- 16:41 Now, as to those who emigrated in the cause of God, after they had been wronged, We shall, most surely, settle them in an excellent abode in this world: and, most surely, the reward of the Hereafter is far greater still, if only they knew.
- 16:42 It is these who have endured life's trials with patience, and upon their Lord alone do they rely.
- 16:43 Moreover, We have not sent any messengers to the generations before you, O Prophet, but mere mortal men,

وَمَالَهُ مِ مِّن نَّاصِرِينَ (٢٨) وَأَقْسَعُوا بِاللَّهِ لَا مَنْعَتُ أَلِلَّهُ مَن يَهُوكُ مَلَا وَعَدًا عَلَته حَقًّا وَلَكِنَّ أَكَثُرُ النَّاسِ لانغلموك

الْبُينَ لَهُمُ ٱلَّذِي يَغْتَلِفُ نَ فيه وَلِيَعْلَمَ ٱلَّذِينَ كُفَرُواً أَنَّهُمْ كَانُواْ كَنْدِينَ

الله عَمَا فَوَلُنَا لِشَوعِ إِذَا أَرَدْنَهُ أَن نَقُولَ لَهُ رُكُمْ فَسَكُونُ

وَٱلَّذِينَ هَاجِكُرُواْ فِٱللَّهِ من بَعَد مَاظُلُمُ أ لَنَبَوِّنَنَهُمْ فِي ٱلدُّنيَا حَسَنَةً وَلَأَجُهُ ٱلْآخِهُ ٱلَّاحِهُ أَكُدُمُ لَوْ كَانُوا يَعْلَمُونَ

> اللَّهُ اللَّذِينَ صَدَوا وَعَلَىٰ رَبِّهِمْ يَتُوكَكُونَ الله وَمَا أَرْسَلْنَا مِن قَبِلْكُ اللارجالا

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to whom We gave revelation.
So if you who disbelieve do not know this, then ask the People of the revealed Reminder, who know the Heavenly Scriptures.

who know the Heavenly Scriptures.

With clear and miraculous proofs from God and revealed Writs did He send them. Thus to you, O Prophet,
We have sent down the Quran as a final Reminder of God's way, so that you may make clear to all people the word of God that has come down to them, and so that they may reflect on it and be guided.

Then do those who devise evil schemes against the believers feel secure that God will not cause the earth to sink under them, or that the torment of God will not come upon them from where they cannot perceive it?

that He will not seize them, suddenly, with a punishment while they are going to and fro in the earth? And in no way could they elude the judgment of the Almighty.

that He will not gradually overtake them, until they are in the very midst of some terror?

Yet, indeed, your Lord is, most surely, all-kind, mercy-giving.

16:48 Have they not looked upon all the things that God has created, whose very shadows incline نُوْحِى إِلَيْهِمُّ وَسَالُوا اَهْ لَ الذِكْرِ فَسَالُوا اَهْ لَ الذِكْرِ اِلْهُمُّ لَا نَعْ اَمُونَ اِلْهُرُوْ وَالْمُرُوْدِ وَالزُّبُوُ وَالْمُرُونَ وَالزُّبُوُ وَالزَّابُ إِلَيْكَ الذِكْرَ لِلنَّاسِ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِلَ إِلَيْهِمُ مَا الْمُرْنَ اللَّهُمُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهُ مِنْ اللَّهُ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللِلْمُنْ اللْمُنْ اللْمُلْمُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللْمُنْ

اق يانِيهم العداب مِنْ حَيْثُ لَا يَشْعُرُونَ (أَنَّ أَوْيَأُخُذَهُمْ فِي تَقَلِّبِهِمْ فَمَا هُم بِمُعْجِزِينَ

الله المُعْدُدُهُمْ عَلَى تَعَوُّفِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِيَّا اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ المِلْمُ اللهِ المَالِي المِلْمُلْمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ ا

فَإِنَّ رَبَّكُمْ لَرَهُوفُ رَّحِيهُ ﴿ اللَّهُ الْوَلَمْ بَرَوًا

إِلَىٰ مَاخَلَقَ ٱللَّهُ مِن شَيْءٍ

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to the right and to the left, bowing their faces down to the ground before God in a state of utter humility?

16:49 For to God bows down
all that is in the heavens,
and all that is in the earth
of every kind of beast that treads it—
as do the angels—
and they do not grow arrogant before Him.

16:50 They fear their Lord up above them.

And they do whatever they are commanded.

16:51 \*For God has said to His servants:
You shall not ever take for yourselves
even two gods!
For He is but One God.
Thus it is Me alone you shall hold in awe!

belongs all that is in the heavens and the earth.
Thus to Him alone belongs the sole right of steadfast devotion in religion.

Is it, then, other than God that you human beings shall fear—

though you have not even a single blessing, but that it is from God alone; and whereupon should harm touch you, then it is only to Him that you groan?

16:54 Then when He removes the harm from you, at once, a group of you associate gods with their Lord—

to show their ingratitude for all the good that We have given them! So enjoy yourselves a little while, for, assuredly, you shall know the recompense of the ungodly!

out of a portion of the blessings

يَىٰفَيَّوُّا ظِلَالُهُۥ عَنِ ٱلْيَعِينِ وَٱلشَّمَآيِلِ سُجَّدًا لِلَّهِ وَهُمَّ دَخِرُونَ

وَلِلْوِيسَّجُدُ مَا فِي ٱلسَّمَوَتِ
 وَمَا فِ ٱلْأَرْضِ مِن دَاتَبَةِ
 وَٱلْمَلَتَهِكَةُ

وهم لا يستخبرون عَنَافُونَ رَبَّهُم مِن فَوْقِهِمْ وَنَفْعَلُونَ مَا يُؤْمَرُونَ ﴿

﴿ وَقَالَ ٱللَّهُ لَا نَنْ خِذُوۤ اللَّهُ يَٰذِ ٱثْنَيْنِ النَّهَ يَٰذِ ٱثْنَيْنِ الْنَيْنِ اللَّهُ الللَّهُ اللَّهُ الللَّا اللَّالِمُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّالِمُ اللَّهُ ال

 وَّلَهُ مَا فِ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ
 وَلَهُ ٱلدِّينُ وَاصِبًا وَلَهُ ٱلدِّينُ وَاصِبًا
 أَفْفَرُ ٱللَّهِ نَنْقُهُ وَ

وَمَّائِكُمْ مِن نَّغْمَةٍ فَعِنَ ٱللَّهِ ثُمَّةً إِذَا مَسَّكُمُ ٱلضُّرُّ ذَاكِنَ قَرْمُ ذَ

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ
 نَصِيبًا مِمَّا رَزَقْنَ هُمُّ

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that We alone have provided them—to idols that do not know anything. By God!

You shall, most surely, be questioned in the Hereafter about these lies you have forged.

16:57 And as to the Arab idolaters, they ascribe daughters to God—highly exalted is He above this !—

while for themselves sons are all that they truly desire!

is given the glad tidings of a female child, his very face grows dark, for he is filled with suppressed rage.

16:59 He hides himself from the people because of the bad tidings that he was given. Should he keep it, with disgrace, or bury it alive in the dust?

Most assuredly, so very grievous is the judgment they make!

Then how evil an attribution
those who do not believe in the Hereafter
make to God!
Yet to God alone
belongs the most transcendent attribute.
For He alone

Thus were God to hold people accountable in this world, in accordance with their wrongdoing, He would not leave on the surface of the earth a single living creature.

However, He defers them

is the Overpowering One, the All-Wise.

to a stated term for reckoning, known only to Him.

تَاللَّهِ لَتُسْعَلُنَّ عَمَّا كُنْتُدُّ تَفْتَرُونَ صِرِيرِهِ مِنَّ مِنْدِ

وَيَجْعَلُونَ لِلّهِ ٱلْبَنَتِ
 سُبْحَننَهُ وَلَهُم مَّا يَشْتَهُونَ

(٥٥) وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأَنْثَىٰ ظَلَّ وَجَهُهُ. مُسْوَدًّا وَهُو كَظِيْمٌ

> سُ يَنَوْرَئ مِنَ الْفَوْمِ مِن سُوّهِ مَا بُشِرَ بِدِّ اَيُشِيكُهُ مَانَ هُونِ اَيْدُسُهُ مُ فِي الْقُرابُ اَلْاسَاءَ مَا يَعَكُمُونَ اَلَاسَاءَ مَا يَعَكُمُونَ

لَّذِينَ لَا يُؤْمِنُونَ بِآلْآخِرَةِ مَثَلُ السَّوْةِ وَلِلَهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَرِيْرُ الْحَكِيمُ

وَلَوْ يُؤانِفُ اللّهُ النّهُ النّاسَ بِظُلْمِهِم النّاسَ بِظُلْمِهِم مَا تَرَكَ عَلَيْهَا مِن دَا آبَةٍ وَلَكِن يُؤخِرُهُمْ وَلَكِن يُؤخِرُهُمْ إِلَى الْجَلِ مُسَمّى النّ الْجَلِ مُسَمّى النّ الْجَلِ مُسَمّى اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّه

But when their term comes due, they shall not tarry for even an hour; nor shall they go in advance of their time.

16:62 And thus do they ascribe to God
what they utterly detest for themselves—
even as their tongues represent the lie
that awaiting them in the Hereafter
is great goodness.
Without doubt,
for them the Fire of Hell awaits.
And, most surely,
they shall be hastened into it at once.

16:63 By God!

Very truly, We have sent revealed guidance to communities before you.

Yet Satan made
all the evil that they were doing fair-seeming to them—
and he is their patron in unbelief, enticing them to false worship until this very day.

But for all of them, there is a most painful torment awaiting in the Hereafter.

that We have sent down the Quran,
as a Heavenly Book to you,
specifically to make clear to them
the imperatives of faith,
about which they dispute.
Thus it is, indeed, a guidance to salvation,
and a mercy for the well-being
of a people who believe in divine revelation—
16:65 just as it is God alone who sends down,
from the sky, water,

الجزُّهُ الرَّابِعَ عَشَرَ لِيُنْ وَقُالْهَ لِنَا

اًإِذَا جَآءَ أَجَلُهُمْ لا يَسْتَعْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

(۱۱) وَيَجْعَلُونَ لِلهِ

مَا يَكُرَهُونَ

وَتَصِفُ ٱلْسِنَتُهُمُ ٱلْكَذِبَ

اَنَ لَهُمُ ٱلْمُسْنَةُ الْمَارَةُ الْكَذِبَ

لَا جَكَرَمَ أَنَّ لَمُمُ ٱلنَّارَ

وَأَنْهُمُ مُفْرَطُونَ

وَأَنْهُمُ مُفْرَطُونَ

تَّاللَّهِ لَقَدُّ أَرْسَلْنَ إِلَىٰ اللَّهِ لَقَدُّ أَرْسَلْنَ إِلَىٰ اللَّهُ اللَّهِ مِن قَبْلِكَ فَزَيْنَ لَمُكُمُ الشَّيْطِلُنُ أَعْمَلُهُمْ الشَّامُ فَهُو وَلِيَّهُمُ الْيُوْمَ وَلَيْتُهُمُ الْيُوْمَ وَلَمْتُهُمُ عَذَابُ أَلِيمُ اللَّهُ اللْمُنْ اللَّهُ اللْمُلْعُلِمُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُلْعُلُمُ اللَّهُ الْلِمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللْمُ

آ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِكَتُبَ الْكِكَتُبَ الْكِكَتُبَ الْكِكَتُبَ الْكِكَتُبَ الْكِكَتُبَ الْمُنْدُ الْفَيْدُ الْكِلْدُ الْفَيْدُ الْكِلْدُ الْمُنْدُ الْكَلْدُ الْمُنْدُ الْكَلْدُ الْمُنْدُ الْمَنْدُ الْمَنْدُ الْمَنْدُ الْمُنْدُ الْمُنْدُولُونُ الْمُنْدُ الْمُنْدُ الْمُنْدُ الْمُنْدُولُ الْمُنْدُولُ الْمُنْدُولُ الْمُنْدُولُ الْمُنْدُ الْمُنْدُلُ الْمُنْدُولُ الْمُنْدُولُ الْمُنْدُلُ الْمُنْدُدُ الْمُنْدُلُولُ الْمُنْدُالِكُ الْمُنْدُولُ الْمُنْدُولُ الْمُنْدُالِكُ الْمُنْدُولُ الْمُنْدُولُ الْمُنْدُولُ الْمُنْدُولُ الْمُنْدُولُ الْمُنْدُولُ الْمُنْدُالِكُ الْمُنْدُالِكُ الْمُنْدُالِكُ الْمُنْدُالُولُ الْمُنْدُالُولُ الْمُنْدُالُ الْمُنْدُالُولُ الْمُنْدُالُولُ الْمُنْدُالُولُ الْمُنْدُالُ الْمُنْدُالُولُ الْمُنْدُالُولُ الْمُنْدُالُولُ الْمُنْدُالُولُ الْمُنْدُالُولُ الْمُنْدُالُولُ الْمُنْدُالُ الْمُنْدُالُولُ الْمُنْدُالْمُ الْمُنْدُالُولُ الْمُنْدُالُولُ الْمُل

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with which He gives life to the earth after its death.

Indeed, in all of this there is a sure sign for a people who would hear and give ear.

In cattle of every kind
there is, indeed, a sure lesson for you.
We give you to drink
of what is within their bellies—
produced alongside excretion and blood—
a pure milk,
pleasingly palatable to those who drink it.

16:67 And you drink, as well,
of the fruit of date palms and grapevines,
from which you make an intoxicating beverage
as well as wholesome provision.
Indeed, in all of this there is a sure sign
for a people who would use their reason
to understand.

16:68 Moreover, your Lord has revealed to the bees:

Take dwellings for yourselves
in the mountains and in the trees,
and in the hives
that people construct for you.

16:69 Then eat of every fruit you desire,

and go through the pathways of your Lord, made easy for you.

There issues from their insides a sweet fluid, its colors varying, in which there is healing for people. Indeed, in all of this there is a sure sign for a people who would reflect on the wonder of creation.

16:70 Thus it is God alone

فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَاَّ إِنَّ فِي ذَاكَ لَآلِكَ لَآلِكَ لَا لَهُ لِّقُوْمِ يَسْمَعُونَ وَإِنَّ لَكُونِ ٱلْأَنْعَدِ لَعِبْرَةً نَّسَقِيكُم مِّمَافِي بُطُونِدِ، مِنْ بَيْنِ فَرَثِ وَدَمِر لَّبَنَّا خَالِصُا سَآيِغًا لِلشَّربينَ (٧٧) وَمِن ثُمَرَتِ ٱلنَّحِيل وَٱلْأَعْنَابِ لَنَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا أُ إِنَّ فِي ذَالِكَ لَآيَةً لِقَوْمِ بِعَقِلُونَ ﴿ وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّعَل أَن ٱتَّخِذِي مِنَ ٱلْجِيَالِ بُنُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ اللهُ مُتَرَكُّلِي مِن كُلِّي ٱلثَّمَرَاتِ اللَّهُ مَرَاتِ فَٱسۡلُکِی سُبُلَ رَبِّكِ ذُلُكَّ

يَخْرُجُ مِنْ بُطُونِهَا

فيه شِفَاءً لِلنَّاسِ مُ

إِنَّ فِي ذَٰ إِلَّكَ لَأَكِيَّةً

شَهَاتُ مُخْنَلَفُ أَلَّهَ نُهُو

الله خَلَقَكُمْ وَاللَّهُ خَلَقَكُمْ

who has created all of you. Then in time He takes your souls. Yet some of you are reduced by old age to the most abject state of life before death, such that one, after having had knowledge, will not know anything.

Indeed, God is all-knowing, all-powerful. 16:71 Now, God has favored some of you above others in abundance of provision. Yet those so favored would never think to hand over all their own provision to bondservants they rightfully possess, so that all of them might become equal partners therein. How could they, then, assume to ascribe partners as equals to God, and thereby deny God's own blessings upon them?

16:72 Yet it is God alone who has made for you from among yourselves pairs, male and female. And He has made for you from your mates children and grandchildren. He has provided you, moreover, with all that is wholesome in life. Then is it in falsehood they shall believe, while in the blessings of God they disbelieve?

16:73 For they worship apart from God what holds not even a drop or grain of provision for them in all the heavens and the earthand what are utterly unable to provide even for themselves.

16:74 So do not set forth any likeness to God. Indeed, God knows, and you do not know.

16:75 \*\*God sets forth this parable: There is a slave in bondage

وَٱللَّهُ فَضَّلَ يَعْضَكُمُ عَلَىٰ بَعْضِ فِي ٱلرِّزُقَّ فَعَا ٱلَّذِينَ فَصَلَّهُ أ

فَمَتِ ٱللَّهِ هُمَّ يَكُفُرُونَ

الله ألا تَضَرِيهُ أيلَهِ ٱلْأَمْثَالُ إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُهُ لَا يَعْلَمُ إِنَّ اللَّهُ لَا يَعْلَمُهُ نَ

اللهُ مُشَكِّلًا عَسْدُا مَعْلُوكًا لَّا يَقْدِرُ عَلَى شَيْرٍ

who has no power over anything, and another who is free, whom We have provided with a goodly provision from Us. such that he spends charitably from it in private and in public. Are they equal in worldly status? All praise is for God alone. but most of them are disbelievers and do not know God.

16:76 God sets forth another parable of two men: One of them is mute, incapable of anything. Moreover, he is an utter burden on his guardian; for wherever he directs him, he brings no good. Is he equal to one who bids to justice, while he himself is 'guided' upon a straight way of salvation?

16:77 Indeed, to God alone belongs the knowledge of all the unseen realities of the heavens and the earth. Thus the matter of the Hour of Doom is never farther off than the twinkling of an eye-or nearer still! For, indeed, God is powerful over all things.

16:78 Moreover, it is God alone who has brought you forth from the bellies of your mothers knowing nothing at all. Yet He made for you the faculties of hearing, and sight, and hearts that comprehend. so that you may learn and give thanks.

16:79 Do they who deny God not look upon the flying birdsmade to master flying in the air of the sky? None holds them aloft but God. Indeed, in all of this there are sure signs

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of God's omnipotence for a people who believe.

16:80 Moreover, it is God alone who has enabled you to make for yourselves houses as places of rest and residence.

And He has enabled you to make for yourselves tents from the hides of cattle, which you find light to carry on your day of journeying and on the day you encamp.

And for you in cattle, in their wool, fur, and hair, are manifold furnishings and utility, for a preordained time.

16:81 Moreover, it is God alone
who provides shade for you,
out of that which He has created.
And He has made for you
places of refuge in the mountains.
And He has made for you garments
that shield you from heat and the elements,
as well as armored garments
that shield you from harm in your battles.
And so it is
that He perfects His blessings upon you,
so that you may submit yourselves
to Him alone in worship.

Yet if they turn away from this message, then what is incumbent upon you, O Prophet, is only the clear conveyance of God's word.

They well recognize the blessing of God.

Then they thanklessly belie it
by turning to false gods,
for most of them are disbelievers.

16:84 Yet on the Day Hereafter—

مِمَّا خَلَقَ ظِلَالًا وَجَعَا، لَكُ

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when We raise up from every community its messenger as a witness testifying to its faith or faithlessness—there will be no permission given for the disbelievers to speak. Nor will they then be allowed to propitiate the wrath of God for their ungodliness.

see the torment of Hell, then will they realize that it shall never be lightened for them, nor shall they be reprieved.

16:86 Moreover, when those who associated gods with God in the world see their associate-gods on Judgment Day, they will say: Our Lord!

These are our associate-gods that we used to call upon apart from You.

Then their alleged gods will cast their word back upon them, saying: Indeed, you are, most surely, liars!

Thus they who in their lifetimes disbelieved will proffer to God, on that Day, full submission.

For all the false gods that they used to forge shall have strayed from them.

16:88 So as to those who disbelieve and bar people from the path of God, We shall increase them on that Day with punishment, for their obstruction, on top of punishment, for their unbelief, for all the corruption they have been spreading in the earth.

16:89 Thus on Judgment Day, We shall raise up from within every community—

مِنْ كُلِّ أُمَّةِ شَهِ عَدًا ثُعَّ مُؤْذَرِ ثُلَّذِينَ كَغُواْ وَ إِذَا رَءَا ٱلَّذِينَ ظَلَمُواْ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْتُهُ وَ إِذَا رَءَا الَّذِينِ كُواْ مُنَكَآءَ هُذُ قَالُما رَنَّنَا هَنَوُلاَّهِ شُرَكَا وَنُكَا ٱلَّذِينَ كُنَّا نَدْعُوا مِن دُونِكٌّ فَأَلْقَوْا إِلْتِهِمُ ٱلْقَوْلَ إنَّكُمْ لَكَنْدُونَ وَأَلْفَوْ أَإِلَى ٱللَّهِ يَوْمَبِذِ ٱلسَّائَرُ وَضَلَّ عَنْهُم مَّا كَاذُا يَفْتَرُونَ الَّذِيرِ بِكُفُّوا وَصَحَدُّواْ عَن سَبِيلِ ٱللَّهِ زِدْنَهُمْ عَذَابًا فَوْقَ ٱلْعَذَاب

وَصَـُدُواْ عَن سَيِيلِ اللّهِ زِدْنَهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُواْ يُفْسِدُونَ شَهِ وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّاةٍ شَهِ عِدًا عَلَيْهِ مِ وَنْ أَنْفُسِهِمْ

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from amongst themselves—
a prophet in witness against them.
And We shall bring you, O Prophet,
as a witness over all of these people.
For We have sent down to you
the Quran as a revealed Book,
to make all things that God
has enjoined and forbidden clear—
and as divine guidance to salvation
for all people;
and as a way to God's mercy for the believers;
and thus it is a glad tiding
of everlasting delight near their Lord
for all those who are muslims,
in willing submission to God alone.

16:90 \*O humankind!

Indeed, God commands the execution of justice among you, and the doing of good to others, and the giving of charity to close relatives.

Moreover, He forbids all obscenity and shameful deeds and aggression.

He admonishes you with this, so that you may become mindful of His commandments.

Thus, you shall fulfill the covenant of God whenever you make a covenant.
And you shall not break your oaths after their affirmation; for, indeed, you have made God a guarantor over you. Indeed, God knows all that you do.

Then do not be like the woman
who unravels her yarn into fibers
after it has been spun firmly,
by taking your oaths as instruments of deception
between you, so as to breach your covenants

بألعدل وآلاحسنن وَإِيتَآيِ ذِي ٱلْقُرْبَكِ وَيَنْهَىٰ عَنِ ٱلْفَحْشَاآِهِ نڪر وَٱلْبَغَيٰ نَنَ بَعَدُ تُوكِ عُدهَا وَ قُلْ حَعَلْتُهُ ٱللَّهُ عَلَيْكُمْ كَفِيلًا إِنَّ ٱللَّهُ بَعَلَهُ مَا تَفْعَلُونِ كَٱلَّتِي نَقَضَتَ غَزْلَهَا منْ يَعَد قُوَّةِ أَنكَتُا

with one group of people for another group more abundant in power and wealth.

God only puts you to the test by this.

For, most surely, He shall make clear to you on the Day of Resurrection that about which you have disputed in life.

16.93 Yet had God so willed,
He would have made all of you
one faith -community without choice.
Thus know that God does, indeed,
leave to stray whomever He so wills.
And He alone guides whomever He so wills.
For, most surely, all of you shall be questioned about what you have done in life.

as instruments of deception between you, such that your foot should slip after it once had been set firm, and wherefore you would be given to taste the affliction of evil in this life for having barred others from coming to the way of God by your shameful example.

Moreover, there would be for you in the Hereafter a great torment.

So do not sell the covenant of God for a small price.Indeed, what is with God is far better for you, if only you were to know.

16:96 All that is with you in life shall come to an end.
But what is with God is everlasting—
and We shall certainly recompense
those who have remained patient
with their reward,
in accordance with the very best they ever did.

أَن تَكُون أُمَّةً هِى أَرْبِي مِنْ أُمَّةً إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِ ۚ وَلَيْبَيِّنَنَّ لَكُمْ يَوْمَ ٱلْقِيكَمَةِ مَاكَمُتُمَّ فِيهِ تَخْنَلِفُونَ

وَلَوْ شَاءَ ٱللَّهُ اللَّهُ الْجَعَلَ اللَّهُ اللَّهُ الْجَعَلَ اللَّهُ اللَّهُ وَاحِدَةً وَلَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّ

وَلَا لَنَّخِذُواْ أَيْمَنَكُمْ وَخَلَا بَيْنَكُمْ وَخَلَا بَيْنَكُمْ فَازِلَ قَدَمُ اللَّهُ وَعَلَمُ فَازِلَ قَدَمُ اللَّهُ وَعَدَمُ اللَّهُ وَعَدَمُ اللَّهُ وَعَدَمُ اللَّهُ وَعَدَمُ اللَّهُ عَلَيْمُ عَنْ سَكِيلِ اللَّهِ عَظِيدٌ وَلَكُمْ عَذَابُ عَظِيدٌ وَلَكُمْ عَذَابُ عَظِيدٌ وَلَكُمْ عَذَابُ عَظِيدٌ اللَّهِ اللَّهِ اللَّهُ عَظِيدٌ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْمُلْمُ اللللْمُ الللْمُ اللللْمُ الللْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ الللْمُلْمُ اللْمُلْمُ اللْمُل

وَلاَ نَشْتَرُواْ بِعَهَدِ اللهِ ثَمَنَا قلِيلاً إِنَّمَا عِنداللهِ هُوَ خَيْرٌ لَكُوْرٍ هُوَ خَيْرٌ لَكُوْرٍ

إن كنت تعلمون ماعند كُرْ يَنفَدُّ وَمَاعِند أَلَّهِ بَاقٍ وَمَاعِند أَلَّهِ بَاقٍ وَ وَمَاعِند أَلَّهِ بَاقٍ وَ وَلَنجْزِينَ ٱلَّذِينَ صَبَرُوّاً أَجْرَهُم بِأَحْسَنِ مَا كُرُور أَلْعَسَنِ مَا كَانُوا يَعْمَلُونَ مَا كَانُوا يَعْمَلُونَ مَا كَانُوا يَعْمَلُونَ مَا مَا كَانُوا يَعْمَلُونَ مَا مَا كَانُوا يَعْمَلُونَ مَا كَانُوا يَعْمَلُونَ مَا كَانُوا يَعْمَلُونَ مَا مَا كُونُ مَا يَعْمَلُونَ مَا يَعْمَلُونَ مَا يَعْمَلُونَ مَا يَعْمَلُونَ عَلَيْ مَا يَعْمَلُونَ عَلَيْ مُعْمَلُونَ عَلَيْ مَا يَعْمَلُونَ عَلَيْ مَا يَعْمَلُونَ عَلَيْ مَا يَعْمَلُونَ عَلَيْ عَلِي عَلَيْ عَا عَلَيْ عَلَيْكُونَا عَلَيْكُونُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْكُونَا عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْكُونَا عَلَيْكُونَا عَلَيْكُونَا عَلَيْكُونَا عَلَيْكُونِ عَلَيْكُونَا عَلَيْكُونَا

الله مَنْ عَمِلُ صَالِحًا اللهُ مَا اللهُ اللهُ

الجُزْءُ الرَّابِعَ عَشَرَ

Whoever does righteous deeds,
whether male or female, and is a believer,
We shall, most surely, cause him
to live a good life.
Moreover, We shall, most surely,
recompense all of them with their reward,
in accordance with the very best they ever did.

16:98 Thus, whenever you recite the Quran, then seek refuge in God from Satan, the accursed one.

Yet, indeed, he has no authority whatever over those who believe and who rely upon their Lord alone.

16:100 His authority is only over those who take him as a patron, and who, because of him, take associate-gods apart from God.

16:101 Yet if ever We substitute one verse in place of another verse to benefit humankind— and God knows best what He sends down—they say:

You, O Muhammad, are nothing but a forger! Rather, most of them do not know God's way.

16:102 Say to them: Gabriel, the Holy Spirit, has brought it down from your Lord with the 'whole truth, to confirm in faith' those who have believed, and as divine guidance from error, and a glad tiding of everlasting delight near their Lord for 'all' those who are *muslims*, in willing submission to God 'alone'.

16:103 And very truly,
We know that they say, O Prophet:

مِّن ذَكْرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنُ فَلَنُحْمِينَا أُوحِيانًا أُوحِيانًا أَوَّ الْمُسَاتُّةُ وكنجز سهر أجرهم بأُحْسَن مَاكَانُواْ يَعْمَلُونَ اللهُ عَالَ اللهُ عَاللهُ عَالَ اللهُ عَاللهُ اللهُ عَالَ اللهُ عَلَيْكُ اللهُ عَالَ اللهُ عَلَيْكُ اللهُ عَالَ اللهُ عَالَ اللهُ عَالَ اللهُ عَالَ اللهُ عَلَى اللهُ عَلَيْكُ اللهُ عَلَى اللهُ عَالَ اللهُ عَلَى اللهُ عَلَيْكُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَيْكُ عَلَيْكُ اللهُ عَلَيْكُ اللهُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ اللّهُ عَلَيْكُ عَاللّهُ عَلَيْكُ اللّهُ عَلَيْكُ عَلَيْكُ اللّهُ عَلَيْكُ عَلَيْكُ اللّهُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلّهُ عَلَيْكُ عَلَيْكُ عَلّهُ عَلَيْكُ عَلَيْكُ عَلَّ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلّهُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلّهُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلِي عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُ عَلَّا عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمُ عَلِي عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلِي عَلَيْكُمُ عَلِي عَلِي عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِي عَلِي عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِي عَلِيمُ عَلَيْكُمُ عَلِيمُ عَلِي عَلَيْك فَأَسْتَعِذُ بِأَللَّه مِنَ ٱلشَّيْطَانِ ٱلرَّجيدِ اللهُ عَلَى ٱلَّذِينَ ءَامَنُهُ أ وَعَلَىٰ رَبِّهِمْ يَتُوَكَّلُونَ المَّاسُلُطُنَهُ، عَلَى ٱلَّذِينَ يَتَ لَّوْ يَدُ وَٱلَّذِينَ هُم به مُ مُشْرِكُونَ ( وَإِذَا بِذَا لِنَا مَا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّا مَكَانَ ءَائِذٌ وَٱللَّهُ أَعْسَلُمُ بِمَا ثُلَزُكُ قَالُواْ إِنَّكَا أَنْتَ مُفْتَرُّ مَلْ أَكْثَرُهُمُ لَا يَعْلَمُونَ

الله قُلْ نَزَلَهُ رُوحُ الْقُدُسِ مِن زَيِكَ بِالْمُونِ الْقُدُسِ مِن زَيِكَ بِالْمُقِنَّ لِيُثَيِّتَ الْفَيْدِينَ الْمُشْلِمِينَ وَهُدَى وَيُشْرَعُكُ الْمُشْلِمِينَ وَلَقَدُ نَعْدَلُهُ الْفُشْلِمِينَ وَلَقَدُ نَعْدَلُهُ الْفُهُ مِنْ نَعُولُونِ وَهُدَى الْمُشْلِمِينَ وَلَقَدُ نَعْدَلُهُ اللهُ مُشْلِمِينَ وَلَوْلُونِ وَلَا اللهُ الله

الله ولفد نعلم انهديقو إِنَّمَا يُعَلِّمُهُ بَشَـرٌ No one but a human being is teaching him this!—
even though the tongue of the one to whom they allude is foreign,
while this Quran is in a clear Arabic tongue.

in the revealed signs of God,
God shall not guide them aright.
Thus for them,
there is a most painful torment awaiting in the Hereafter.

they are the ones who forge such lies, they are the ones who do not believe in the revealed signs of God.

Thus it is they who are the liars.

who openly disbelieves in God,
after professing his faith—
except for one who has been compelled
to renounce his belief,
while his heart remains at peace with faith.
But whoever
willingly opens his heart to unbelief—
upon such as these
there shall be great wrath from God.
Thus for them, there is a great torment awaiting
in the Hereafter.

the life of this world over that of the Hereafter.
Yet, indeed, God does not guide
a disbelieving people.

whose hearts and hearing and sight God has set a seal upon. For it is these who are the heedless.

16:109 Without doubt, it is they

٤

الجنزة الزابع عشر

بِثَايَنتِ ٱللَّهِ لَا يَهْدِيهُمُ ٱللَّهُ لَفُهُ عَذَاتُ عَظِيمٌ ٱلْحَكَاةَ ٱلدُّنْكَا عَلَى ٱلْآخِبَ وَوَأَرَبِ ٱللَّهَ لَا

in the Hereafter who shall be the losers of an everlasting Paradise.

16:110 Yet, indeed, your Lord declares, concerning those who emigrated after they had been persecuted, and who thereafter strove in the path of God and remained patient—indeed, after all of this, your Lord shall, most surely, be all-forgiving, mercy-giving.

when every soul shall come before God, pleading on behalf of itself, and when each soul shall be rendered in full for all that it has done in life—and never shall they be wronged in the least.

16:112 Now, God puts forth
this parable of a town:
It was secure and peaceable.
Its provision would come to it
in plenty from every locale.
Then it belied God's own blessings upon it
by worshipping false gods.
Thus God gave it a touch
of the garment of hunger and fear,
for what they had wrought.

16:113 For truly there had come to them a messenger from among themselves.

But they belied him.

Thus the torment seized them, suddenly, for they were, indeed, wrongdoers, godless in heart.

O you who believe, and eat from what God has provided you, if it be lawful and wholesome. زُهُ الرَّابِعَ عَشَرَ لَيْوَالْهَالِيَا

شَّ ثُمَّ إِن رَبَّكَ لِلَّذِينَ هَاجَرُواْ مِنْ بَعَدِ مَا فَتِنْوُا ثُمَّ جَنهكُواْ وَصَبَرُوّا إِن رَبَّكَ مِنْ بَعْدِها لَعَنْفُورٌ رَّحِيدٌ الله عَنْمَ تَأْنى كُلُّ نَفْس الله عَنْمَ تَأْنى كُلُّ نَفْس

الله في يَوْمَ تَأْتِي كُلُّ نَفْسِ جُندِلُ عَن نَفْسِهَا وَتُوفَى كُلُّ نَفْسِ مَاعَدِلَتْ

وَهُمْ لَا يُظْلَمُونَ وَضَرَبُ اللَّهُ مَثَلًا قَرْيَةً كَانَتُ عَامِنَةً مُظْمَيِنَةً يَأْنِيهَا رِزْفُهَا رَغَدًا مِن كُلِّ مَكَانِ فَكَفَرَتْ يَأْنعُمِ اللَّهِ فَأَذَفَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ يِمَا كَانُواْ يَصْنعُونَ يِمَا كَانُواْ يَصْنعُونَ سِمَا كَانُواْ يَصْنعُونَ سَمَا كَانُواْ يَصْنعُونَ

فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْمَذَابُ وَهُمْ طَلَالِمُونَ ﴾ \*\*كُذُا. "ا

رَزَقَكُمُ ٱللَّهُ حَلَىٰلًا طَيِّبًا

الجُزَّةُ الرَّابِعَ عَشَرَ

Yet give thanks for the blessing of God, if, indeed, it is He alone whom you worship. 16:115 Indeed, He has but forbidden you to eat carrion, and blood, and the flesh of swine, and that over which other than the name of God is invoked at the time of slaughter. But whoever is compelled by circumstance to eat any of this without being rebellious and without being a willful transgressorwill find then that God is, indeed, all-forgiving, mercy-giving. 16:116 And you shall not say by way of falsehoods that your tongues representsuch and such is lawful. and such and such is forbidden. so as to forge a lie against God. Indeed, those who forge lies against God

16:117 Small enjoyment have they in life, and then a most painful torment awaits them!

shall not succeed.

16:118 As to those of Jewry, We forbade what We have previously narrated to you. We did not wrong them therein, but, rather, it was their own souls they were all the while wronging with ungodliness.

16:119 Yet, indeed, your Lord declares, concerning those who did misdeeds in ignorance of true faith, but thereafter repented and set things aright—indeed, after all of this, your Lord shall, most surely, be all-forgiving,

وَاَشْحَارُواْ نِعْمَتَ اللّهِ

إِن كُنتُمْ إِنّاهُ تَعْبُدُونَ

إِن كُنتُمْ إِنّاهُ تَعْبُدُونَ

الْمَيْسَنَةَ وَالدّمَ

وَمَا أَهِلَ لِغَيْرِ اللّهِ بِهِ مَا فَكُورُ وَمَا أَهْلِ لِغَيْرِ اللّهِ بِهِ مَا فَكُورُ اللّهِ عَيْرِ اللّهِ بِهِ مَا فَكُورُ اللّهَ عَقُورٌ وَحِيمُ وَلَا عَلَى اللّهِ عَقُورٌ وَحِيمُ وَلَا عَقُولُوا لِمَا تَصِفُ فَلَا اللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللللّهُ الللّهُ الللللّهُ اللللّهُ الللللللّهُ الللللّهُ الللّهُ اللللللّهُ الللّهُ اللللّهُ الللللّهُ الللللّهُ اللللللّهُ الللللّهُ الللّهُ الللللّهُ الللّهُ الللللّهُ اللّهُ الللللّهُ الللللّهُ الللللللللللللللللل

 mercy-giving.

16:120 As for Abraham, he was, in himself, a nation of exemplary faith devoutly obedient to God, upright of heart and never was he of the idolaters.

16:121 He was ever-thankful to God for His blessings. So God chose him and guided him to a straight way of salvation.

16:122 Thus We gave him great good in this world. And in the Hereafter. he shall, most surely, be of the righteous—

16:123 whereupon We have revealed to you, O Prophet, that you shall follow the sacred way of Abraham, the purely upright in heart and never was he of those who associated gods with God.

16:124 The Sabbath Day of solemn rest was not enjoined on Abraham, but was ordained only for the Jews who themselves disputed about it long after Abraham. Thus, indeed, your Lord shall, most surely, judge between them on the Day of Resurrection as to that wherein they have been disputing.

16:125 Call to the path of your Lord, O Prophet. with sound wisdom and fair admonition. And as to all people, argue gently with them in the fairest manner. Indeed, it is your Lord alone who knows best all those who have strayed

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رُ أُمَّةً فَانِتًا لِللَّهِ حَنْفًا

وَ إِنَّهُ فِي ٱلْآخَةِ لَمِنَ ٱلصَّلاحِينَ

وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ إنَّمَا جُعِلَ ٱلسَّنْتُ عَلَى ٱلَّذِينِ كَاخْتَكُفُواْ فِيهُ

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from His straight path; and He knows best all those who are guided aright.

16:126 Moreover, if you believers punish aggressors, then punish them with the like of that with which you have been afflicted by them. But if you remain patient, it is, most surely, better for those who are patient.

16:127 So be patient, O Prophet.

Yet know that your patience shall not endure through adversity, except with the help of God.

Thus do not grieve over those of them who oppose you, nor be in any distress because of what they plot against you.

16:128 Indeed, God is with those who are God-fearing and who excel in doing good. إِنَّ رَبَّكَ هُو اَعْلَمُ بِمِنْ صَلَّعَنْ سَبِيلِهِ مَّ وَهُو اَعْلَمُ بِمَنْ صَلَّعَنْ سَبِيلِهِ مَّ وَهُو اَعْلَمُ بِالْمُهْ مَدِينَ وَهُو اَعْلَمُ بِالْمُهْ مَدِينَ وَإِنْ عَاقِبْتُمْ فِعَا فِبُواْ وَلَيْنَ صَبَرْتُمْ وَلَيْنَ صَبَرْتُمْ لَهُ وَفَيْتُ بِينَ وَلَيْنَ صَبَرْتُمْ لَهُ وَفَيْتُ بِينَ وَلَيْنَ مَنْ لِينَ فَلَيْنَ فَي وَمُاصَدِينَ وَلَيْنَ مَنْ فَي وَمُنْ وَلَيْ فَي فَي وَلَى اللّهُ وَلَا تَعْرَنْ عَلَيْهِ مَ وَلَا تَعْرَنْ عَلَيْهِ مِنْ وَلَا تَعْرَنْ عَلَيْهِ مَ وَلَا تَعْرَنْ عَلَيْهِ مَ وَلَا تَعْرَنْ عَلَيْهِ مِنْ فَاللّهُ وَلَا تَعْرَنْ عَلَيْهِ مَ وَلَا تَعْرَنْ عَلَيْهِ مَ وَلَا تَعْرَنْ عَلَيْهِ مَا مُنْ وَلَا تَعْرَنْ عَلَيْهِ مَا مُؤْلِقًا وَلَا تَعْرَنْ عَلَيْهِ مِنْ وَلَا تَعْرَنْ عَلَيْهِ فَا مَنْ وَلَا تَعْرَنْ عَلَيْهِ فَا مَنْ وَلَا تَعْرَنْ عَلَيْهِ فَيْ وَمَنْ وَلَا تَعْرَنْ عَلَيْهِ فَوْ وَلَا تَعْرَنْ عَلَيْهِ فَا مَنْ وَلَا تَعْرَنْ عَلَيْهِ فَا مَنْ وَلَا عَلَيْهِ فَا مَا عَلَيْهُ وَالْمُعُلِقِ وَالْمَالِمُ اللّهُ اللّهُ وَلَا تَعْرَنْ عَلَيْهِ فَعَلَيْهِ فَعَلَى وَلَا عَلَى مُؤْلِكُ وَلِهُ عَلَى اللّهُ اللّهُ وَلَا عَلْمُ عَلَى الْعَلَاقِ وَلَا عَلْمُ عَلَى الْمِلْكُولُ عَلَى الْعِلْمُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى الْعِلْمُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى الْعَلْمُ عَلَيْهِ عِلْمُ اللّهُ اللْهُ اللّهُ اللّهُ



The surah that mentions the miracle of THE NIGHT JOURNEY, wherein God transported His servant Muhammad in a single night from the Sacred Mosque of Makkah to Al-Aqşa Mosque in Jerusalem, to show him some of His most wondrous signs.

## Surah 17 / 111 verses / Revealed at Makkah

## Al-Isrâ'

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

- Highly exalted is He
  who carried His servant, Muhammad, by night
  from the Sacred Mosque at Makkah
  to Al-Aqsa Mosque at Jerusalem—
  the surroundings of which We have blessed—
  to show him something
  of Our wondrous signs.
  Indeed, it is He
  who is the All-Hearing, the All-Seeing.
- And so too We gave Moses
  the Book of the Torah,
  and We made it a guide
  for the Children of Israel, commanding them:
  You shall not take any deity apart from Me
  for a guardian—
- for you are of the offspring of those whom We carried in the Ark with Noah, who was, indeed, an ever-thankful servant of God.
- in the Book of the Torah:
  You shall, most surely.



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٥

cause corruption in the land two times and be punished by God.

For, most surely, you shall grow haughty and act with a great haughtiness.

Then when the promise of the first of the two times came to pass, We sent against you servants of Ours endowed with mighty military power.

Thus they ravaged through the dwellings of your people—and it was a promise fulfilled.

Thereafter, We restored you, once again, to prevalence over them, for We extended to you wealth and sons. Thus We made you greater than ever in number, saying:

If you do good, 17:7 you do good for your own souls. Yet if you do evil, so shall it be against yourselves. Thus when the promise of the second time came to pass, your enemies were left to defile your very faces. Indeed, they were left to enter the Temple of Jerusalem, as they had entered it the first time. Thus they were left to shatter all that they came uponshattering it all utterly! It may well be that your Lord shall again show you mercy.

shattering it all utterly!

It may well be that your Lord
shall again show you mercy.

Yet if you return
to corruption and haughtiness,
We will return to utter destruction.

Moreover, We have made Hell

لَنُفُسِدُنَّ فِي ٱلْأَرْضِ مَرَّ تَيْنِ وَلَنَعَلَّنَّ عُلُوًّا كَبِيرًا فَإِذَا جَآءً وَعُدُ أُولَنَهُمَا بَعَشْنَا عَلَيْكُمُ عِبَادًا لَّنَآ أُولِي بَأْسِ شَدِيدِ فَجَاسُواْ خِلَالَ ٱلدِّيارِ وَكَانِكَ وَعَدًا مَفْعُولًا

الله شُمَّرَرَدُوْنَا لَكُمُّ الْخَصَّرَةَ عَلَيْهِمْ وَالْفَصَدُّةُ عَلَيْهِمْ وَالْمَصَدُّ الْخَصَرُةُ عَلَيْهِمُ وَالْمَوْلِ وَبَنِينَ وَالْمَعْدُونَ الْمُؤْلِ وَبَنِينَ وَجَعَلْنَكُمُ أَكْثَرَ نَفِيرًا وَجَعَلْنَكُمُ أَكْثَرَ نَفِيرًا اللهِ اللهُ المُصَافِقَةُ اللهُ الله

 for all the disbelievers as a permanent place of confinement.

17:9 Indeed, this Quran guides humanity to that which is most upright and gives glad tidings to the believers who do righteous deeds, that for them there is a great reward of everlasting delight in Paradise awaiting in the Hereafter.

17:10 And it warns those who do not believe in the Hereafter,
that We have made ready for them there a most painful torment.

17:11 Yet in anger man unknowingly invokes evil upon himself as eagerly as he invokes good. For man is, indeed, given to haste.

17:12 Now, We made the night and the daylight as two great signs of your Lord's power and wisdom. Then We effaced the moon, the sign of the night, by the radiant sun for We made it the sign of the daylight, to enable humankind therein to seeso that you may seek out bounty from your Lord; and so that you may come to know the number of years and methods of calculation. For each thing in Our creation and in Our revelation have We made distinct—utterly distinct. 17:13 Moreover, We have securely bound the destiny الجُزْءُ الخَامِسَ عَشَرَ يُنْوَلَعُ الْإِنْسِنَاهُ

وَجَعَلْنَا جَهَنَّمَ لِلْكَنْفِرِينَ حَصِيرًا

َنَّ إِنَّ هَلَدَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِي هِى أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّلِحَتِ أَنَّ هُمُ أَجْرًا كَسِرًا

اَنَ الَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ أَعْتَدْنَا لَهُمُ عَذَابًا ٱلِيـمًا

اللهُ وَيَدْعُ ٱلْإِنْسَنُ بِٱلشَّرِ دُعَآءَهُ بِٱلْخَيْرِ الْ

وَّكَانَ ٱلۡإِنۡسَنُ عَجُولًا

آ وَجَعَلْنَا ٱلْيَّلَ وَٱلنَّهَارَ عَايِنَايِّ وَخَعَلْنَا ٱلْيَّلَ وَٱلنَّهَارِ عَايِنَايِّ وَخَعَلْنَا عَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِيَّتَعَنُواْ فَضْلَا مِن دَّتِيكُمْ وَلِيَّتَعَنُواْ فَضْلَا مِن دَّتِيكُمْ وَلِيَّتَعَنُواْ فَضْلَا مِن دَّتِيكُمْ وَلِيَّتَعَنُواْ فَضَلَا مِن دَّتِيكُمْ الْيَتَعَنِينَ وَالْجَسَابَ السِّنِينَ وَالْجَسَابَ وَكُلُّ شَيْءٍ فَضَلَنْتُهُ تَفْصِيلًا وَكُلُّ شَيْءٍ فَضَلَنْتُهُ تَفْصِيلًا

of every human being to its 'own' neck in a scroll of one's works'.

For We shall bring forth for 'each' one a 'precise book of record of one's deeds on the Day of Resurrection, which one shall find there fully unfurled 'before him,

17:14 whereupon it shall be said:

Read your book for yourself!
Sufficient is your soul this Day
as a reckoner against you.

then he is but guided for the good of his own soul.

Yet whoever goes astray,
he but strays, then, against all that is good for it.

For no sin-laden soul
shall carry the sinful load of another
on Judgment Day.

Moreover, never do We
beset people with torment
until We send forth to them
a messenger with Heavenly guidance.

Thus when We intend to destroy a town for evildoing,

We first command its affluent to become righteous.

Yet should they continue to commit flagrant deeds of ungodliness therein, then the divine word of doom comes to pass against it.

Then do We demolish it—
and demolish it utterly.

17:17 And how very many of the ungodly generations after Noah

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الجزء لخامس عَشَرَ

الله وَكُلَّ إِنسَانٍ الْرَمَّنَهُ طَكَيْرِهُ، فِي عُنْقِهِ مُ الْمِيْرَهُ، فِي عُنْقِهِ مُ الْمِيْمَةِ وَعُمْرًا الْمِيْمَةِ كِيْرَمُ الْقِينَمَةِ كِيْرَمُ الْقِينَمَةِ كِيْرَبُكُمْ الْمُقْدَلُهُ مَنشُورًا كِيْرَامُ الْمُنْسُورًا

اقراً كننبك كفي بِنَفْسِكَ الْمَوْمَ عَلَيْكَ كَفِي بِنَفْسِكَ الْمُوْمَ عَلَيْكَ حَسِيبًا

الله مَن اَهْتَدَى اللهُ اللهُ

فَإِنَّمَا يَهْتَدِى لِنَفْسِهِ مَّ وَمَن ضَلَ فَإِنَّ مَا يَضِلُ عَلَيْهَا وَلَا نُزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَمَا كُنَّا مُعَذِّبِينَ حَتَّى بَنْعَثَ رَسُولًا حَتَّى بَنْعَثَ رَسُولًا وَإِذَا أَرْدَنَا أَنْ نَهْلِكَ قَرْيَةً أَمْرَنَا مُتَرَفِهِ الْفَصَّقُواْ فِيها فَحَقَّ عَلَيْهَا ٱلْفَوْلُ فَحَقَّ عَلَيْهَا ٱلْفَوْلُ فَحَقَّ عَلَيْهَا ٱلْفَوْلُ did We destroy!

Thus sufficient is your Lord, O Prophet, as One who is all-aware and all-seeing of the sins of His servants.

17:18 Whoever desires this life of haste over the everlasting Hereafter,
We shall hasten for him therein whatever of the world We so will, for whomever We intend.
Then We shall appoint for him Hell.
He shall enter it condemned, forever banished.

the reward of the Hereafter—
and duly strives for it
with the striving rightfully due for it,
while being a believer—
then such as these
shall find their striving forever thanked
by their Lord.

17:20 To each group—
those who are hasty for the world
and those who strive for God—
We extend something of your Lord's bounty.
Yet never is the bountiful gift of your Lord
confined to either of them.

17:21 Look, O Prophet, how We have already favored some of them with Our bounty over others.

Yet, most surely, the Hereafter is of still greater ranks

and far greater favor for the believers.

17:22 O Prophet! You shall not set up any other god with God. For if you do, then you shall forever remain

## لَجُنْ الْحَاصَ مَشَرَ لَيْنَ الْحَاصَةُ مُنْ الْحَاصَةُ مُنْ الْحَاصَةُ الْحَامِةُ الْحَاصَةُ الْحَاصِةُ الْحَاصَةُ الْحَاطِ الْحَاطِينَاءُ الْحَاصَةُ الْحَاطِينَاءُ الْحَاصَةُ الْحَاطِينَ الْحَاطِينَاءُ الْحَاصِةُ الْحَاطِينَ الْحَاطِينَ الْحَاطِينَ الْحَاطِينَاءُ الْحَاطِينَ الْحَاطِينَ

الله وَكُمْ أَهْلَكُنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوجٌ وَكَفَى بِرَبِكَ بِذُنُوبِ عِبَادِهِ عَ خَبِيرًا بَضِيرًا

شَن كَانَ يُرِيدُ ٱلْمَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَآءُ لِمَن نُرِيدُ المَاجَلةَ مَا نَشَآءُ لِمَن نُرِيدُ ثُمَّ جَعَلْنَا لَهُ وَجَهَنَّمَ يَصْلَنهَا مَذْمُومًا مَلْحُولًا يَصْلَنهَا مَذْمُومًا مَلْحُولًا مَلْعَلَا لَهُ مُومًا مَلْحُولًا مَلْعَلَا لَهُ مُومًا مَلْحُولًا مَلْعُولًا مَلْعُولًا مَلْعُولًا مَلْعُولًا مَلْعَلَالًا لَهُ مُومًا مَلْعُولًا مَلْعُولًا مَلْعَلَالًا لَهُ مُومًا مَلْعُولًا مَلْعُولًا مَلْعُولًا مَلْعُولًا مَلْعُولًا مَلْعُولًا مَلْعُولًا مَلْعُولًا مَلْعُلَالًا لَهُ مُومًا مَلْعُلَالًا لَهُ مُومًا مَلْعُلُولًا مِلْعُلَالًا لَهُ مُعْلَالًا لَهُ مُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مُلْعُلُولًا مُلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مُلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مَلْعُلُولًا مِلْعُلُولًا مِلْعُلُولًا مِلْعُلُولًا مِلْعُلِمًا مُلْعُلُولًا مِلْعُلُولًا مِلْعُلُولًا مِلْعُلُولًا مِلْعُلِمًا مِلْعُلُولًا مُلْعُلُولًا مِلْعُلُولًا مِلْعُلِمًا مُلْعُلُولًا مِلْعُلُولًا مِلْعُلُولًا مِلْعُلِمًا مِلْعُلُولًا مِلْعُلِمًا مِلْعُلِمًا مِلْعُلِمًا مِلْعُلِمًا مِلْعُلِمًا مُلْعُلُمُ مِلْعُلِمًا مِلْعُلُمُ مِلْعُلِمًا مِلْعُلِمًا مُلْعُلُمًا مُلْعُلًا مِلْعُلِمًا مُلْعُلًا مِلْعُلِمًا مِلْعُلُمُ مِلْعُلًا مِلْعُلِمًا مُلْعُلُمُ مُلْعُلًا مِلْعُلِمًا مُلْعُلِمًا مُلْعُلًا مِلْعُلِمًا مُلْعُلًا مِلْعُلِمًا مُلْعُلِمًا مُلْعُلِمًا مُلْعُلِمًا مُلْعُلِمًا مُلْعُلِمًا مُلْعُلُمًا مُلْعُلًا عُلِمِلًا مُلْعِلًا مِلْعُلِمًا مُلْعِلًا مِلْعُلِمًا مُلْعُلِمًا مُلْ

وَمَنْ أَرَادَ ٱلْأَخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأْوُلَتِكَ كَانَ سَعْمُهُم مَّشَا

الله كُلُّا نُمِدُ هَتُؤُلَآءِ وَهَتُؤُلَآءِ وَهَتُؤُلَآءِ مِنْ عَطَلَورَيِكَ مِنْ عَطَلَورَيكَ وَمَعَلَورًا وَمَاكَانَ عَطَورًا

(أ) أَنْظُرُكَيْفَ فَضَّلَّنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلْآخِرَةُ أَكْبَرُ دَرَحَتٍ وَأَكْبَرُ تَقْضِيلًا

اللُّهُ عَلَى مَعَ ٱللَّهِ إِلَنَهَا ءَاخَرَ اللَّهِ إِلَنَهَا ءَاخَرَ

condemned as ungodly, and be forsaken by Him utterly.

You shall not worship other than Him.

And to your parents, you shall be good.

Should either one of them, or both of them, reach old age in your care, then you shall not say to either of them even so much as: Fie!

Nor shall you rebuke them.

Rather, say to both of them a gracious word, in loving kindness.

17:24 Moreover, lower for them
the wing of humility, out of mercy,
and say in supplication for them:
My Lord! Have mercy upon them both—
even as they have raised me up as a little one.

about what is within your souls.

If you resolve yourselves to be righteous, then, indeed, to all those who are ever-penitent He is all-forgiving.

to the close relative
his rightful due in benevolent offerings—
and also to the indigent, and the wayfarer.
But you shall not squander resources,
even with the slightest squandering.

17:27 Indeed, the squanderers
are the evil brethren of the satans.
And Satan has ever been
most ungrateful to his Lord.

Yet if you must turn away from those who are needy

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الجُزِّهُ المَحَامِينَ عَشَرَ

فَنُقَعُدُ مَذْمُومًا تَخَذُولًا

وَاخْفِضْ لَهُ مَا
 جَنَاحَ ٱلذُّلِ مِنَ ٱلرَّحْمَةِ
 وَقُل زَبِّ ٱرْحَمْهُ مَا
 كَارَبِّيَانِي صَغِيرًا

رَبُكُو أَعْلَمُ بِمَا فِي نُقُوسِكُو أَعْلَمُ بِمَا فِي نُقُوسِكُو أَعْلَمُ بِمَا فِي نُقُوسِكُو أَلَيْنَ مُنْفِي اللّهِ وَمَا اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمَا اللّهُ وَمِنْ اللّهُ ولَا اللّهُ وَمِنْ اللّهُ وَمِنْ

آنَ ٱلْمُبَذِينَ كَانُوَا إِخْوَانَ ٱلشَّينَطِينِّ وَكَانَ ٱلشَّيْطِئُ لِرَبِّهِ عَكُفُورًا ﴿ مَنْ مَا مُنْ مِنْ مَا مَنْ الْمَانِيْ لِرَبِّهِ عَكُفُورًا

﴿ وَإِمَّا تُعْرِضَنَّ عَنَّهُمُ

while you 'yourself' seek mercy and means from your Lord—hoping ardently all the while for 'His provision, so as to give it in charity—then you shall say to them a tender word of prayer, to ease their hearts'.

17:29 Thus you shall not keep your hand yoked to your neck out of stinginess, nor extend it to the utmost extent in extravagance.

For then you would remain ever blameworthy and regretful.

17:30 Indeed, it is your Lord alone who extends abundant provision to whomever He so wills.

And He alone restricts it.

Indeed, ever is He all-aware, all-seeing, of the condition of His servants.

17:31 And you shall not ever kill your children for fear of indigence.

We provide for them and for you.

Indeed, the act of killing them is an enormous sin.

approach illicit sexual intercourse.

Indeed, it is 'utter' lewdness and a most evil way.

17:33 And you shall not ever kill any human soul that God has prohibited, except by what is lawful and right. Hence, whoever is killed wrongfully, We hereby assign to his heir an authorization for retribution. Yet let him not exceed just bounds regarding retribution for the killing.

#### الجُزَّةُ المُخَامِسَ عَشَرَ لَيْزَاءُ

أَيْتَغَاءَ رَحْمَةٍ مِّن زَيِكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا وَلَا جَعْمَلْ يَدَكَ مَعْلُولَةً إِلَى عُمُقِكَ وَلَا نَبْسُطُهِ كَا كُلَّ ٱلْبَسَطِ وَلَا نَبْسُطُهِ كَا كُلَّ ٱلْبَسَطِ فَنَقَعُدُ مَلُومًا تَحْسُورًا

اِنَّ رَبَّكَ يَبْسُطُ الزِّرْقَ لِيَّالَ الْرِزْقَ لِيَّالَهُ وَيَقْدِرُّ لِيَّالَهُ وَيَقْدِرُُّ

إِنَّهُۥكَانَ بِعِبَادِهِ؞ خَبِيرًا بَصِيرًا ﴿ وَلَا نَقْنُلُواْ أَوْلَندَكُمُ خَشْيَةً إِمَلَتِ خَشْيَةً إِمَلَتِ غَنُ نَرُرُقُهُمْ وَإِيّاكُمْ إِنَّ قَنْلَهُمْ

كان حَلَّا نَقْرَبُواْ الزِّنَّةُ إِنَّهُۥ كَانَ وَلَا نَقْرَبُواْ الزِّنَةُ إِنَّهُۥ كَانَ فَاحِشَةُ وَسَاءَ سَييلًا

أَلَا نَقْتُلُواْ النَّفْسُ
 الَّتِي حَرَّمُ اللَّهُ إِلَّا بِالْحَقِّ
 وَمَن قُئِلَ مَظْلُومًا فَقَدْ
 جَعَلْنَا لِوَلِيِّهِ عَسْلُطُنَا
 فَلَا يُشْرِف فِي الْفَتَلِّ
 فَلَا يُشْرِف فِي الْفَتَلِّ

For he is, indeed, to be aided in attaining justice.

approach the wealth of the orphan in your care—except in the fairest manner, until he reaches full maturity and you return it to him.

And you shall fulfill every covenant you make.

For, indeed, every covenant shall be answered for in the Hereafter.

whenever you measure out goods.

And you shall weigh
with an even and just balance.

That is the best of goodness
and ensures a most excellent outcome.

And you shall not ever follow that of which you have no sure knowledge, without first verifying its truthfulness. Indeed, hearing and sight and conceptions of the heart—every act of each of these faculties shall one answer for in the Hereafter.

walk upon the earth proudly exultant.

For never shall you human beings be such as to perforate the earth with your steps.

And never shall you stretch up to the mountains in height.

17:38 As to all of this, O Prophet—
its evil trespass is ever hateful with your Lord.

17:39 This is of the divine wisdom that your Lord has revealed to you.

٤

الجئزة الخامِسَ عَشَرَ

إِنَّهُ كَانَ مَنصُولًا وَلَا نَقْرَبُواْ مَالَ ٱلْمِينِيمِ إِلَّا بِالَّتِي هِى أَحْسَنُ حَقَّى يَبْلُغَ ٱشُدَّةً وَأَوْفُواْ بِالْمَهَدِّ إِنَّ ٱلْمَهَدَ كَانَ مَسْتُولًا إِنَّ ٱلْمَهَدَ كَانَ مَسْتُولًا

وَاوْفُوا الْكِيلَ إِذَا كِلْتُمْ
 وَرِثُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ
 ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

مَالَيْسَ لَكَ بِهِ عِلْمُ اللَّهُ اللَّالِمُ اللللْمُ الللِّهُ الللْمُ اللَّالِمُ اللللْمُ الللْمُواللَّهُ اللَّهُ اللِمُواللَّاللَّا الللِمُ الللِمُ اللللْمُ الللِمُ الللِمُ الللِمُ الللِمُ الللْ

إِنَّكَ لَن تَغْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغُ لَلِجْبَالَ طُولَا ﴿ كُلُّ ذَلِكَ كَانَسَيِّقُهُۥ

ذَلِكَ مِنَا أَوْحَى إِلَيْكَ
 رُبُك مِنَ الْحِكَمَةُ

عِندُرَيْكَ مُكُرُوهُا

And, again, you shall not set up any other god with God.
For if you do, then you shall be cast into Hell, deservedly blameworthy, forever banished.

- to favor you people with sons, while taking females from the angels for Himself as daughters!

  Indeed, you most surely utter a monstrous word by saying this.
- 17:41 Now truly, indeed,
  We have varied the tidings and illustrations in this Quran, so that they who disbelieve may become mindful of the sole divinity of God.
  Yet this only increases them in aversion to true faith.
- 17:42 Say to them, O Prophet:

  If ever there had been other gods with Him, as they say, then they would, most surely, have sought a way to submit to the Lord of the Throne.
- 17:43 Highly exalted is He—
  far above what they say!—
  and most high with the greatest sublimity.
- 17:44 The seven heavens and the earth and all that are in them give due exaltation to Him.

  For there is not a single thing but that it exalts Him with all praise. But you human beings fathom not their exaltations.

  Indeed, ever is He most forbearing, all-forgiving.

#### الجُزُهُ الخَامِسَ عَشَرَ سُؤُولُ الْأَيْرَاهُ

وَلَا يَخْعَلْ مَعُ ٱللَّهِ إِلَهًا ءَاخَرَ فَنُلْقَىٰ فِ جَهَنَّمَ مَلُومًا مَّذْخُورًا

- اَفَأَصْفَكُوْ رَيُّكُم بِالْبَنِينَ وَاتَّغَذَ مِنَ الْمَلَيْكَةِ إِنتَّا إِنَّكُو لَنقُولُونَ قَوْلًا عَظِيمًا
  - (الله) وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْءَانِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا
  - (الله عَلَ لَوْ كَانَ مَعَدُهُ عَالِمَةُ كَالَهُ كَانَ مَعَدُهُ عَالِمَةُ كَمَا يَقُولُونَ إِذَا لَا بَنْغَوْا إِذَا لَا يَقُولُونَ إِذَا لَا يَتُمْ سَبِيلًا
    - (الله عَمَّا يَقُولُونَ عُلِيًّا عَمَّا يَقُولُونَ عُلِيًّا كَا مُ
- اً شُيَحُهُ السَّهَوَاتُ السَّبَعُ وَالْمَرْتُ السَّبَعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَالْمَرْتُ السَّبَعُ بِمَدِهِ وَالْمَرْتُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللِمُ اللللْمُ الللْمُ اللللْمُ اللللْمُ الللْمُ اللللْمُ الللْمُ اللللْمُ الللِمُ الللْمُ الللْمُ اللللْمُ

Thus when you recite the Quran, O Prophet, We place between you and those who do not believe in the Hereafter a hidden veil protecting you.

over their ill-inclined hearts, that they may no longer understand it, and in their ears, an utter deafness.

For whenever you mention in the Quran your Lord as One without associate, they turn away in retreat out of aversion.

when they are listening to you recite the Quran; and their evil purpose when they converse together secretly; and when the godless wrongdoers say to one another:

If you were to follow Muhammad, you would only be following a bewitched man.

17:48 Look how they set forth
[malicious] images for you, O Prophet!

Thus have they strayed so far from guidance that they cannot find a way back to God.

17:49 Moreover, they have said:

Can it be that even when we have become mere bones and decayed remains, that we shall be raised to life again in a new creation?

17:50 \*Say to them: Be you stones or iron—

or any sort of creation
that swells prodigious in your hearts—
still you shall be resurrected!
Then they shall say to you:
Who is it that can return us to life?

٩

الجئزة كملخام سنعشرَ

إِنَّهُ، كَانَ حَلِيمًا غَفُولًا وَ اللهُ اللهُ وَاللهُ وَاللهُ اللهُ اللهُ وَاللهُ وَاللهُ وَاللهُ اللهُ وَاللهُ وَاللّهُ وَل

(الله وَجَعَلْنَا عَلَى قُلُوبِهِمُ أَكِنَّةُ أَن يَفْقَهُوهُ وَفِي اَلنَاهِمُ وَقُرًا وَلِذَا ذَكَرْتَ رَبَّكَ فِي ٱلْقُرْمَانِ وَحَدَهُ وَلَوْا عَلَىٰ أَدْبَرِهِمُ نَفُورًا فَيْنُ أَعَلَمُ بِعَا يَسْتَعِعُونَ بِهِ عَ

إِذْ يَسْتَمِعُونَ الْتُكَ

وإذ هم بحوي إذ يقُولُ الظّلِامُونَ إِن تَلْيِعُونَ إِلّا رَجُلاً مَسْحُورًا

انظر كيف ضَرَبُوا لك الأمَثال فضلُوا فكايستطيفون سبيلا

( وَقَالُوٓا أَوَذَا كُنَّاعِظُهُ وَرُفَئًّا وَلَوْلَا اللَّهِ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّاللَّ اللَّهُ اللَّا اللَّا اللَّا اللَّا اللَّالَّ اللَّهُ اللَّهُ اللَّا اللَّلَّا اللَّا ا

🔮 🕏 قُلْ كُونُواْحِجَارَةً أَوْحَدِيدًا

﴿ أَوْخَلْقًا مِنَا يَكُبُرُ فِصُدُورِكُوْ فَسَيَقُولُونَ مَن يُعِيدُنَاْ Say to them:

The One who originated you in creation the first time.

Then they shall wag their heads at you in mockery and amazement, and say:
When will this resurrection be?
Say: It may well be near at hand—
17:52 on a Day Hereafter when He shall call upon you, and you shall come to life

though you will think
that you remained in the world
for but a little while.

and answer with His praise—

17:53 Yet tell My believing servants
that they should speak to friend and foe
in the fairest manner.
For, indeed, Satan is ever ready to incite
animosity between them.

Indeed, Satan is to man a clear enemy.

17:54 O humanity!

Your Lord alone knows best about the disposition of the hearts of all of you. If He so wills, He will show you mercy, bringing you to faith.

Or if He so wills, He shall torment you for your unbelief.

Thus We have not sent you, O Prophet, as a guardian over them to dispose of their affairs.

O Prophet, about the merits of all those who are in the heavens and all who are in the earth

الجُزْءُ الحَامِسَ عَشَرَ مُنْ وَقَالِالْمَيْنَاءُ

قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّوٍّ نَسَيْنِغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُو قُلْ عَسَىٰ أَن سَكُوكَ قَريبًا وَيَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا (٥٣) وَقُل لِعبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ ٱلشَّيْطَانَ يَنزَعُ بَيْنَهُمْ إِنَّ ٱلشَّنطَكِيَ كَاكَ لِلْإِنسَانِ عَدُوًّا مُبِينًا اللهُ إِن يَشَأْ يَرْحَمُكُو أَوْ إِن يَشَأْ يُعَدِّبُكُمْ وَمَا أرْسَلْنَكَ عَلَيْهِمْ وَكِيلًا بِمَن فِي ٱلسَّمَادَاتِ وَٱلْأَرْضِ

and whom to choose for His messages.

And very truly,

We have favored some human beings as prophets with divine revelation, setting them above others.

Thus We gave David, a mere shepherd, a great kingdom and the Book of Psalms.

17:56 So say to the unbelievers:

Call in vain

upon those angels, prophets, or jinn

whom you allege to be gods apart from Him.

For they hold no authority whatever

to remove harm from you,

nor to turn it aside, should God decree it.

Those whom they call upon are themselves seeking a way to their Lord, vying as to which of them shall draw nearest to Him with worship.

Moreover, they hope ardently for His mercy—and, with dread, fear His torment.

Indeed, the torment from your Lord is a thing of horror of which to beware.

17:58 So know, there is not
a single disbelieving town
but that We shall destroy it
before the Day of Resurrection,
or punish it for its sinfulness
with a severe punishment.
This has been inscribed
in the Preserved Book of Heaven.

from sending forth
more of the miraculous signs
that the disbelievers demand,
except Our knowledge

٩

الجُزْءُ الحَامِسَ عَشَرَ

وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّيْئِينَ عَلَى بَعْضٍّ وَءَانَيْنَا دَاوُردَ زَبُورًا

الَّذِينَ زَعَمْتُ مِ مِن دُونِهِ مَا لَذَينَ زَعَمْتُ مِن دُونِهِ الْكَوْبَ كَشَفَ الشَّرِ عَنكُمْ وَلَا تَعْوِيلًا الشَّرِ عَنكُمْ وَلَا تَعْوِيلًا الْفَيْبَ اللَّذِينَ يَدْعُونَ يَا الْفَيْفِ اللَّهِ اللَّهُ الْفَيْفِ اللَّهُ الْفَيْفِ اللَّهُ الْفَيْفِ اللَّهُ الْفَيْفِ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَ

وَإِن مِّن قَرْبَةٍ
إِلَّا غَنْ مُهْلِكُوهَا
قَبْلَ يَوْمِ ٱلْقِيكَمَةِ
أَوْمُعَذِبُوهَا عَذَابًا شَدِيدًا
كَانَ ذَلِكَ فِ ٱلْكِئلَبِ مَسْطُورً

ُ وَمَا مَنْعَنَـاً أَن نُزُسِلَ بِٱلْآيَـٰتِ إِلَّا أَن that the earliest generations of humanity belied them [all].

For We gave to 'the people of Thamûd the 'miraculously created she-camel—brought forth before their very eyes—and still they wronged her.

Nor do We send forth 'miraculous' signs except to put 'the 'fear of God in people's hearts'.

Indeed, your Lord's dominion
encompasses all people.
Yet We did not make
the wondrous vision We showed you
when you ascended to Heaven
but as a trial for all people.
And the mention in the Quran
of the Impalatable Tree of Zaqqûm,
the cursed tree of Hell,
is likewise such a test for the disbelievers,
by which We put the fear of God upon them.
Yet it does not increase them in faith,
but only in great transgression.

17:61 Now, behold! We said to the angels:
Bow your faces down to receive Adam into life and honor him!
So they all bowed down, except Iblîs.
He said:
Am I to bow myself down to one
You have created out of mud?

17:62 He said:

Do You see this one
whom You have honored above me?
If You defer 'divine judgment against' me

الجُزَهُ المَاكِمِ مَعَشَرَ يُوْلَا لِالْمِيَّاهُ

كَذَّبَ عِالْلاَّوْلُونَ وَءَانَيْنَا ثُمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُواْ بِهَأْوَمَا نُرْسِلُ بأَلْأَيْكَ إِلَّا تَخَوِيفًا (١٠) وَإِذْ قُلْنَا لَكَ إِنَّ رَبُّكَ أَحَاطُ بِٱلنَّاسِ وكماجعكنا ٱلرُّءَيَا ٱلَّتِيَ أَرَيْنَكَ الكافتنة للنّاس وَٱلشَّجَوَةَ ٱلْمَلْعُونَةَ فِي ٱلْقُرْءَانَّ ونخوفهم فكايزيدهم إلَّا ظُغْيَنَا كِبُرَا (١٠) وَإِذْ قُلْنَا لِلْمَلَيْكَةِ ٱسْجُدُواْ لِآدَمَ فَسَجَدُواْ إِلَّا إِبْلِيسَ قَالَ وَأُسْجُدُ لِمَنْ خُلُقْتَ طِهِنَا (١١) قَالَ أَرَءَ نَنَكَ هَلْدَا ٱلَّذِي كَرَّمْتَ عَلَّرَ

to the Day of Resurrection,
I shall bridle his descendants
and lead them astray—except for a very few.
God said: Go your way!
For whoever of them follows you,
then Hell shall, most surely, be

For whoever of them follows you, then Hell shall, most surely, be the recompense of all of you—an ample recompense, indeed!

Thus incite to sin whomever of the surely surel

17:64 Thus incite to sin whomever of them you can with your voice.

And rally against them
with your cavalry and your infantry.
And share with them in the wealth
and the children given to them.
And promise them every desire!
Yet Satan promises those of them
who follow him nothing but a mere delusion.
17:65 O Satan!

As for My faithful servants,
you shall have no position
of authority over them.
Thus, sufficient is your Lord, O Prophet,
as a Guardian over the believers.

17:66 Your Lord, O humanity, is the One who causes ships to cruise gently through the sea, for you to seek of His bounty.

Indeed, ever has He been merciful to you.

all that you used to call upon in worship vanishes from your hearts—
except for Him alone.
Then when He delivers you to dry land, you turn away from worshipping Him alone.

الجُزْءُ الحَامِسَ عَشَرَ لَيُوْلِكُ

لَيِنْ أَخَّرْتَنِ إِنَى يَوْمِ ٱلْقِيَىٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَتَهُۥ إِلَّا قَلِيلًا

(٣) قال آذهَبُ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤَكُمْ جَزَآءَ مَوْفُورًا

الله وَاسْتَفْرِذْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِم بِحَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمُولِ وَشَارِكُهُمْ فِي الْأَمُولِ وَالْأَوْلَلِدِ وَعِدْهُمْ وَالشَّيْطَنُ وَمَا يَعِدُهُمُ الشَّيْطَنُ إِلَّا عُرُودًا

فَلَمَّا نَعَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ

الجئزة الخامِسَ عَشَرَ

For the human being is an unbelieving ingrate.

Do you, then, feel secure that He will not cause the seacoast to sink under you, or send down upon you a raging storm of lethal pellets—

whereupon you would not find for yourselves any guardian to shield you?

that He will not return you to the sea yet another time, then loose the wind of a hurricane upon you and drown you because of your ungratefulness—whereupon you would not find for yourselves anyone to pursue vengeance for this against Us?

the Children of Adam:
For We have carried them
through the land and the sea.
And We have provided them
with all that is wholesome in life.
And We have so favored them
above most of what We have created
with such immense favor.

Yet the Day comes
when We shall call upon every people
by their leaders.
Thus whoever is given his book of deeds
in his right hand, then such as these
shall read their book joyfully—
and never shall they be wronged
in their reward even a whit.

is blind in heart to the truth, thus shall he be raised up blind

وَكَانَ ٱلْإِنسَانُ كَفُورًا

اَفَأَمِنتُمْ أَن يَغْسِفَ بِكُمْ
جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ
لَا تَجِدُوا لَكُو وَكِيلًا
لَا تَجِدُوا لَكُو وَكِيلًا
اَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ

تَادَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيج فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا يَجِدُواْلكُمْ عَلَيْنَا بِدِء بَيِيعًا مُعَدِينًا بِدِء بَيِيعًا

وَلَقَدْ كُرَّمْنَا بَنِيَ ءَادَمَ وَكَفَدْ كُرَّمْنَا بَنِيَ ءَادَمَ وَحَمَّلْنَاهُمْ فِي ٱلْبَرِّ وَٱلْبَحْر وَرَدَفَنَاهُم مِّنَ ٱلطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَا كَيْبِيرِ وَفَضَّلْنَاهُمْ عَلَا كَيْبِيرِ

﴿ يَوْمَ نَدُعُواْ حُلَّا أُنَّاسٍ بِإِمْدِهِمُّ فَمَنْ أُوتِي كِتَبَهُ مِيكِينِهِ فَأُولَتَهِكَ يَقْرَهُ وِنَ كِتَبَهُمُ مِي وَلَا يُظُلِمُونَ فَتِيلًا ﴿ وَلَا يُظُلَمُونَ فَتِيلًا ﴿ وَمَن كَانَ فِي هَلَاهِ الْمَعْنَ الْمَعْمِ الْمَعْمَ الْمُعْمَ الْمَعْمَ الْمُعْمَ الْمُعْمَ الْمَعْمَ الْمُعْمَ الْمَعْمَ الْمُعْمَ الْمَعْمَ الْمُعْمَ الْمُعْمَ الْمُعْمَ الْمُعْمَلِيْ الْمُعْمَلِيمُ الْمُعْمَلِيمُ الْمُعْمَلِيمُ الْمُعْمِيمُ الْمُعْمَى الْمُعْمَ الْمُعْمَلِيمُ الْمُعْمِيمُ الْمُعْمَلِيمُ الْمُعْمِيمُ الْمُعْمَلِيمُ الْمُعْمِيمُ الْمُعْمَالُ الْمُعْمَالُونِ الْمِعْمِيمُ الْمُعْمَلِيمُ الْمُعْمَالُمُ الْمُعْمِيمُ الْمُعْمِلِيمُ الْمُعْمِيمُ الْمُعْمَالُ الْمُعْمِيمُ الْمُعْمِيمُ الْمُعْمِيمُ الْمُعْمَالُ الْمُعْمِيمُ الْمُعْمَالُ الْمُعْمِيمُ الْمُعْمِيمُ الْمُعْمِيمُ الْمُعْمِيمُ الْمُعْمِيمُ الْمُعْمِيمُ الْمِعْمِيمُ الْمُعْمِيمُ الْمِعْمِيمُ الْمُعْمِيمُ الْمِعْمِيمُ الْمُعْمِيمُ الْمِعْمِيمُ الْمُعْمِيمُ الْمُعِمْمُ الْمُعْمِيمُ الْمُعْمِيمُ الْمُعْمِيمُ الْمُعْمِيمُ

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in the Hereafter—
and even further astray than on earth from the way to eternal salvation.

17:73 Indeed, they who disbelieve very nearly tempted you, O Prophet, from the truth that We have revealed to you, so that you might forge against Us something other than it—in which case they would have, then, taken you as an intimate friend.

that We had established you firmly upon the path of truth, very truly, you would have nearly inclined a little way toward them.

17:75 Then, We would have, most surely, made you taste double the trials of life and double the trials of death.

Nor would you have found for yourself any helper against Us.

17:76 Moreover, they very nearly unsettled you from the land of your birth to drive you away from it—in which case they would not have remained alive after you left for more than a little while.

for those of Our messengers
whom We sent before you, O Prophet.
And never will you find
in Our established way any change.

17:78 Be ever steadfast in observing the Prayer at the declining of the sun, until the darkening of the night.

فَهُوَ فِي ٱلْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

رِن كَ دُواْ لَيَفْتِ نُونَكَ عَنِ الَّذِى أَوْحَيْ نَا إِلَيْكَ عَنِ الَّذِى أَوْحَيْ نَا إِلَيْكَ لِنَا عَنْ الْمِنْ الْمِيْفَةِ فَا عَلَيْ نَا عَنْ الْمُؤْمَّةُ وَلَا لَا تَقَدَّ ذُوكَ خَلِي لَا مَا لَا لَكُنْ فَا لَا كَا تَقَدَّ ذُوكَ خَلِي لَا

﴿ وَلَوْلَا أَن ثَلَنْنَكَ لَقَدُ كِدَتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا فَلِيكًا

إِذَا لَّأَذَفْنَكَ ضِعْفَ ٱلْحَيْوةِ وَضِعْفَ ٱلْمَمَاتِ
ثُمَّ لَا يَجَدُلُكَ عَلَيْنَا نَصِيرًا

رِن كَادُواْ
لَيْسْتَفِرُّونَكَ مِنَ ٱلْأَرْضِ
لَيْسْتَفِرُّونَكَ مِنْهَا الْأَرْضِ
لِيُخْرِجُوكَ مِنْهَا الْأَيْسِ وَإِذَا لَا يَلْبَتْثُونَ خِلَاهَكَ
إِلَّا فَلِيلًا

الله سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلُك مِن زُسُلِنَا وَلَاچَے دُلِسُنَّتِنَا تَحْوِيلًا

أَقِمِ ٱلصَّلَوٰةَلِدُلُوكِ ٱلشَّمْسِ

Moreover, 'hold fast to' the Quran's recitation at the dawn 'Prayer'.

Indeed, the recitation at dawn is ever witnessed by hosts of angels and believers'.

17:79 Moreover, keep a Prayer vigil with it, reciting from its verses during a part of the night as an extra devotion for you. It may be that your Lord will raise you in the Hereafter to a lofty Station of Praise among all humankind.

17.80 And say in prayer, O Prophet:

My Lord!

Lead me into all good

with a most perfect entry.

And lead me out of all harm

with a most perfect exit.

And grant me, from Your own grace,
an ever-prevailing authority.

Then say to the unbelievers:

The truth has come.

Thus falsehood has vanished.

Indeed, falsehood is ever vanishing.

Thus do We send down
in the verses of the Quran
that which is a healing for body and soul,
and a mercy to the believers.
But it does not increase
the godless wrongdoers, except in utter loss.

17:83 Yet when We bestow grace on man, he turns away from God and draws himself aside from His worship. But when evil touches him, الجُزْهُ الحَامِسَ عَشَرَ مُؤَوَّا الْآَيِّا الْمَالِيَةِ الْآَيِّةِ الْمَالِيَةِ الْمَالِقِينَ الْمَالِقِينَ الْمَالِقِينَ الْمُؤَالِينِينَا الْمُعَلِقِينَ الْمُعَلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُعَلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِ الْمُؤْلِقِينَ الْمُؤْلِقِينِ الْمُؤْلِقِينَ الْمُؤْلِقِلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤِلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤِلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينَ الْمُؤْلِقِينِ الْمُؤْلِقِينَ الْمُؤْلِقِلِلْمِلِيقِيلِي الْمُؤْلِقِلِلْمِيلِيِيْلِقِلِي الْمُؤْلِقِلِي

إِنَّى غَسَقِ الَّيْلِ وَقُرْءَانَ الْفَجْرِّ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا

وَمِنَ ٱلْيَلِ

فَتَهَجَدْ بِهِ عَنَافِلَةً لَكَ

عَسَىٰ أَن يَبْعَثُكَ رَبُّكَ

مَقَامًا مُعَمِّدُدًا

﴿ وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقِ وَأَخْرِجْنِى مُخْرَجَ صِدْقِ وَأَجْعَل لِي مِن لَّدُنكَ سُلُطَكُنَا نَصِيرًا

> ( وَقُلْ جَاءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَنطِلُ اذَّ ٱلْنَطارَ كَانَ ذَهُمُ قَا

تُ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينُ وَلَا يَزِيدُ ٱلظَّالِمِينَ الَّذِ ذَكَانًا

وَإِذَاۤ أَنْفُمْنَا عَلَى ٱلْإِنسَانِ
 أَعْرَضَ وَنَا بِحِانِهِةً

he is ever-so despairing.

17:84 O Prophet! Say to humanity:

Let each one work
in accordance with his own way of life.

Yet your Lord is most knowing
as to who is truly following
upon the most guided path to truth.

17:85 Now, they who disbelieve ask you, O Prophet, about the nature of the spirit.

Say to them:

The spirit of life is of the affair of my Lord alone.

Nor have you human beings been given of knowledge more than very little.

17:86 Indeed, had We so willed, O Prophet, We could, most surely, have taken away that which We have revealed to you; whereupon, you would never find any guardian to plead with Us for it on your behalf—

but for the mercy of your Lord!Indeed, ever has His favor upon you been great.

If all the people and all:

If all the people and all the jinn

were to come together

to bring about the like of this Quran,

never would they bring about the like of it—

even if they were staunch backers of

one another.

17:89 Thus very truly, We have varied the tidings for the good of all people something of every kind of illustration in this Quran.

٤

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وَلِذَا مَسَّهُ الشَّرُكَانَ يَـُوسَـا فَلَ الشَّرُكَانَ يَـُوسَـا فَلَ الشَّرُكَانَ يَـُوسَـا فَلَ الشَّاكِلَتِهِ- فَرَبُّكُمُّ أَعْلَمُ بِمَنْ هُوَ فَرَبُّكُمُّ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا أَهْدَىٰ سَبِيلًا

وَيَشْتُلُونَكَ عَنِ ٱلرُّوجَ فَي الرُّوجَ فَي الرُّوجَ فَي الرُّوجَ فِي الرُّوجَ فَي الرُّوجَ فَي الرُّوجَ فَي الرُّوجَ فِي الرَّاحِ فَي الرَّاحِ فِي الرَّاحِ فَي الرَاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَاحِ فَي الرَاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَّاحِ فَي الرَاحِ فَ

وَلَيِن شِنْنَا لَنَذْهَ بَنَ اللَّهُ هَ بَنَ اللَّهُ هَ بَنَ اللَّهُ هَ بَنَ اللَّهُ هَ بَنَ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُلُمُ اللْمُلِلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْم

الله وَحْمَةً مِن رَّيَكُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ المِلْمُلِيَّا اللهِ اللهِ اللهِ المُلْمُ اللهِ المِلْمُلِي اللهِ المُلْمُو

كَانَ عَلَيْكَ كَبِيرًا

أَلْ لَينِ اَجْتَمَعَتِ
الْإِنْ وَالْجِنُّ عَلَىٰ أَن يَأْتُواْ
بِمِثْلِ هَلْذَا ٱلْقُرْءَانِ
بِمِثْلِ هَلْذَا ٱلْقُرْءَانِ
لَا يَأْتُونَ بِمِثْلِهِ، وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضِ ظَهِيرًا

( وَلَقَدْ صَرَّفَنَا لِلنَّاسِ فِي هَانَدَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ مَثَلٍ

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Yet most people refuse everything but utter unbelief.

17:90 And, indeed, they who disbelieve have said to you, O Prophet:

Never shall we believe in you until you cause a fountainhead to burst forth for us from the earth!

of date palms and grapevines, such that you cause to burst forth all through it rivers in mighty bursts!

to drop down upon us—
as you have alleged—in 'deadly' patches!
Or 'until' you bring God 'Himself'
and the angels in a host before 'us'!

a house made of gold!

Or until you ascend
before our eyes into heaven!
Yet never shall we believe in your ascension until you bring down to us
an inscribed Book from God,
wherein we ourselves may read
that you are a true messenger.

Say to them, O Prophet:
Highly exalted be my Lord!
Am I other than a mortal messenger?

And what else has prevented people from believing when Heavenly guidance came to them, except that they would say:

فَأَنَّ أَكُثُرُ ٱلنَّاسِ الَّا كُفُورًا وَقَالُواْ لَن نُوْمِرِ لَكَ اللهُ اللّهُ اللهُ حَتَّىٰ تَفْجُرُ لَنَا مِنَ ٱلْأَرْضِ مَنْهُ عَا اللهُ أَوْ تَكُونَ لَكَ حَنَّةً اللهُ عَنَّةً اللهُ عَنْهُ اللهُ عَنَّةً اللهُ عَنَّةً اللهُ عَنْهُ اللهُ عَنَّةً اللهُ عَنْهُ اللهُ عَنْهُ اللهُ عَنَّةً اللهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَلَاللّهُ عَنْهُ اللّهُ عَلَالْمُ عَلّمُ اللّهُ عَنَّ اللّهُ عَلَّا لِمُعَالِمُ اللّهُ عَلَّا عَلّمُ عَ مِّن نَّخِيلٍ وَعِنَبٍ فَنُفَجَّرَ ٱلْأَنَّهَارَ خِلَالَهَا تَفْجِيرًا أَوْ تُستقِطُ ٱلسَّمَآءَ كمازعمت عكتنا كسفًا أَوْ تَأْتِيَ بِٱللَّهِ وَٱلْمَلَابِكَةِ فَبِيلًا رو يو بيت من رخوف أَوْ تَرْقَىٰ فِ ٱلسَّمَآءِ وَلَن نُوْمِنَ لِرُقيِّكَ حَتَّى تُعَزَّلَ عَلَيْنَا كَنْنَا نَقْ أَوْهُ قُلْ سُبْحَانَ رَتِي هَالْ كُنتُ إِلَّا يَشَرًا رَّسُولًا الله وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا إِذْ جَاءَهُمُ ٱلْهُدَىٰٓ

الجزء للخاص عَشَرَ

Would God send a mere mortal as a messenger?

Say to them:

Had there been angels

walking peaceably in the earth,

We, most surely, would have sent down to them from Heaven an angel as a messenger.

17:96 Say to them, O Prophet:
Sufficient is God as a witness
between me and you.
Ever, indeed, is He all-aware,
all-seeing of His servants.

17:97 For whomever God guides, then he is truly guided.

But whomever He leaves to stray, then never shall you find for them patrons apart from Him.

Moreover, on the Day of Resurrection, We shall bring them to assembly on their faces—blind, and dumb, and deaf. Hell shall be their abode.

Whenever it subsides,

We shall increase for them its flaming fire.

17:98 That is their recompense,
for they have disbelieved in Our signs and said:
Can it be that even when we have become
mere bones and decayed remains
that we shall be raised to life again
in a new creation?

17:99 \*Have they not considered that God, who alone has created the heavens and the earth, is well able to create the likes of them again? Rather, He has appointed for them a set term of life and a reckoning wherein there is no doubt.

إِلَّا أَن قَالُواْ أَبَعَثَ اللَّهُ بَشَرًا رَّسُولًا قُل لَّوْ كَانَ فِي الْأَرْضِ مَلَيَهِكَةُ يَمْشُونَ مُطْمَيِنِينَ لَنَزَّلُنَا عَلَيْهِم مِنَ السَّمَاءَ مَلَكًا رَّسُولًا

الله قَلْ كَفَى سِاللهِ شَهِيدًا بَيْنِي وَيَنْكَمُّمُ اللهِ اللهُ وَيَنْكَمُّمُ اللهِ وَمَنْ يَعْدَا بَيْنِي وَيَنْكَمُّ الْمُهُمَّدُ اللهُ فَهُو الْمُهُمَّدُ اللهُ اللهُ اللهُ يَعِدُ اللهُ ا

اءِنا لَمبعَوْثُون خلقا جَدِيدا ﴿ أُولَمْ يَرُوْا أَنَّ اللَّهَ الَّذِي خَلَقَ ٱلسَّمَوْتِ وَٱلْأَرْضَ قَادِرُ عَلَىٰ آن يَعْلَقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَارَيْبَ فِيهِ Yet the godless wrongdoers refuse everything but utter unbelief.

17:100 Say to them:

Were you who disbelieve ever to hold possession of the stores of my Lord's mercy, then, most surely, you would withhold them from all creation for fear of their depletion.

For ever is man most stingy.

We gave Moses
nine elucidating signs as miracles.
So ask the Children of Israel
about when he came to them—
and how, in haughtiness,
Pharaoh said to him:
Indeed, I think that you,
O Moses, are bewitched!

Truly, you know well
that none other than the Lord
of the heavens and the earth
has sent down these signs as manifest proofs.
And, indeed, I think that you, O Pharaoh,
are doomed to utter ruin!

17:103 So Pharaoh desired to frighten them and drive them from the land.
So We drowned him, and those with him, all together.

17:104 Then, after destroying him,
We said to the Children of Israel:
Inhabit the land We have blessed.
Yet when the promise of the Hereafter comes to pass,

الجُزَّةُ الحَامِسَ عَشَرَ لَيْنَا الْمِينَا الْمِينَا الْمِينَا الْمِينَا الْمِينَا الْمِينَا الْمِينَا المُ

فَأَبِي ٱلظَّلِلِمُونَ إِلَّا كُفُورًا

فَل لَوْ أَنتُمْ تَمْلِكُونَ

خَزَامِنَ رَحْمَةِ رَقِيّ إِذَا

لَأَمْسَكُمُ خَشْيَةَ ٱلْإِنفَاقِ

وَكَانَ ٱلْإِنسَانُ قَتُورًا

وَلَقَدْ ءَالْيْنَا مُوسَىٰ

يَسْعَ ءَايَنتِ بَيْنَاتٍ 
فَسْتَلْ بَنِيَ إِسْرَةِ مِلَ

إِذْ جَآءَ هُمْ فَقَالَ لَهُ رُفْرَ عَنْ نُورًا

إِذْ جَآءَ هُمْ فَقَالَ لَهُ رُفْرَ عَنْ نُورًا

مستحولا الله الكَّدُ عَلِمْتَ مَا أَنزَلَ هَـُدُوُكِهَ إِلَّا رَبُ السَّمَوَتِ وَٱلْأَرْضِ بَصَآبِرَ وَإِنِّى لَأَظُنْكُ

إِنَّى لَأَظُنُّكَ كُمُوسَىٰ

يَنفِرْعَوْثُ مَثْمُورًا فَأَرَادَأَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ

فَأَغْرَقُنْهُ وَمَن مُعَهُ جَمِيعًا وَقُلْنا مِنْ بَعْدِهِ

لِيَنِيَ إِسْرَةِ بِلَ ٱسْكُنُواْ ٱلْأَرْضَ فَإِذَا جَلَةَ وَعْدُ ٱلْآخِرَةِ

الجيزة للخامِس عَشَرَ

We shall bring you forth from your graves in a mixed multitude for Judgment.

17:105 Thus with profound truth,
it is We who have sent down this Quran.
And thus with profound truth
has it come down!
For We have not sent you,
to humanity, O Prophet,
but as a bearer of glad tidings
of everlasting delight in Paradise
and as a forewarner of God's nearing Judgment.

is a Heavenly Recitation
We have apportioned
with distinct messages of truth
that you may recite it to humanity
in intervals, O Prophet, at a deliberate pace.
Thus have We sent it down
in successive revelations.

17:107 Say to the disbelievers, O Prophet:

Believe in it. Or disbelieve in it.

Indeed, those who are sincere,
who have already been given
knowledge of the Scriptures before it,
fall to the chin,
bowing their faces down to the ground
before God, whenever it is recited to them.

17:108 And they say:

Highly exalted is our Lord! Indeed, the promise of our Lord, most surely, is ever fulfilled.

17:109 Thus do they fall to the chin, weeping, for it is a Heavenly Admonition that increases them in all humility.

17:110 Say to the people, O Prophet:

جِئْنَا بِكُمْ لَفِيفًا ﴿ وَيِالْحَقِّ أَنْزَلْنَهُ وَيِالْحَقِّ نَزَلُّ وَمَاۤ أَرْسَلْنَكَ إِلَّا مُبَشِّرًا وَيَذِيرُ

( ۗ وَقُرَءَانَا فَرَقَنَهُ لِنَقْرَأَهُ, عَلَى النَّاسِ عَلَىٰ مُكَّثِ وَنَزَّلْنَهُ لَنزِيلًا

وَ قُلْ عَامِنُوا بِهِ اَوْلَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوثُوا الْمِلْمَ مِن قَبْلِهِ عَ إِذَا يُتُسَلَى عَلَيْهِمْ يَخِزُونَ لِلْأَذْقَانِ شَجَدًا

وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِن كَانَ وَعَدُ رَبِّنَا لَمَفْعُولًا

وَيَخِرُّونَ لِلأَذْفَانِ يَبْكُونَ

Call upon God, or call upon the All-Merciful. By either name you may call Him. For He is One, and to Him alone belong the most excellent names. Yet do not be excessively loud with your Prayer, O Prophet. Nor be unduly muted. Rather, seek a way of moderation in between them.

17:111 Moreover, say to one and all:

All praise is for God alone:

The One

who has never taken for Himself any offspring! And for whom there has never been any partner in all the dominion!

And for whom there has never been any need for a patron to shield Him against humiliation! Thus extol Him—extol Him exceedingly.

#### سَعَشَرَ مُنْوَلَا الْإِنْدَاهُ

شُّ قُلِ ٱدْعُواْ ٱللَّهُ اللَّهُ الْوَاللَّهُ اللَّهُ اللْمُلْكِ اللْمُعُلِيلَةُ اللْمُعُلِمُ اللْمُعُلِمُ اللْمُعُلِمُ اللللْمُ اللْمُعُلِمُ الللَّهُ الْمُعُمُ اللْمُعُمِ اللْمُعُمِ اللْمُعُلِمُ اللْمُعُمِ اللْمُعُلِمُ الل

The surah that mentions the wondrous story of a group of youthful believers who retreated from their unbelieving people to the hills and the seclusion of THE CAVE wherein God caused them to sleep for three hundred and nine lunar years as a sign to their people that God shall, indeed, raise the dead—and that also mentions the narratives of other marvels beyond ordinary human conception.

### Surah 18/110 Verses / Revealed at MAKKAH

# Al-Kahf

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

- All praise is for God alone, the One who has sent down the Heavenly Book upon His servant Muhammad, and who did not appoint any crookedness to be part of it!
- It is an upright guide to forewarn the ungodly of a mighty chastisement in the Hereafter from God Himself, and to give glad tidings of everlasting delight in Paradise to the believers—
  those who do righteous deeds—that for them there is an excellent reward awaiting there.
- 18:3 Therein they shall remain forever.
- Moreover, it forewarns those who say: God has taken for Himself offspring!
- 18:5 They do not have any knowledge of this.

  Nor had their forefathers.

  It is a heinous word
  that issues from their mouths!

  They say nothing but a lie!



المُعَدُدِيَةُ الَّذِيَ الْمَعْدُ اللَّهِ الْلَّذِي الْمُحْدُدِهِ الْمُحْدَثِ الْمُحْدَثِ الْمُحْدَثِ الْمُحْدَثِ الْمُحْدَثِ الْمُحْدِثِ اللَّهِ الْمُحْدِثِ الْمُحْدِثِ اللَّهِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ اللَّهِ اللَّهِ الْمُحْدِثِ اللَّهِ اللَّهِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ الْمُحْدِثِ اللَّهِ الْمُحْدِثِ الْمُحْدُدِثِ الْمُحْدُدِثِ الْمُحْدِثِ الْمُحْدِثِ

مَّا لَمُهُم بِهِ عِنْ عِلْمِ
وَلَا لِآبَاتِهِمْ
كَبُرَتْ كَلِمَةً
تَغْرُبُ مِنْ أَفْوَلِهِهِمْ
ان نَقْدُلُ مِنْ أَفْوَلِهِهِمْ
ان نَقْدُلُ مِن إَلَّا كَذَا

AL-KAHF - THE CAVE

Yet, perhaps, O Prophet, 18:6 you would consume yourself, sorrowing upon their traces, if they will not believe in this divine discourse.

Know that, indeed, 18:7 We have made all that is on the earth as an adornment for itonly to test them as to which of them is best in deed.

For, certainly, at the end of time We shall most surely make all that is on it a barren plain of dust.

Now, O Prophet, do you deem the account 18:9 of the Companions of the Cave and the Tablet recording the Inscription of it to be among the most wondrous of Our signs? 18:10 Behold!

They were a group of youths who took shelter in the cave apart from their people, and they said: Our Lord! Grant us mercy from Your own providence. And furnish us, in our present circumstances, with right guidance.

18:11 So We struck a seal of sleep upon their ears in the cave for a great number of years.

18:12 Then We awakened them. so that We might distinguish which of the two parties among them would best enumerate the length they had abided in the cave.

18:13 We now relate to you their tidings with 'profound' truth: Indeed, they were youths

الجيزة الخاميس عشر ٤

اللهُ فَلَعَلُّكُ بِنَجْعٌ نَّفْسَكَ اللَّهِ اللَّهُ اللَّا اللَّا اللَّهُ اللَّالَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّاللَّا الللّ عَلَىٰ ءَاثَارِهِمْ إِن لَّمْ يُؤْمِنُواْ بهَاذَا ٱلْحَديث أَسَفًا

(٧) إنَّا جَعَلْنَا مَاعَلَى ٱلْأَرْضِ زِسَةً لِمَّا لِسَلَّهُ هُمَّا أبيم أحسن عملا

> وَ إِنَّا لَجَنِعِلُونَ مَا عَلَيْهَا صَعبدُاحُوزًا

أُمْ حَسِنْتَ أَنَّا أَمْ حَابَ ألكهف والرقيم كَانُواْ مِنْ ءَائِلتَنَا عَجِبًا

> اذ أوَى ٱلْفَتْسَةُ إِلَى ٱلْكُمِّفِ فَقَالُواْ رَبَّناً ءَاننَا مِن لَّدُنكَ رَحْمَةً

وَهَيِّعَ لَنَا مِنْ أَمْرِنَا رَشَكُ اللهُ فَضَرَبْنَا عَلَىٰ ءَاذَانِهِمْ فِي

ٱلْكَهْفِ سِنينَ عَدَدًا ور سرورو تمر بعثناهم لِنَعْلَمَ أَيُّ ٱلْحَرْبَيْنَ

> أخصى لما أبثوا أمكا الله نَعْنُ نَقْصٌ عَلَيْكَ

who believed in their Lord alone. So We increased them in guidance.

18:14 Thus We secured their hearts
when they stood before their people
and proclaimed:
Our Lord is the only Lord
of the heavens and the earth!
Therefore, never shall we call upon
any god apart from Him!
For very truly, we would have then uttered
an outrageous lie!

These, our people, have taken gods in worship apart from Him who alone is the One God. If only they would come forth with manifest authority for their worship of them!

For who does a greater wrong than one who forges lies against God?

18:16 And so, they said to one another:
Since you have withdrawn from them,
and from what they worship other than God,
then take shelter in the cave.
Your Lord will unfold for you
something of His mercy,
and He will furnish you
in your present circumstances
with good facility to meet your needs.

\*And had any of you people
been in witness,
you would have seen the sun as it rose
inclining away from their cave toward the right;
and, as it set, declining away from them
toward the left—
while they were asleep

٤

الخرزة للخاص عشر

إِنَّهُمْ فِتْدَةً ءَامَنُواْ بِرَبِّهِمْ وَذِدْنَهُمْ هُدًى

وَدَيَطْنَاعَلَى قُلُوبِهِدَ إِذْ فَامُواْ فَقَالُواْ رَبُنَا رَبُ ٱلسَّمَاوَتِ وَٱلْأَرْضِ لَن نَدْعُواْ مِن دُونِهِ إِلَاهُا لَن نَدْعُواْ مِن دُونِهِ إِلَاهُاً لَقَدْ قُلْنَا إِذَا شَطَطًا

﴿ وَإِذِ آغَنَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُواْ إِلَى ٱلْكَهْفِ يَنشُرُ لَكُوْ رَبُّكُم مِّن رَّحْمَتِهِ، وَيُهَيِّقْ لَكُمْ مِّن أَمْرِكُمْ مِّرْفَقًا

﴿ وَرَى الشَّمْسَ إِذَا طَلَعَت تَّزَور عَن كَهْ فِي مِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَت تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجُوةٍ يِنْهُ

18:18 Moreover.

in a deep hollow within. This is of the miraculous signs of God. Whomever God guides, then he is truly guided. But whomever He leaves to stray, then never shall you find for him any rightly guiding patron.

you would have thought them awake, though they lay sleeping. For We turned them on their right sides and then on their left, while their dog stretched forth his forelegs at the threshold. Were you to have come upon them, most surely, you would have frantically turned away from them in flight,

for you would have been filled with horror

at the sight of them.

18:19 And so it was that at last We awakened them. Thus they questioned each other. One of them said to the others: How long have you remained asleep? Some said: We only remained so for a day, or some part of a day. Some of the others said: Your Lord knows best how long you have remained. Yet send one of you forth now with these silver-coins of yours to the city, and let him look as to where he might find the most wholesome food. Then let him bring back to you some provision from it.

الجيزة للخاصر عشر ٤

بَنْ مَيْدِ ٱللَّهُ فَهُو ٱلْمُفْتَدُ وَمَنِ مُضْلِمًا فَلَانِ تَحَدَلُهُ و ذَاتَ ٱلْمَيْمِينِ وَذَاتَ ٱلشِّمَالِّ لَو ٱطُّلَعْتَ عَلَيْهِمْ قَالَ قَآبِلٌ مِنْهُمُ كَمْ لَيثُنُّم قَالُواْ لَيثُنَّا بَوْمًا أَوْ يَعْضَ يَوْمِ قَالُواْ رَبُّكُمُ أَعْلَوُ بِمَا لِيَثْتُوْ فَأَبْعَثُواْ أَحَدَكُم بوَرِقِكُمْ هَنذِهِ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُم بِرِزْقِ مِّنْـهُ

But let him proceed gently.

And let no one take undue notice of you.

18:20 For, indeed, if they come to know about you, they will stone you to death, or make you return to their way of religion.

And never ever would you succeed, then, to obtain salvation.

18:21 And so it was that We caused them to be discovered. that their people might know and bear witness that, indeed, God's promise to raise the dead is true; and that as to the coming of the Hour of Doom there is no doubt at all therein. Behold! Their people quarreled among themselves regarding their affair after the youths had passed away. So some said: Build a perimeter wall around them in the cave to seal off their remains, and let them alone for their Lord knows best about what is to become of them. But those who prevailed regarding their affair said: We shall raise a house of worship over them.

18:22 Some of the People of the Scripture will say:
They were three,
the fourth of them being their dog.
And others will say:
They were five,
the sixth of them being their dog.

الحِزْءُ الحَامِيرَ عَشَرَ ٤ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا 🕚 إِنَّهُمْ إِن يَظْهَرُواْ عَلَيْكُورُ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَكَن تُفْلِحُوا إِذًا أَيِكُا (١١) وَكَذَالِكَ أَعْثَرُنَا عَلَيْهِ لَىعَلَمُهُ أَأَتُ وَعَدَاللَّهُ حَقُّ إِذْ يَتَنَا زَعُونَ بَيْنَهُمْ أَمْرَهُمْ لَنَتَّخِذَكَ عَلَيْهم مَسْجِدًا

They are but casting about in the unseen for an obscure answer.
Yet others will say:
They were seven,
and the eighth of them was their dog.
Say O Prophet:
My Lord knows best their number.
None but a few truly knows of them and their actual number.
So do not argue about them, except with the sure argument evidenced by the Quran.
Nor make inquiry concerning them from anyone among the People of the Scripture.

18:23 Nor shall you say, O Prophet, in regard to anything:
I will, indeed, do such and such tomorrow!
18:24 unless you add: If God so wills.

Yet remember your Lord, if you forget to say it.

And then say:

It may well be that my Lord

It may well be that my Lord will guide me to what is nearer than this to His pleasure and superior in rectitude.

Now, they remained in their cave three hundred lunar years, plus nine more besides.

18:26 Say, O Prophet,
to those who would argue against this:
God knows best how long they remained.
To Him alone belongs all knowledge
of the unseen realms
of the heavens and the earth.

الجُزَّةُ المَنْ الْعَرَى الْمُؤْلِقُ الْحَجَهُ إِلَى الْعَالِيَ الْحَجَهُ إِلَى الْحَجَهُ إِلَى الْحَجَهُ الْ

> ﴿ وَلِيشُواْ فِي كَهْفِهِمْ ثَلَثَ مِاثَةِ سِنِينَ وَآذِدَادُواْ تِسْعًا

 قُلِ ٱللَّهُ أَعَلَمُ بِمَا لِبِشُوا لَهُ
 غَيْبُ ٱلسَّمَوْدِتِ وَٱلْأَرْضِ أَبْصِرْ بِهِ وَٱسْمِعْ How perfectly He sees and hears! They do not have apart from Him any patron. For He does not share His sovereignty with anyone.

18:27 So continue to recite
what has been revealed to you
from the Book of your Lord.
For there is none who can replace His words.
And never shall you find,
apart from Him, any refuge.

in the company of those humble believers who call upon their Lord with devotion in the morning and in the evening, desiring only His Face.

Nor shall you turn your eyes from the likes of them, desiring the adornment of the life of this world. Nor shall you obey the dictates of anyone whose heart

We have rendered heedless of Our remembrance, who thus follows his whims, and whose disposition is ever reckless in disregard of the truth.

18:29 Rather, say to one and all:

The truth has come from your Lord
in this Quran.

So whoever wills—let him believe!

And whoever wills—let him disbelieve!

Indeed,

We have prepared for the godless wrongdoers a Fire in Hell,
whose enclosures shall encompass them

٢

الجزء الخام سعَشَرَ

مَالَهُ مِينِ دُونِيهِ عِن وَلِيّ وَلَائَشْرِكُ فِي حُكْمِهِ وَأَحَدُا وَٱتُّلُ مَآ أُوحِيَ إِلَيْكَ وَلِا نُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ. عَن ذِكْرِنَا وَٱتَّبَعَ هَوَيْهُ وَكَانَ أَمْ وَهُ فَعُلَّا وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۗ فَمَن شَاءَ فَلْهُ مِن أَمَّ الشَّاءَ فَلْتَكُفُّ نَّأَ أَعْتَدْنَا لِلظَّلِلِمِينَ نَارًا أَحَاطَ بِهِمْ شُرَادِقُهَا

from every side.

And if they seek relief from it, they will be relieved with a water resembling molten brass that grills their very faces—and a most woeful drink, and evil place of repose, it is!

18:30 As to those who believe and do righteous deeds, never will We waste the reward of whoever has excelled in doing good works.

18:31 It is these for whom
there are Gardens everlasting,
beneath which rivers flow.
They shall be adorned therein
with bracelets of gold.
And they shall dress in green raiments
of fine sarcenet and rich brocade.
They shall recline therein
on 'canopied' couches.
A most commendable reward
and most excellent place of repose!

\*So set forth for them
the parable of the two men:
We made for one of them
two gardens of grapevines,
encircling each of them with date palms
and placing between the two of them
planted fields.

brought forth its plenteous fruitage and did not diminish thereof at all.

Further, We caused a river to burst forth all through them.

Thus there was for him plentiful fruitage. So he said to his friend in his company one day

#### ٤

الجيزة ألمانيا عشر

وَإِن يَسْتَغِيثُواْ يُغَاثُواْ بِمَآءِ كَالْمُهُلِ يَشْوِى ٱلْوُجُوةً بِثْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا

آُ الَّذِينَ ءَامَـنُواْ وَعَـمِـالُواْالصَّلِحِتِ إِنَّا لَانْضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

أُولَيْكَ لَمُمْ جَنَّتُ عَدْنِ بَعْرِى مِن تَعْنِيمُ ٱلْأَنْهُ رُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْسَمُونَ ثِيَابًا خُفْرًا مِن سُندُسٍ وَلِسْتَبْرَقِ مُتَّكِينَ فِيهَا عَلَى ٱلْأَرَابِكِ نِعْمَ ٱلْقُوابُ وَحَسُنَتْ مُرْتَفَقًا نِعْمَ ٱلْقُوابُ وَحَسُنَتْ مُرْتَفَقًا

يعم المواب وحسلت مرافقة وأَضْرِبْ لَهُمْ مَّشَلًا رَّجُلَيْنِ جَعَلْنَا لِأُحَدِهِمَا جَنَّنَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا نِنَجُل وَجَعَلْنَا يَيْنُهُمَا زَرْعًا

وَكَاكَ لَهُ نَمَرٌ
 فَقَالَ لِصَاحِبِهِ وَهُو يُحَاوِرُهُ
 أَنَاأَ كُثُرُ منكَ مالا

while he was conversing with him: I am greater than you in wealth and mightier in kinsmen.

Thus he entered his garden while doing wrong to his own soul.
He said:
I do not think that this flourishing garden will ever perish.

18:36 Nor do I think
that the Hour of Doom will ever come.
And even if I am to be returned
to my Lord, most surely,
I shall find far better than this as my destiny.

18:37 His friend said to him
while he was conversing with him:
Have you disbelieved in the One
who created you from dust,
then from a sperm-drop,
then formed you as a man?

18:38 Yet, indeed, He is God, my Lord. And never will I associate anyone as a god with my Lord!

Now if only when you had entered your garden you would have said: Such has God willed!

There is no power except with God—

if you see that I myself

am 'given' less than you in wealth and children.

18:40 Yet perhaps my Lord
will give me better than your garden—
and send upon this one a firebolt from heaven
so that it shall become no more
than a slippery, leveled plain.

18:41 Or perhaps its water may suddenly become deeply sunken in the ground, ٤

الجنزة الخامِسَ عَشَرَ

وأعز نفرا

الله وَدَخَلَجَنَّـتَهُ،

وَهُوَ ظَالِمٌ لِنَفْسِهِ عَالَ مَاۤ أَظُنُ أَن تَبِيدَ هَٰذِمِ ٓ أَبَدُا

وَمَاۤ أَظُنُ ٱلسَّنَاعَةَ قَآ بِهَةً
 وَلَبِن رُّدِدتُّ إِلَىٰ رَبِّ
 لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبُا

تَالَ لَهُ صَاحِبُهُ وَهُوَيُحَاوِرُهُ وَ أَكَفَرْتَ بِالَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُطْفَةِ ثُمَّ سَوَّعِكَ رَجُلًا

أَنكِتَا هُوَ اللّهُ رَبِّ
 وَلاَ أُشْرِكُ بِرَقِ أَحَدًا

وَلَوْلَآ إِذْ دَخَلْتَ جَنَّنَكَ فَلْتَ مَا شَآءَ ٱللَّهُ لَا ثَلُو اللَّهُ اللَّهُ اللَّهُ إِن تَرَنِ اللَّهُ إِن تَرَنِ الْأَوْلَةُ إِلَّا إِللَّهُ إِن تَرَنِ الْأَوْلَةُ إِن تَرَنِكُ مَا لَا وَوَلَدًا

فَعَسَىٰ رَقِّ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّيْكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَنْصْبِحَ مِّنَ ٱلسَّمَآءِ فَنْصْبِحَ

الله عَمْ اللهُ عُمْ اللهُ الل

such that you will never again be able to seek it out.

- 18:42 And so it was that his fruitage was utterly engulfed by a firebolt. Thus he began to wring his hands over what he had spent therein; for it was toppled, desolate upon its trellises. Thus repeatedly he kept saying: Oh, alas for me! Would that I had never associated anyone with my Lord, the Everlasting One !
- 18:43 Nor did he have any fellowship to help him against God. Nor was he even able to help himself.
- 18:44 Then and there, it became clear that all authority is for God alone, the Sole Truth. It is He who is best in bestowing reward and best in ensuring a blissful outcome.
- 18:45 Hence, set forth for them the parable of the life of this world: It is like the water that We send down from the sky. Then the plants of the earth briefly mingle with it and grow lush. Then they become dry stalks that the winds utterly scatter. For God alone holds invincible power over all things.

18:46 Wealth and children are the adornment of the life of this fleeting world. Yet abiding deeds of righteousness are far better in reward with your Lord in the Hereafter.

الحيِّةُ الحَالِمَةِ عَشْمَ ٢

فَكُن تَسْتَطِيعَ لَدُ وطَلَبُ ا وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَاۤ أَنفَقَ فِهَا وَهِيَ خَاوِيَةً عَلَىٰ عُرُوشِهَا وَيَقُولُ يَالَيْنَنَى لَمْ أُشْرِكَ بِرَيِّ أَحَدًا

الله وَلَمْ تَكُن لَّهُ فِئَةٌ يُنصُرُونَهُ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُننَصِرًا

> اللهُ الْوَلَيْهُ لِلَّهِ الْحَقَّ هُوَ خَدِّ ثُوَانًا وَخَدِّرُ عُقْنًا

الله وأضرب لمكم مَثلَ ٱلْحَنَا قَالَدُنَا كَمَآ مَ أَذَ لَنَاهُ مِنَ ٱلسَّمَاءِ فَأَخْلُطُ بِهِ نَبَاتُ ٱلْأَرْض فَأَصْبَحَ هَشِيمًا نَذْرُوهُ ٱلرِّيَحَجُّ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقَنْدِرًا

(أ) الْمَالُ وَالْمِنْونَ زِينَةُ ٱلْحَيَوْةِ ٱلدُّنْيَأَ وَٱلْكِفَكُتُ ٱلصَّلِحَاتُ خَتْرُ عِندَ رَبِّكَ ثُوَابًا وَخَيْرُ أَمَلًا

and a far more excellent fulfillment of every hope in this life.

18:47 So beware of a Day
when We shall move the mountains away,
and you will see the earth laid bare,
and We shall have assembled all of them—
from the first person to the last for Judgment.
Nor will We leave out
any one of them who disbelieved!

before your Lord in ranks, O Prophet, and God shall say to them:

Very truly, you have come before Us singly and naked, just as We have created you the first time. Yet in life you alleged that We would never occasion such an appointment for resurrecting you!

18:49 Then the precise book of record for their deeds will be set in place for each one.

Thus you shall see the defiant unbelievers terrified of what is in it, and they will be saying:

Woe to us!

What is with this book that leaves out no act, be it small or great, without having enumerated it? For they will find all that they have ever done in their lives present before them.

Nor shall your Lord wrong anyone in the least.

18:50 Now, behold! We said to the angels: Bow your faces down to receive Adam ٧

الجئزة للخاميس عشر

وَيُنْ الْمَلَيْهِ كَاهِ وَإِذْ قُلْنَا لِلْمَلَيْهِ كَاهِ أَنْ كُوالاً كِنَا

وَحَدُواْ مَاعَمِلُواْ حَاضَرَاْ

الأنظامُ رَبُّكَ أَحِدًا

into life and honor him! So they 'all' bowed down, except Iblîs, who was of the jinn. Thus he rebelled against the command of his Lord. Will you human beings then take him and his seed as patrons apart from Me while they are an enemy to you? How woeful a substitute this is for the wrongdoers who are godless in heart? 18:51 \*I did not call any of them to witness the creation of the heavens and the earth. nor even the creation of their own selves. Nor would I ever take the 'evil' misleaders as assistants.

18:52 Thus on that Day He shall say to them:
Call upon My associate-gods
whom you have alleged!
So they will call upon them.
But they will not answer them.
Thus shall We set perdition between them.

18:53 Then the defiant unbelievers
will see the Fire of Hell,
and they will realize with certainty
that they are about to fall into it.
Yet they will find no escape from it.

18:54 Now truly, indeed,
We have varied in this Quran
something of every kind of illustration
for the good of all people.
Yet of all things man is most argumentative.
18:55 For there is nothing to prevent
people from believing,

الجُزْهُ الخَامِسَ عَشَرَ يُؤْرَةُ الْكَرْمَانِ

فَسَجَدُواْ إِلَّا إِلْيِسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ \* أَفَلَتَ خِذُونَهُ وَدُرِيَّتَهُ \* أَوْلِيكَآءَ مِن دُوفِ وَهُمْ لَكُمْ عَدُوْاً بِشَ لِلظَّلِلِمِينَ بَدَلًا بِشَ لِلظَّلِلِمِينَ بَدَلًا خَلْقَ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنشَهِم وَمَا كُنتُ مُتَخِذَ ٱلْمُضِلِينَ عَضُدًا مُتَخِذَ ٱلْمُضِلِينَ عَضُدًا

وَيُومَ يَقُولُ نَادُواْ شُرَكَآءِ ىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعُوهُمْ فَلَمْ يَسْتَجِيبُواْ لَمُمْ وَجَعَلْنَا بَيْنَهُمْ مَّوْبِقَا

وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّواْ أَنَهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُواْ عَنْهَا مَصْرِفًا ﴿ \* \* \* \* • وَلَقَدْ صَمَّ فَنَا

في هَذَا الْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلً وَكَانَ الْإِنسَانُ أَكَثَرَ شَيْءٍ جَدَلًا ﴿ وَمَا مَنعَ النَّاسَ أَن يُؤْمِنُواْ إِذْ جَآءَهُمُ الْهُدَىٰ now that the Heavenly guidance

of the Ouran has come to them. Nor is there anything to prevent them from seeking forgiveness from their Lord. except that the 'obstinate' ways 'of unbelief' of the earlier generations reemerge and overcome them or the punishment of God, at last, comes to them face to face. 18:56 Thus We do not send the messengers except as bearers of glad tidings to the believers of everlasting delight in Paradise, and as forewarners to the disbelievers of God's nearing Judgment. But those who disbelieve obstinately argue in accordance with a logic of falsehood by which they seek to refute the truth. Thus do they take My revealed signs and whatever divine punishment of which they are forewarned—as a mockery. 18:57 Yet who does a greater wrong than one who is made mindful of the truth by the very verses of his Lord,

but who then turns away from them, forgetting the sins that his own hands have advanced into the Hereafter? Therefore, We have, indeed.

that they may no longer understand

and in their ears an utter deafness.

this Quran -

placed sheaths over their 'ill-inclined' hearts—

So though you call them to faith, O Prophet, by means of this Heavenly guidance—

وأتتخذوا ءائنتي وَمَنْ أَظْلَهُ مِتَّانِ ذُكَّ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَكُن مَهْ مَنْدُواْ إِذًا أَبِيداً

١

still, never shall they be guided, ever.

is the All-Forgiving, the Possessor of Mercy.
For were He to seize them, suddenly,
in accordance with the sins
that they have earned,
He would certainly hasten on
the torment for them.
But, rather, they have an appointed time
for Judgment—
apart from which they shall never find asylum.
18:59 And so it was with all such communities
that We destroyed when they did wrong:

18:60 Now, behold!

Moses said to his young attendant: I will not quit my quest for knowledge until I reach the confluence of the two seas, or else I shall go on for ages.

We set an appointed time for their destruction.

18:61 So when they reached the confluence between them, there they rested, and forgot their fish—
that they brought for sustenance—
which then made its way into the sea, slipping away wondrously.

So after they had proceeded and left it behind, he said to his young attendant:
Bring us our midday meal.
Very truly,
we have encountered great weariness in this journey of ours.

18:63 He said to Moses:

Do you remember

when we betook ourselves to the rock to rest?

الجُزَّءُ الحَيَامِسَ عَشَرَ سُؤَوَّ الْجَهَافِ

الله وَرُبُكَ ٱلْعَفُورُ ذُو ٱلرَّحْمَةُ الْمُحْمَةُ الْمُحْمَةُ الْمُحْمَةُ الْمُحْمَةُ الْمُحْمَةُ الْمُحْمَةُ الْمُحْمَةُ المُحْمَةُ المُحْمِةُ المُحْمَةُ المُحْمِةُ المُحْمِةُ المُحْمِةُ المُحْمَةُ المُحْمِةُ المُحْمِقِيقُ المُحْمِةُ المُحْمِوةُ المُحْمِةُ المُحْمِةُ المُحْمِةُ المُحْمِوةُ المُحْمِةُ المُحْمِةُ المُحْمِةُ المُحْمِوةُ المُحْمِةُ المُحْمِوةُ المُحْمُ المُحْمِوةُ المُحْمِوةُ المُحْمِوةُ المُحْمِوةُ المُحْمِو لَوْ يُؤَاخِذُهُم بِمَا كَسَبُواْ لَعَجَّلَ لَهُمُ ٱلْعَذَابَ بَلِ لَهُم مَّوْعِدُ لَّن يَجِـ دُواٰمِن دُونِيهِ ـ مَوْبِلًا الله وَتِلْكَ ٱلْقُرَى أَهْلَكُنَّهُمْ لَمَّاظُلُمُواْ وجعَلْنَا لِمَهْلِكِهِم مَّوْعِـدًا وَإِذْ قَالَكِمُ سَيْنِ لِفَتَكُنَّهُ فَأَتَّخُذُ سَيِيلَهُ فِٱلْبَحْرِ سَرَيًا (١١) فَلَمَّا حَاوِزًا قَالَ لَفَتَمِنَّهُ ءَالنَّا غَدَآءَنَا لَقَدْ لَعَسْنَا مِن سَفَرِنَاهَٰذَانَصَيَا (١٣) قَالَ أَرْءَنَتَ إذْ أُونَنَّا إِلَى ٱلصَّخْرَةِ فَانِّي نَسِيتُ ٱلْحُوْتَ

Indeed, I forgot the fish there—
and none but Satan caused me to forget it,
and to forget that I should mention it to you.
For it had made its way
into the sea so wondrously.

18:64 Moses said:

This is 'the sign' that we have been seeking!

So they turned back,

retracing their footsteps 'to the rock'.

18:65 And there they found a distinguished servant, from among Our servants; for We had granted him mercy from Our providence; and We had taught him much knowledge from Our own.

Moses said to him:

May I follow you

on condition that you teach me
whatever right guidance
you have been taught by God?

18:67 God's servant said:
Indeed, you can never be patient enough to bear with me.

18:68 For how can you be patient with an experience you do not comprehend?

18:69 Moses said:
You shall find me, if God so wills, patient.
Nor will I disobey any command of yours.

God's servant said:
Then if you would follow me,
then do not question me about anything I do
until I first make mention
of the reason for it to you.

18:71 So they proceeded.

And at last.

٤

الجأزة الخاص عشر

وَمَا أَنْسَانِيهُ إِلَّا ٱلشَّيْطَانُ أَنْ أَذَكُرُهُۥ وَٱتَّخَذَ سَبِيلَهُۥ فِي ٱلْبَحْرِعِبَا

تَ قَالَ ذَلِكَ مَا كُنَّانَبْغُ فَالْرَقِدَاعَلَى ءَاثَارِهِمَاقَصَصَا

وَ فَوَجَدَا عَبْدُا مِّنْ عِبَادِنَا عَالَمُ اللَّهِ فَعَالَهُ مَنْ مُنْ مِنْ مِنْ مِنْ مَنْ مَنْ مُنْ اللَّهُ فَا عِلْمًا وَعَلَّمْنَا فُرِمِن لَدُنَا عِلْمًا

اَنَ قَالَ لَهُ مُوسَىٰ هَلْ أَتَبِعُكَ عَلَىٰ أَتَبِعُكَ عَلَىٰ أَنْ تُعَلِّمِنِ مَمَّا عُلَمْتِ دُشْدًا مِمَّا عُلَمْتِ دُشْدًا

اللهِ عَالَ إِنَّكَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

﴿ وَكَيْفَ نَصْبِرُ عَلَىٰ مَا لَوْ تَجُطُ بِهِ ـ خُبْرًا

الله قَالَسَتَجِدُنِيَ إِن شَاءَ اللهُ صَارِرُ وَلاَ أَعْمِى لَكَ أَمْرًا وَلاَ أَعْمِى لَكَ أَمْرًا

﴿ قَالَ فَإِنِ ٱنَّبَعْتَنِي فَلَا نَتَنَاْنِي عَن شَيْءٍ فَلَا نَتَنَاْنِي عَن شَيْءٍ خَلَا حَتَّى ٱلْحَدِثَ لَكَ مِنْهُ ذِكْرًا

الله فَأَنطَلَقَاحَقَّ إِذَا رَكِمَا فِي ٱلسَّفِينَةِ خَرَقَهَا اللهِ السَّفِينَةِ خَرَقَهَا السَّفِينَةِ عَلَيْهِ اللسَّفِينَةِ عَلَيْهِ عَلَيْهِ السَّفِينَةُ عَلَيْهِ عَل

when they embarked in a ship, he scuttled it. Moses said:

Have you scuttled it to drown its people? Very truly, you have done a grievous thing!

18:72 He said to Moses: Did I not say that, indeed, you can never be patient enough to bear with me?

18:73 Moses said: Do not hold me accountable for what I have forgotten, nor burden me with 'further' difficulty in my endeavor to learn from you.

18:74 So they proceeded. And at last, when they met a boy, he killed him. Moses said: Have you killed an innocent soul without cause of retribution for another soul? Very truly, you have done a horrific thing!

18:75 \*He said to Moses: Did I not say to you that, indeed, you can never be patient enough to bear with me?

18:76 Moses said: If, after this, I question you about anything else, then no longer keep me in 'your' company. You have already attained enough excuse-making on my part.

18:77 So they proceeded. And at last. when they came upon the people of a town, they requested food from the hospitality of its people.

٤

الخزم المسّادين عَشَرَ قَالَ أُخَرَقْنُهَالِنُغْرِقَ أَهْلَهَا لَقَدْ جِنْتَ شَيْئًا إِمْرًا اللهُ عَالَ أَلَمْ أَقُلُ إِنَّكَ اللَّهِ أَقُلُ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا الله المالك الما بِمَا نَسِيتُ وَلَا تُرَّهِفِين مِنْ أَمْرِي عُسْرًا الله فَأَنظَلَقَاحَتَّ إِذَا لَقِيَا غُلَمًا فَقَنَّاهُ قَالَ أَقَنَلْتَ نَفْسًا زَكِيَّةٌ بِغَيْرِنَفْسِ

لَّقَدْ جِنْتَ شَيْئًا نُّكُرًا (٧٥) هُ قَالَ أَلَمْ أَقُل لِكَ إِنَّكَ إِنَّكَ إِنَّكَ إِنَّكَ

لَن تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ إِن سَأَلْنُكَ

لَّدُ مَلَغَتَ مِن لَّدُنِّي عُذْرًا

٧٧) فَأَنطَلَقَاحَةً ﴿ إِذَآ أَنْبَآ

أَهْلُ قَرْبَةِ ٱسْتَطْعَمَاۤ أَهْلَهَا فَأَبُواْ أَن يُضَيِّفُوهُمَا



But they refused to host them.

So they found in it a wall ready to topple over, thus he reinforced it and set it upright.

Moses said:

Had you wished, you could have taken pay for it.

God's servant said:

This is the parting between me and you.

I shall now tell you

the reality of the interpretation

of all that you could not abide with patience.

18:79 As for the ship,
it belonged to indigent people working at sea.
Thus I intended only to slightly impair it,
for I knew that behind them
was a disbelieving king
seizing every seaworthy ship by force.

his parents were true believers; and based on revealed knowledge we feared that he would oppress them with transgression and unbelief.

that their Lord should grant them instead another son far better than him in the purity of his heart and closer to them in loving-mercy.

18:82 And as for the wall,
it belonged to two orphan boys in the city
and beneath it was a treasure hidden for them.
Now their father was a righteous man;
so your Lord intended
for both to reach full maturity
and to bring forth their treasure for themselves,
as a mercy from your Lord.

٤

الجزء السّادسَ عَشَرَ

فَرَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَفَامَهُۥ قَالَ لَوْ شِنْتَ لَنَّخَذْتَ عَلَيْهِ أَجْرًا

تَّالَ هَنَدَافِرَاقُ بَيْنِي وَيَنْنِكَ مَّ سَأْنَيِتُكُ بِنَأْوِيلِ مَالَةِ تَسْتَطِع عَلَيْهِ صَبْرًا مَالَة تَسْتَطِع عَلَيْهِ صَبْرًا

اَمَ السَّفِينَةُ فَكَانَتْ لِمَسْكِينَ يَعْمَلُونَ فِي الْبَحْرِ لِمَسْكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتُ أَنْ أَعِيبَهَا وَلَانَ وَرَآءَ هُمْ مَلِكُ وَكَانَ وَرَآءَ هُمْ مَلِكُ يَأْخُذُكُمُ سَفِينَةٍ غَصْبُا يَأْخُذُكُمُ سَفِينَةٍ غَصْبُا

﴿ وَأَمَّا ٱلْفَلْكُمُ وَمَنْكِنِ
 ﴿ فَكُانَ أَبُواهُ مُؤْمِنَيْنِ
 ﴿ فَخَشِينَا آن يُرْهِقَهُمَا
 طُفْيَنَا وَكُفْرا

فَأَرَدْنَا أَن يُبْدِلَهُ مَا رَجُهُمَا
 خَيْرًا مِنْهُ زَكُوةً وَأَقْرَبَ رُحْمَا

آگ وَأَمَّالُلِمُدَارُوَكُمَانَ
لِعُلَامَ ثِن يَتِيمَيْنِ فِى الْمَدِينَةِ
وَكَانَ أَبُوهُمَا صَلِحًا
وَكَانَ أَبُوهُمَا صَلِحًا
فَأَرَادَ رَبُّكَ أَن يَبَلُغَا أَشُدَهُمَا
وَيَسْتَخْرِجًا كَانَهُمَا
رَحْمَةُ مِن زَيكً
وَمَا فَعَلْهُ مِنَ أَيْكٍ

Moreover, I did not do any of this on my own authority.

That is the interpretation of these deeds, for which you could not be patient.

They ask you, as well, O Prophet, about Dhul-Qarnayn. Say:

I will recite for you an account of him for your reflection.

in the land.

Moreover,

We endowed him with magnificent means to attain a way

to nearly all things he endeavored.

18:84 Indeed, We established ascendancy for him

18:85 So he followed a way westward.

of the setting sun,
he found it setting, as it were,
in the midst of a black, turbid spring;
and he found nearby it a wrongdoing people.
We said: O Dhul-Qarnayn!
You may, in regard to them,
either punish them
or treat them with goodness.

18:87 He said: As for w

As for whoever does wrong, we shall punish him.

Then he shall be returned to his Lord in the Hereafter, and He shall punish him with a horrific punishment.

18:88 But as for one who believes and works righteous deeds, there shall be for him great goodness in reward. Moreover, 'in all that' we shall decree for him الجُزُّهُ السَّادِسَ عَشَرَ يُؤْوَالْكُمْوَانُ

ذَلِكَ تَأْوِيلُ مَالَمْ تَسْطِع عَكَيْهِ صَبْرًا (٣) وَيَسْتُلُونَكَ عَن ذِى ٱلْقَـرْنَكَيْنِ قُلْ سَـاأَتْلُواْ عَلَيْكُم مِّنْهُ ذِكْرًا

ه فَأَنْبَعَ سَبَبًا

حَقَّ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ
وَجَدَهَا تَغُرُبُ فِي عَيْرِبٍ حَمِنَةٍ
وَوَجَدَعِندَهَا قَوْمُ اللَّهُ وَقَالًا اللَّمَ اللَّهُ إِمَّا أَنْ تُعُذَب

وَإِمَّآ أَنْ نَنَخِذَ فِيهِمْ حُسْنَا اللهُ عَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ. ثُمَّ بُرُدُّ إِلَى رَبِّيهِ فَعُمَّذَهُ مُؤْذَانًا نُكْمًا

هُ وَأَمَّامَنْ ءَامَنَ وَعَمِلَ صَلِحًا فَلَهُ جَزَّاةً ٱلْحُسَنَىُّ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسَرًّ of our commands, there shall be ease.

18:89 Then he followed a way 'eastward'.

of the rising sun,
he found it rising upon a primitive people
for whom We had set nothing
as a veil to keep them out of it.

18:91 That is so, for truly We comprehended whatever he encountered as an experience.

18:92 Then he followed another way.

between two mountain barriers, he found alongside them a simple people who could barely understand a word of any language but their own.

Indeed, the people of Gog and Magog are sowers of corruption in the land!

So may we offer you tribute, on condition that you make between us and them a barrier?

18:95 He said:

That with which my Lord has established me is far better than any tribute.

But aid me with manpower.

I shall set between you and them a bulwark.

18:96 Bring me chunks of iron.

Then when he leveled up the 'passage' between the two mountain cliffs with it', he said:

Blow with your bellows!
Then when he had set it afire, he said:
Bring me molten brass to pour on it.

18:97 Thus the Gog and Magog

٤

الجئزة التبادس عَشَرَ

هُمَ أَنْبُعَ سَبَبًا

﴿ حُقَّىٰ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُهُ عَلَىٰ قَوْمِ لَّهَ نَجْعَلَ لَّهُ مِ مِّن دُونِهَا سِتْرًا

الله عَلَمْ اللهِ وَقَدْ أَحَطْنَا مَا لَدُنِهِ خُمُّا

الله المُمَّ أَنْبَعَ سَبَبًا

(٣) حَتَّى إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَمِن دُونِهِ مَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا

اَنَّ قَالُواْ يُلدَّا الْفَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ جَعَلُ لَكَ خَرَّا عَلَىٰ أَن تَجَعَلُ لَكَ خَرْمًا عَلَىٰ أَن تَجَعَلُ بَيْنَا وَبُيْنَا مُؤْمِسَدًّ

اَنَ قَالَ مَامَكَّنِی فِیهِ رَبِّی خَیرُ فَأَعِینُونِی بِقُونَ وَمَنْ مَرْضِ بِعَدْهِ مِنْ مِنْ مِنْ

(١٠) ءَاتُونِ زُبَرَ ٱلْحَدِيدِ حَقَّ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُواً

حَقَّ إِذَا جَعَلَهُ, نَارًا قَالَ النُّونِيَّ أُفْرِغُ عَكَيْسِهِ قِطْرًا اللهُ فَمَا ٱسْطَلَعُواْ أَن يَظْهَرُوهُ وَمَا اَسْتَطَعُواْ لَهُ نَقْبَا were unable to scale it, nor could they tunnel through it.

18:98 He said: This is a mercy from my Lord.
But when the promise of my Lord
comes to pass on Judgment Day,
He shall turn it into rubble.
And the promise of my Lord is ever true.

surge over the earth against others.

And then the Trumpet of Resurrection shall be blown.

Then We shall gather them all in, in one single gathering.

18:100 And on that Day We shall bring Hell

to the disbelievers, on display—

18:101 for those whose eyes were shrouded in a veil of unbelief against seeing the signs of My remembrance in life.

Nor were they able to hear them in God's revelations or from His messengers.

18:102 Do those who disbelieve think that they may take My servants as patrons, apart from Me? Indeed,

We have prepared Hell for the disbelievers as an everlasting hospitality.

18:103 Say to them: Shall We tell you about the greatest losers with respect to deeds?

18:104 It is those whose striving
has strayed from God's way
in the life of this world,
while they yet think

الجُزُهُ السَّادِسَ عَشَرَ يُؤْلِؤُ النَّكَمَا فِي

قَالَ هَٰذَارَحْمُةُ مِن زَبِي اللهِ عَلَاءُ وَعَدُرَيْ مِن عَلَاءُ وَعَدُرَيْ جَعَلَهُ وَكَالَةً وَعَدُرَيْ جَعَلَهُ وَكَالَةً وَعَدُرَيْ حَقَا
 وَكَانَ وَعَدُرَيِّ حَقَا

الله هُ وَتَرَكُنَا بَعْضَهُمْ بُوْمَبِدِ يَمُوجُ فِ بَعْضٌ وَثُفِخَ فِي ٱلصُّورِ فَهَعَنْهُمْ جَمْعًا

> وَعَرَضْنَاجَهَنَّمَ يَوْمَبِلْدِ الْأَكْذِينَ مَا مُثَالِّهِ

الَّذِينَ كَانَتْ أَعْنُهُمْ
فِيغِطَآءِ عَن ذِكْرِي
وَعِطَآءِ عَن ذِكْرِي
وَكَانُواْ لَا يَسْتَطِيعُونَ سَمْعًا

نَّ فُلْهَلْ نُنَتِئَكُمْ بِالْأَخْسَرِينَ أَعْمَنلًا اللهِ الْمُخْسَرِينَ أَعْمَنلًا اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ المُلْمُ اللهِ اللهِي

فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنْهَمْ يَحْسَبُونَ أَنْهُمْ يَحْسَبُونَ أَنْهُمْ يَحْسَبُونَ أَنْهَا

that they are doing most excellent work.

These are the ones who have disbelieved in the revealed signs of their Lord and who deny resurrection and His inevitable Meeting for Judgment in the Hereafter.

Thus their good works are rendered utterly futile with God.

For on the Day of Resurrection,

We shall not give to them any weight at all.

That shall be their recompense: Hell!—

for having disbelieved and taken My revealed signs

and do righteous deeds,
for them there are the Gardens of Paradise
awaiting as an everlasting hospitality.

and My messengers in mockery.

18-108 Therein they shall abide forever.

Therefrom, they shall never seek removal.

18:109 Say, O Prophet, to one and all:

If the sea were as ink for the words of my Lord, most surely, the sea would be depleted before the words of my Lord were depleted—even if We were to bring the like of it in replenishment.

Indeed, I am only a human being like you.

It is revealed to me that, indeed,
your God is only One God.

So whoever has hope
for the Meeting of his Lord in the Hereafter,
then let him do righteous deeds
and not associate
in the worship of his Lord anyone.

٤

الحؤء المتادس عَشَرَ

ا أُوْلَيِّكَ الَّذِينَ كَفَرُواُ يِعَايَنتِ رَبِّهِمْ وَلِقَآبِهِ عَ فَحَيِطَتْ أَعْمَالُهُمْ ذَكَرُةُ \* لَكُرْ مَّادُالُةً مَا لَكُمْ مَا

نَاكُ خَرْآؤُهُمْ جَهَنَّمُ بِمَاكَفُرُواْ وَٱتَّخَذُواْءَاكِتِي وَرُسُلِ هُزُوًا

> ﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِاحَادَ

كَانَتْ لَهُمْ جَنَّتُ ٱلْفِرْدَوْسِ نُزُلًا

خَلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِولًا
 قُل لَهُ كَانَ ٱلْمَحْ مِدَادًا

لَكُلِمُنْتِ رَقِّ لَنَفِدَٱلْبَحْرُ قَبْلَأَنْ لَنَفَدَكِلِمَتُ رَقِّ وَلَوْ حِثْنَا بِمِثْلِهِ، مَدَدًا

شَ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمُ اللهُ وَحَقَ إِلَى أَنَّما إِلَهُ كُمْ إِلَهُ وَحِدٌ فَيَ فَكُمُ إِلَهُ وَحِدٌ فَيَ فَنَكَانَ يَرْحُوا لِقَاءَ رَبِّهِ عَلَى فَنَكَانَ يَرْحُوا لِقَاءَ رَبِّهِ عَلَى فَلَيْعُمَلُ عَمَلًا صَلِيحًا وَلَا يُشْرِكُ بِعِبَادَة رَبِّهِ أَحَدًا وَلَا يُشْرِكُ بِعِبَادَة رَبِّهِ أَحَدًا



The surah that mentions the miracle-filled story of MARY 32—the purest woman of all time—and how, though an untouched virgin, she gave birth to Jesus 32, the true Messiah and a human messenger of God to the Children of Israel.

## Surah 19 / 98 verses / revealed at makkah

# Maryam

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 19:1 Kất Hà Yà 'Ayn Şâd
- 19:2 This is a reminder of your Lord's mercy upon His servant Zachariah.
- 19:3 Behold!

  He entreated his Lord in secret entreaty.
- 19:4 He said: My Lord!
  Indeed, enfeebled with age are the bones within me, and my head is lit with gray.
  Yet never, in calling upon You, my Lord, have I been unhappy.
- 19:5 Indeed, I fearfor the right guidance of my kinsfolkto come after me; for my wife is barren.So grant to me,from Your own plenteous bounty, a successor
  - to inherit prophethood from me and to inherit it from the Family of Jacob.
    And make him, my Lord, well-pleasing to You and to Your servants.
- 9:7 God said : O Zachariah!

  Indeed, We give you glad tidings of a boy



- الله كهيعَصَ
- وَكُرُرَ حَمْتِ رَبِّكَ وَكُرُرُ حَمْتِ رَبِّكَ
- اللهِ عَادَى رَبَّهُ وَبِدَآةً خَفِيًّا
- نَّ قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَأَشْتَعَلَ ٱلرَّأْشُ شَيْبًا وَلَمْ أَكُنُ بِدُعَآبِكَ مَدَّةً أَنْ بِدُعَآبِكَ
  - وَ إِنِي خِفْتُ ٱلْمَوَلِلَ
     مِن وَرَآءِ ى
     وَكَانَتِ ٱمْرَأَتَى عَاقِرًا
- فَهَبْ لِي مِن لَّدُنكَ وَلِيَّا ﴿ يَرِثُنِي وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۗ وَأَجْعَـٰ لُهُ رَبِّ رَضِيًّا
  - ا يَعْزَكُرِيًّا ﴿ يَعْزَكُرِيًّا ۗ الْمَا الْمُؤْمِّدُهُ الْمُؤْمِّدُهُ الْمُؤْمِّدُ الْمُؤْمِّدُ الْمُؤْمِّدُ

whose name shall be John. To no other before have We appointed his name.

He said: My Lord!
How shall I have a boy while my wife is barren, and truly I have reached
a state of advanced old age?

It was said: Even so shall it be!Your Lord has said:It is easy for Me,for, truly, I have created you before,and you were nothing.

19:10 He said: My Lord!

Appoint for me a sign that this will be!
He said:
Your sign is that
you shall not be able to speak to people
for three straight nights
though you shall have no ailment.

19:11 So Zachariah came forth to his people from the Sanctuary unable to speak.

Thus he signed to them that you shall highly exalt God, morning and evening.

19:12 God said: O John!

Take hold of the Heavenly Book
with utmost power!
Thus We gave him prophetic wisdom
as a child;

and tenderness, from Our own providence;
and purity, as well; for he was ever God-fearing
and virtuous toward his parents.
Thus he was neither insolent nor disobedient.

19:15 So may peace be upon him the day he was born and the day he dies

ميون ومركبر

الجزء التادسَ عَشَرَ

آسُمُهُ، يَعْيَىٰ لَمْ بَعْعَل لَهُ، مِن قَبْلُ سَمِينًا هَالَ رَبِّ أَنَّ يَكُونُ لِي غُلَمُّ وَكَانَتِ ٱمْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ

مِنَ الْكِبِرِ عِتِياً قَالَكَذَلِكَ قَالَ رَبُكَ هُوعَلَى هَيِّنَّ وَقَدْ خَلَقْتُك مِن قَبْلُ وَلَمْ تَكُ شَيْئًا

اَّ قَالَ رَبِ اَجْعَى لِنِّ عَالِيَّةُ عَالِيَّةً عَالِيَّةً فَالَ عَالِيَّةً عَلَى اللَّهُ عَلَى اللَّهُ الكَ اللَّا ثُكِيِّمُ النَّاسَ اللَّكُ لَكِ اللَّهِ السَّوِيَّا السَّوِيَّا

ا فَنَرَجَ عَلَى قَوْمِهِ -مِنَ ٱلْمِحْرَابِ فَأُوْحَى إِلَيْهِمْ أَن سَيِحُواْ بُكُرَةً وَعَشِيًا

الله يَبَخِينَ خُذِ الْكِتَبَ بِقُوَّةً وَءَاتَيْنَهُ الْمُثَكِّمُ صَبِيتًا وَحَنَانًا مِن لَدُنًا وَزُكُوةً

> وَكَانَ تَقِيّا وَبُـرًّا بِوَالِدَيْهِ

وَرَيْ مِنْ بَهِ وَ وَمَا لَكُمُّ عَلَيْهِ يَوْمَ وُلِلَا وَيَوْمَ يَمُوتُ and the Day he is raised to life in the Hereafter.

19:16 And mention in the Book, O Prophet, the tiding of Mary.
Behold!
She withdrew from her family to an eastern place,

and she placed a veil between herself and them.
Then We sent to her Our Spirit,
the Angel Gabriel,
who thus appeared to her
as a flawless human being.

Indeed, I seek refuge from you in God, the All-Merciful, if at all you be God-fearing!

Indeed, I, myself, am none other than a messenger of your Lord to grant to you a pure boy.

19:20 She said: How shall I have a boy, while no human being has ever touched me, nor have I ever been unchaste?

'The angel' said: Even so shall it be!
Your Lord has said: It is easy for Me.
For We shall make him
a 'miraculous' sign for all people,
and a mercy from Us.
Thus it is a matter decreed.

19:22 \*So she conceived him, and withdrew heavy with him to a remote place.

19:23 And the birth pangs drove her to the trunk of a date-palm.

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لجُزُهُ السّادِسَ عَشَرَ

وَيَوْمَ يُبْعَثُ حَيَّا الله وَاُذَكُرْ فِى الْكِئْتِ مَرْيَمَ إِذِ انتَبَدَّتْ مِنْ أَهْلِهَا مَكَانَا شَرْقِتًا

الله فَأَنَّخُذَتَ مِن دُونِهِمْ حِمَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَرَصَّلُ لَهَا اللهُ السَّرُاسُويَا

قَالَتْ إِنِّ أَعُوذُ
 إِلَّامُ مُن مِنكَ إِن كُنتَ تَقِيبًا

اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ

الله قَالَتَ أَنَّ يَكُونُ لِي غُكَمُّ وَ وَلَمْ يَمْسَسْنِي بَشَرُّ وَلَمْ يَمْسَسْنِي بَشَرُّ وَلَمْ يَا لَمُ يَعْتَا

الله قَالُ كَذَلِكِ قَالَ رَبُّكِ هُوَ عَلَى هَبِنَ وَلِنَجْعَكَهُ وَلِنَجْعَكَهُ وَلِنَجْعَكَهُ وَالْمَا عَالَيَهُ اللَّهُ اللَّا اللَّا اللَّهُ اللَّا اللَّا اللَّا اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّا ا

الله فَحَمَلَتُهُ اللهُ اللهُ

فَأَنتَذَتْ بِهِ مَكَانَا فَصِتَا اللهِ مَكَانَا فَصِتَا اللهَ خَاصُ اللهُ عَامُن اللهُ عَلَيْهِ اللهُ عَلَيْ اللهُ خَالَةِ اللهُ عَذْعُ النَّخَلَةِ اللهُ عِذْعُ النَّخَلَةِ اللهُ عِذْعُ النَّخَلَةِ اللهُ عِذْعُ النَّخَلَةِ اللهُ عِذْعُ النَّخَلَةِ اللهُ عَلْمَ اللهُ عَلْمَ اللهُ عَلَيْهِ اللهُ عَلْمَ اللهُ عَلْمَ اللهُ عَلَيْهُ عَلِيهُ اللهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِي عَلَيْهُ عَلَيْكُوا عَلَيْكُمُ عَلِي عَلِي عَلِي عَلَيْكُمِ عَلِي عَلِي عَلَيْكُمِ عَلَيْكُمُ عَلَيْكُوا عَلَيْكُمُ عَلَيْكُ

سولام تسكر

الخؤه التادس عَشَرَ

She said: Oh, alas for me! Would that I had died before this and become a thing utterly forgotten!

19:24 Then he who was newly born called to her, from beneath her: Oh, do not sorrow!

Indeed, your Lord
has already made flow beneath you a streamlet.

19:25 Moreover, shake toward yourself the trunk of the date-palm,and it shall drop freshly ripened dates upon you.

19:26 So eat and drink and cool your eye.

And if you should see
any human being, then say only:
Indeed, I have vowed a fast to the All-Merciful.
Thus, I shall not speak today
to any human being.

Thereafter, she came with him to her people, carrying him.
They said: O Mary!
Very truly, you have come forth with a thing of unimaginable horror!

19:28 O sister of Aaron!Your father was not an evil person.Nor was your mother unchaste.

19:29 So she pointed them to him.

They said:

How shall we speak

to one who is 'yet' in the cradle,
a 'mere infant of a boy?

19:30 He said:Indeed, I am the servant of God!He has given me the Scripture.And He has made me a prophet.

19:31 And, thus, has He made me blessed,

قَالَتْ بَالَيْتَنِي مِثُ قَبْلَ هَلْدَا وَكُنتُ نَسْبَا مَنسِيًا فَنادَ سَهَا مِن تَعْنِهَا أَلَا تَعْزَنِي قَدْجَعَلَ رَبُّكِ تَعْنَكِ سَرِيًا شُوفِطْ عَلَيْكِ بِعِنْعِ ٱلنَّخْلَةِ شُرُقِطْ عَلَيْكِ رُطَبًا جَنِيًا شُرُقِطْ عَلَيْكِ رُطَبًا جَنِيًا فَا مَا تَرَيِنَ مِن ٱلْبَشْرِ أَحَدًا فَقُولِيَ الْهَ نَذُذْتُ لِلاَ يَعْنَى صَوْمًا

فَكَنْ أُكَلِمَ الْيُوْمَ إِنسِتُ ﴿ فَأَتَتْ بِهِ ، فَوْمَهَا تَحْمِلُهُۥ قَالُواْ يَكُمْ يِكُمُ

لَقَدْ جِئْتِ شَيْئَ افَرِيَّا ﴿ لَنَا الْمِنَّا الْمِنْ وَنَ الْمُؤْلِدُ الْمُرَا سَوْهِ وَمَاكَانَ أَبُوكِ الْمُرَا سَوْهِ وَمَاكَانَ أَبُوكِ الْمُرَا سَوْهِ وَمَاكَانَ أُمُّكِ بَغِيمًا

فَأَشَارَتْ إِلَيْةً
 قَالُوا كَيْفَ نُكِلِمُ
 مَن كَانَ فِ ٱلْمَهْدِ صَبِيتًا

قَالَ إِنِّى عَبْدُ ٱللَّهِ
 ءَاتَىٰنِيَ ٱلْكِئنَبَ وَجَعَلَنِي نَبِيتًا

آ وَجَعَلَنِي مُبَارًكًا أَنْ مَاكُنتُ wherever I may be. And further, He has enjoined me to be ever observant of the Prayer, and to give the Zakât-Charity, as long as I am alive—

19:32 and to be ever virtuous toward my mother. For He has made me neither insolent nor wretched.

19:33 So may all peace be upon me,
and those who confirm me,
the day I was born and the day I die
and the Day I am raised to life in the Hereafter.

19:34 That is Jesus, son of Mary!

It is the whole word of truth,
about which they
who lay claim to the Scripture bitterly contend.
19:35 It is not for God to take any son.

Highly exalted is He above this!

When He decrees a matter,

He but says to it: Be! And so it is.

19:36 Thus Jesus but said to his people:
Indeed, God is my Lord and your Lord.
So worship Him alone.
This is a straight way to salvation.

19:37 Yet the sects of the People of the Scripture have disputed among themselves about Jesus.

So woe to those who disbelieve—from the spectacle of an awesome Day!

on the Day they come to Us for Judgment!

Nevertheless, the godless wrongdoers this Day are utterly lost in clear misguidance.

19:39 Thus forewarn them of the Day of Regret—

الجُزِّءُ السَّادِسَ عَشَرَ يُؤَوَّ مُرْتِكِبَرٌ

وَأَوْصَانِي بِٱلصَّلَوْةِ وَٱلرَّكَوْةِ مَا دُمْتُ حَتًا

الله وَيَــزُّا بِوَالِدَتِي

وَلَمْ يَجْعَلْنِي جَبَّازًا شَقِيًّا

السَّلَهُ عَلَى يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ

> رير بنت آي الك عيسى أبنُ مَرْيَمُ قَوْلُكُ الْبُحَقِّ

> > ٱلَّذِي فِيدِ يَمْتَرُونَ

هَاكَانَ لِلَهِ أَن يَنْجَذَ مِن وَلَدٍ

سُبْحَنَهُ ﴿ إِذَا قَضَىٰ أَمْرًا

فَانَّمَا لَقُهُ لُ لَهُ رُكُن فَكُمُ نُ

الله وَإِنَّ اللَّهُ رَبِّي وَرَبُّكُمُ وَفَأَعَبُدُوهُ

وَ فَأَخْلَفَ ٱلْأَخْرَابُ مِنْ بَيْنِهِم اللهِ مَا يَيْنِهِم اللهِ مَا يَيْنِهِم اللهِ مَا يَنْ مَا يُسْتِهِم اللهِ مَا يَسْتُهُم اللهِ مَا يَسْتُه مِنْ مَا يَسْتُهُم اللهُ مَا يَسْتُهم اللهُ مَا يَسْتُهم اللهُ مَا يَسْتُهم اللهُ مِنْ مَا يَسْتُهم اللهُ مَا يَسْتُهم الله اللهُ مَا يَسْتُهم اللهُ مَا يُسْتُم اللهُ مَا يَسْتُم اللهُ مَا يَسْتُم اللهُ مَا يَسْتُم اللهُ مَا يُسْتُم اللهُ مَا يَسْتُم اللهُ مَا يُسْتُم اللهُ مِنْ اللهُ مِنْ مُنْ مُنْ اللهُ مِنْ اللهُ مَا يُسْتُم اللهُ مِنْ اللهُ مِنْ اللهُ مَا يُسْتُم اللهُ مَا يُسْتُم اللهُ مَا يُسْتُم اللهُ مَا يَسْتُم اللهُ مَا يُسْتُم اللهُ مَا يُسْتُم اللهُ مِنْ اللهُ مُنْ اللهُ مِنْ اللّهُ مِن

مِن مَشْهَدِ يَوْمِ عَظِيمٍ

أَشْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا 
 لَكِينَ ٱلظَّلِلِمُونَ ٱلْيُؤْمَ

فِي ضَلَالِ ثَمِينِ اَوَ وَأَنْذَذَهُمُ مُوْدَالُونَ

إِذْ قُضِيَ ٱلْأَمْرُ

when the matter is done, and their destiny has been decreed while they are 'yet' heedless, and they do not believe.

19:40 Indeed, it is but We who shall inherit the earth and all who are upon it—
for to Us alone are they all returning.

19:41 And mention also in the Book, O Prophet, the tiding of Abraham.

Indeed, he was ever-truthful, and an eminent prophet.

19:42 Behold! He said to his father:My dear father!Why do you worship what can neither hear, nor see, nor avail you in anything?

Indeed, revealed knowledge has come to me from God that has not reached you.

So follow me, and I shall guide you to God and an even way.

19-44 My dear father! Do not worship Satan. Indeed, Satan is ever rebellious toward the All-Merciful.

19:45 My dear father!
I fear that a torment
from the All-Merciful will strike you.
Thus you will become
a doomed patron of Satan.

19:46 He said:
Are you averse to my gods, O Abraham?
Most surely, if you do not desist,
I will myself stone you to death.
Therefore, depart from me now

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الحأة والتادير عشر

وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿ إِنَّا نَحْنُ

نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا لُرْجَعُونَ

الله وَاذَكُرْ فِي ٱلْكِنْبِ إِبْرَهِمَ اللهِ اللهِ مَا اللهِ اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَ

اَ إِذْ قَالَ لِأَبِيهِ يَنَّأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْئًا

الله يَتَأْبَتِ إِنِّي قَدْ جَآءَ فِي مِن اللهِ يَأْتِكَ مِن اللهِ يَأْتِكَ فَا لَمْ يَأْتِكَ فَا لَمْ يَأْتِكَ فَا لَمْ يَأْتِكَ فَا لَهُمْ يَأْتِكَ فَا لَهُمْ يَكُو مِرْطًا سَوِيًا فَا يَتَمُدُ الشَّفْطُنَّ اللهِ فَا اللهُ يُطْلُبُ اللهُ مُطَلِّمًا اللهُ اللهُ

إِنَّ ٱلشَّيْطَنَ

كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿ يَتَأْبَتِ إِنِّى أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَنِ فَتَكُونَ لِلشَّمْطِئِ وَلِتًا

قَالَ أَرَاغِبُ أَنتَ عَنْ ءَالِهَ تِي يَنَاإِنرَهِ مُمَّ لَكَ لَكُمْ تَلَكُ لَكُمْ تَكُ لَكُمْ تَكُ وَأَهُ مُرَائِيًا وَأَهُ مُرَائِيًا

for a long duration.

19:47 Abraham said: Peace be with you! I shall ask my Lord to forgive you. Indeed. He has been ever gracious to me.

19:48 Yet I shall withdraw from you and all that you call upon in worship apart from God. And with pure heart shall I call upon my Lord alone. Thus may it be that in calling upon my Lord I shall never be unhappy!

19:49 So when he had withdrawn from them. and all that they worshipped apart from God, We granted to him Isaac, and, from Isaac, Jacoband each one We made a prophet.

19:50 Thus We granted them profusely out of Our mercy. For upon the tongues of succeeding generations, We did appoint for them a mention of exalted reverence for all time.

19:51 And mention also in the Book, O Prophet, the tiding of Moses. Indeed, he was chosen by God. Thus he was a messenger of resolve and an eminent prophet.

19-52 Behold! We summoned him from the right side of Mount Tûr. and thus did We bring him near for close converse.

19:53 We granted to him, moreover, out of Our mercy,

مِنْ لَكُونَا مِرْسَكِرُا

الحناء السّادس عَشَرَ

سَأَسْتَغُفُ لَكَ رَفَّ ۖ إنَّهُ كَانَ لِي حَفْتًا وأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُواْ رَتِي عَسَمَ أَلَّا أَكُنَ بدُعَآءِ رَتِّي شَقيًّا وَ مَا يَعَيْدُونَ مِن دُونِ ٱللَّهِ وهينا كهر استحق ويعقوب وَكُلًّا جَعَلْنَا نَبُتُ ( و و و هَبنا لَمُهُ مِن رَّحْمَيْنا الله وَأَذَكُرْ فِي ٱلْكِتَابِ مُوسَىَّ انَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبَتَا

his brother Aaron as a prophet.

19:54 And mention also in the Book, O Prophet, the tiding of Ishmael.

Indeed, he was ever true to his promise.

And he too was a messenger and an eminent prophet.

19:55 He used to enjoin his familywith the Prayer and the Zakât-Charity.Thus, to his Lord, he was ever-pleasing.

19:56 And mention also in the Book, O Prophet, the tiding of Idrîs.Indeed, he too was ever-truthful and an eminent prophet.

19:57 Thus We raised him in name and station to a high place.

19:58 These are some of the great ones upon whom God bestowed grace—from among the prophets of the seed of Adam, and from those whom We carried in the Ark with Noah, and from the seed of Abraham and Israel, and from those whom We guided to true faith and selected as prophets.

When the verses of the All-Merciful were recited to them, they fell to the ground in worship of Him alone, bowing their faces down and weeping.

19:59 \*Then descending from them thereafter came descendants who forsook the Prayer and followed their whims, and thus shall they meet with degradation—
19:60 except for whoever repents

نُوعُ السَّادِسَ عَشَرَ يُنْوَا وَمَ اللَّهِ مَرْكَ مَرْكَ مَرْكَ مَرْكَ مَرْكَ مَرْكَ مَرْكَ مَرْكَ

وَاذَكُرْ فِي ٱلْكِنْبِ إِسْمَعِيلً
 إِنَّهُ كَانَ صَادِقَ ٱلْوَعْدِ
 وَكَانَ رَسُولًا نَبِيًا

وَكَانَ يَأْمُرُ أَهْلَهُ.
 بِٱلصَّلَوْقِ وَٱلزَّكُوةِ
 وَكَانَ عِندَدَ بَه، مَرْضتًا

ا وَانَكُرُفِ آلكِلْنَبِ إِدْرِيسَ إِنَّهُ، كَانَ صِدِيقًا نَبَيًا

(٥٧) وَرَفَعْنَهُ مَكَانًا عَلِيًّا

أُولَيْهَ كَالَّذِينَ أَنْعُمَ ٱللَّهُ عَلَيْهِم مِنَ النَّبِيتِنَ مِن دُرِيَةِ ءَادَمَ وَمِمَّنْ حَمَلْنَامَعَ نُوج وَمِمَنْ حَمَلْنَامَعَ نُوج وَمِمَنْ هَدَيْنَا وَأَجْنَبَيْنَأَ إِذَا لُنْلَى عَلَيْهِمَ ءَاينتُ ٱلرَّحْمَنِ إِذَا لُنْلَى عَلَيْهِمَ ءَاينتُ ٱلرَّحْمَنِ حَرُّوا أَسْجَدًا وَدِيكِيًا ؟

وَ اللَّهُ اللَّهُ مِنْ بَعْدِ فِمْ خَلْفُ أَضَاعُوا الصَّلُوةَ وَالشَّهُواتِ وَالتَّبَعُوا الشَّهُواتِ فَالتَّهُواتِ فَسَوْفَ يَلْقَوْنَ غَيَّا فَسَوْفَ يَلْقَوْنَ غَيَّا

لَّ إِلَّا مَن قَابَ وَءَامَنَ وَعَمِلَ صَالِحًا وَعَمِلَ صَالِحًا وَالْمَؤَلُونَ ٱلْجَنَةَ وَالْمَؤَلُونَ ٱلْجَنَةَ

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and believes and does righteous deeds. They shall enter the Garden of Paradise and never shall they be wronged in anything:

19:61 Gardens everlasting, which the All-Merciful has promised His servants in the unseen. Indeed, He is the One whose promise ever comes true.

19:62 They shall not hear therein vile talk, but only the salutation: Peace! Moreover, they shall have their provision served without fail therein, morning and evening.

19:63 This is the Garden of Delight which We shall bequeath to those of Our servants who are God-fearing.

19:64 And God commands Gabriel to say: We angels do not descend, O Muhammad, but at the command of your Lord. To Him belongs what is before us and what is behind us and what is between this. Moreover, never is your Lord forgetful!

19:65 He is Lord of the heavens and the earth and all that is between them. So worship Him alone! And persevere patiently in His worship! Do you know any other who bears any semblance to Him?

19:66 A disbelieving man says: Can it be that when I have died. I shall again be brought forth alive? 19:67 Does man not remember

that We, indeed, created him before,

الجنزة التادس عشر

وَلَا نُظْلُمُونَ شَنَّا

نُورثُ مِنْ عِبَادِنَا مَن كَانَ يَقِيًّا

وَمَانَئَازَّلُ إِلَّا بِأَمْرِ رَيِّكً لَهُ مَا بِينَ أَنْدِينَا وَ مَا خَلْفَنَا وَ مَا بَعْرَبَ ذَلِكَ أَ

وَمَا كَانَ رَبُّكَ نَسِيًّا (١٠٠٠) رَّتُ ٱلسَّمَاءَ تَ وَٱلْأَرْضِ وَمَا نَتُنَّهُمَا فَأَعْدُهُ وأضطار لعندته

هَلْ تَعَلَّهُ لَهُ. سَمِيًّا

وَيَقُولُ ٱلْإِنسَانُ أَءِ ذَا مَامِتُ لَسُوفَ أُخْرَجُ حَيًّا

اللهُ أُولَا يَذْكُرُ ٱلْإِنسَانُ أَنَّا خَلَقْنَهُ مِن قَبُّلُ وَلَدْ مَكُ شَتَّا

and he was nothing?

19:68 Then, by your Lord, as for the disbelievers,
We shall, most surely, round them up,
as well as all the satans.
Then, most surely,
We shall fetch them round Hell on their knees.

19:69 Then, most surely, We shall pluck from every faction whichever of them was most intense in defying the All-Merciful.

19:70 Then, assuredly, it is We who are most knowing about all those who are most deserving of roasting in it.

19:71 And there is not one of you human beings but shall come to it.It is, with your Lord, an inevitability decreed.

19:72 Then We shall deliver those who have been God-fearing.But We shall leave the 'godless' wrongdoers in it, on 'their' knees.

19:73 For whenever Our revealed verses are recited to them with all clarity, those who have disbelieved invariably say to those who believe:

Which of the two groups, ours or yours, is of a better station in the world and appears the fairer company?

19:74 Yet how many
a disbelieving generation before them
have We destroyed for ungodliness
who were of far fairer worldly furnishing
and appearance?

19:75 Say to them:
Whichever of us is

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الجؤة السّادس عَشَرَ

فَرَيَكِ لَنَحْشُرَنَّهُمْ وَالشَّيَطِينَ ثُوَّلُخِضِرَنَّهُمْ حَوْلُ جَهَنَّمُ جِثْنَاً

اً ثُمُّ لَنَازِعَتُ مِن كُلِّ شِيعَةٍ اللهِ اللهِ اللهِ اللهُ اللهُ عَلَى الرَّحْمَن عِنيًا اللهُ الرَّحْمَن عِنيًا

﴿ ثُمَّ لَنُحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بَهَا صِللًا

الله وَانِ مِنْكُوْرُ إِلَّا وَارِدُهَا وَاللهُ وَارِدُهَا اللهُ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِدً

ثُمَّ نُنَجِّى أَلَّذِينَ أَتَّقُوا
 وَنَذَرُ ٱلظَّلْلِمِينَ فَهَا حِثْيًا

الله وَإِذَا نُتَالَى عَلَيْهِمْ اَيْنَتُنَا بَيِّنَتِ قَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ اَمَنُواْ أَيُّ الْفَرِيقَ أَيْنِ خَيْرٌ مَقَامًا اَتْنَ الْفَرِيقَ أَيْنِ خَيْرٌ مَقَامًا

وَكُواَهُلَكُنَا فَبلَهُم مِن قَرْنٍ
 هُمُ أَحْسَنُ أَثنتًا وَرِءْ يَا

lost in uttermost misguidance,
may the All-Merciful
fully extend that duration for them.
For at last, when they behold the fulfillment
of what they have been promised—
whether it be the torment
of a worldly judgment
or the Hour of Doom—
then shall they know
who is of a worse rank and weaker host!

19:76 For God ever increases
those who are guided aright in divine guidance.
And abiding deeds of righteousness
are far better in a reward
with your Lord in the Hereafter;
and, therefore, far better
in their ultimate return.

19:77 Then have you seen, O Prophet, the one who disbelieved in Our revealed signs and said:

I shall, most surely, be given great wealth and fine children should resurrection come?

19:78 Has he looked into the realm of the unseen?

Or has he taken with the All-Merciful
a binding covenant?

19:79 No, indeed, he has not!

We shall write down what he says.

And We shall extend for him the duration of the torment, exceedingly.

19:80 For We shall inherit from him all that whereof he speaks.And he shall come to Us bereft and alone.

19:81 Now, they have taken false gods

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الجزء السادس عشر

فَلْيَمَدُدُ لَهُ ٱلرَّحَنُ مَدًّا مَعَ الْمَحْدُ مَدًّا حَقَى إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا ٱلسَّاعَةَ إِمَّا ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُو فَسَيَعْلَمُونَ مَنْ هُو شَرَّمٌ مَنْ هُو شَرَّرٌ مَّكَانًا وَأَضْعَفُ جُندًا

(الله أَفَرَءَ يْتَ ٱلَّذِي كَانِيْنَا وَقَالَ كَانَيْنَا وَقَالَ لَا وُوَلِدًا لَا أَوْلَدًا الله أَطَلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ

عِندَالرَّمْنِ عَهْدَا الرَّمْنِ عَهْدَا اللهُ ا

سَنَكُنْتُ مَايَقُولُ وَنَمُدُّلُهُ مِنَ الْعَذَابِ مَدًّا

﴿ وَنَرِثُهُ مَايَقُولُ وَيَأْنِينَا فَرَدًا ﴿ وَٱتَّخَذُواْ مِن دُوسِ ٱللَّهِ - الِهَ ةَلَيكُونُواْ لَهُمْ عِزَّا apart from the only true God, so that they may be for them a means to power.

19:82 No, indeed, they are not!
On the Day of Judgment,
these false gods shall belie
their very worship of them.
For there they shall be
inveterate opponents to them.

that We have sent the satans against the disbelievers to instigate evil among them with such vehement instigation?

19:84 Thus make no haste
as to seeking God's judgment against them.
We but number for them
a determined number of days and deeds—

19:85 until the Day Hereafter
when We assemble the God-fearing
before the All-Merciful in honored delegations,

19:86 and We drive the defiant unbelievers to Hell in 'disgraced' droves.

19:87 None holds the right of intercession but those believers who have taken with the All-Merciful a special covenant for this.

19:88 Moreover, they who disbelieve have said: The All-Merciful has taken to Himself a son.

19:89 Very truly, you who say this have come forth with something abominable!

19:90 From it the heavens nearly burst, and the earth almost splits, and the mountains all but fall down, ٩

لجؤة التادسَ عَشَرَ

كُلُّا الله

سَيَكُفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

(الله عَلَى الْكَيْفِرِينَ تَوُرُّهُمُ أَذًّا عَلَى الْكَيْفِرِينَ تَوُرُّهُمُ أَذًّا

اللهِ فَلا تَعْجُلُ عَلَيْهِمُ اللهِ فَلَا يَعْجُلُ عَلَيْهِمُ عَدًا إِنَّمَا نَعُذُ لَهُمْ عَدًا

يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ
 إِلَى ٱلرَّحْمَن وَفَدًا

الله حَهُ الْمُجْرِمِينَ اللهُ الله

﴿ لَا يَمْلِكُونَ ٱلشَّفَعَةَ الْأَسْفَعَةَ الْأَسْفَعَةَ الْأَصْفَعَةَ الْأَسْفَعَةَ الْأَسْفَعَةَ الْأَسْفَع

عِندَ ٱلرَّحْنَنِ عَهْدًا

🕲 وَقَالُواْ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا

٥ لُقَدْجِنْتُمْ شَيْنًا إِذَا

تَكَادُ السَّمَوَث
 تَنَا مَنَ مَنْ تَنَاءَ أَاللَّهُمَا

وَيَخِرُ ٱلْجِبَالُ هَدًا

اللُّ أَن دَعَوْا لِلرَّحْمَانِ وَلَدًا

in sudden collapse—

19:91 that they should ascribe to the All-Merciful a son—

- 19:92 while never would it be befitting to the All-Merciful that He take a son!
- 19:93 Indeed, every being in the heavens and the earth but comes to the All-Merciful as a servant.
- 19:94 Very truly, He has enumerated each of them. And He has numbered every one of them with a precise number.
- 19:95 Thus each one of them is coming to Him on the Day of Resurrection all alone.
- 19:96 As for those who believe and do righteous deeds, it is for them that the All-Merciful shall ordain in their hearts genuine mutual love.
- 19:97 Therefore, We have, indeed,
  revealed this Quran to you,
  and made it easy to understand
  in your native tongue, O Prophet,
  for you to give with it
  glad tidings of Paradise to the God-fearing,
  and to forewarn therewith a contentious people
  of God's nearing Judgment.
- 19:98 For how many a disbelieving generation before them have We destroyed, O Prophet? Do you perceive even one of them, or hear from them a single sound?

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الجزء التيادس عشرَ

وَمَا يَنْبَغِى لِلرَّحْمَنِ
 أَن يَنَّخِذَ وَلِدًا

إن كُلُمن في السّمَوَتِ وَالْأَرْضِ إلَّا عَلِي الرَّحْمَٰنِ عَبْدًا

الله لَقَدُ أَحْصَاهُمْ وَعَدَّهُمْ عَدَّا

الله وَكُلُّهُمْ ءَاتِيهِ

يَوْمَ ٱلْقِيكَ مَةِ فَرْدًا

إِنَّ ٱلَّذِينَ ءَامَنُواْ
 وَعَمِلُواْ ٱلصَّلِحَتِ
 سَيَجْعَلُ لَمُمُ ٱلرَّحْنُ وُدًا

﴿ فَإِنَّمَا يَسَنَوْنَهُ بِلِسَانِكَ
 لِتُبَشِرَ بِهِ ٱلْمُتَّقِينَ

وَكُمْ أَهْلَكُنَا
 قَبْلَهُ مِ مِّن قَرْنِ
 هَلْ تُحِشُ مِنْهُم مِّنْ أَ.



## Surah 20 / 135 VERSES / REVEALED AT MAKKAH

## Ţâ Hâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

#### 20:1 Tâ Hâ

- 20:2 We have not sent the Quran down upon you to distress you, O Prophet —
- but rather as a revealed Reminder for whomever would revere God, in awe of a divine word
- 20:4 descending from One who created the earth and the high heavens:
- 20:5 The All-Merciful, who has settled Himself over the Throne, befittingly.
- 20:6 To Him belongs
  all that is in the heavens,
  and all that is in the earth,
  and all that is between them,
  and all that is beneath the soil.
- 20:7 And whether you utter words out loud or silently, He, indeed, knows the secret, and what is 'yet' more hidden.
- 20:8 God! There is no God but Him!To Him belong the most excellent names.



- الله طه
- الله مَا أَنزَلْنا
- عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰ
- اللَّا نَذْكِرَةً لِمَن يَخْشَى
- تَنزِيلًا مِّمَّنَ خَلَقَ ٱلْأَرْضَ مَّالَتَكُنَّةِ ٱلْأَرْضَ
- الرَّحْنَنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ الْعَرْشِ ٱسْتَوَىٰ
  - لَهُ, مَا فِي ٱلسَّمَوَرِتِ
     وَمَا فِي ٱلْأَرْضِ وَمَا بَيْنَهُمَا
     وَمَا خَتْ ٱلذَّيْنَ
    - وَإِن تَجْهَرْ بِٱلْقَوْلِ
       قَإِنَّهُ, يَعْلَمُ ٱلسِّرَ وَأَخْفَى
      - اللهُ لآ إِللهُ إِلَّا هُوَّ لَا اللهُ اللّهُ اللّهُ اللهُ اللهُل
- الله وَهَلُ أَتَىٰكَ حَدِيثُ مُوسَىٰ

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الجنزة الشادس عشر

20:9 Now, has the account of Moses come to you, O Prophet?

20:10 Behold!

He saw a fire
on the side of Mount Tûr of Sinai.
So he said to his family: Remain here.
Indeed, I have noticed a fire.
Perhaps from it, I shall bring you a firebrand; or I shall find at the fire
some guidance as to our way.

20:11 So when he came to it, he was called: O Moses!

20:12 Indeed, I am! I am your Lord!

So take off your sandals.

You are in the Holy Valley of Tuwâ.

20:13 For I have chosen you as a messenger.

Therefore, listen to what is being revealed:

20:14 Indeed, it is I! I am God!

There is no God but Me.

So worship Me alone.

And duly establish the Prayer for My remembrance.

Indeed, the Hour of Doom is coming.

I have designed to keep it hidden,
so that every soul may be duly recompensed with that for which it strives in life.

20:16 So let not whoever disbelieves in the Hour and follows his whim turn you away from preparing for it, so that you fall into doom.

20:17 And what is that in your right hand, O Moses?

20:18 He said: It is my staff.
I lean upon it.

And with it I beat down leaves for my sheep. And, therein, for me are other uses. ﴿ إِذْ رَهَا نَازًا فَقَالَ لِأَهْلِهِ آمُكُنُواْ إِنِّ مَانَسْتُ نَازًا لَعَلِّ مَالِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى

آنِ أَنَارَبُكَ فَاخْلَعْ نَعْلَيْكَ
إِنَّكَ بِالْوَادِ الْمُقَدِّسِ طُوكى

الله وَأَنَا آخَتُرَتُكَ فَأَسْتَمِعْ لِمَا يُوحَى

اَنِي إِنَّنِيَ أَنَّا اللَّهُ لَا إِلَهُ إِلَّا أَنَّا أَللَّهُ لَا إِلَهُ إِلَّا أَنَّا اللَّهُ لَا إِلَهُ إِللَّا إِلَهُ إِلَّا أَنَّا أَللَّهُ لَا إِلَهُ إِلَٰ اللَّهُ لَا إِلَٰهُ إِلَٰ اللَّهُ لَا إِلَهُ إِلَٰ اللَّهُ لَا إِلَهُ إِلَٰهُ إِلَٰ اللَّهُ لَا إِلَهُ إِلَٰهُ إِلَٰ اللَّهُ لَا إِلَٰهُ إِللَّا إِلَٰهُ إِلَٰهُ إِلَٰ إِلَٰهُ إِلَٰ إِلَٰهُ إِلَٰهُ إِلَٰ اللَّهُ لَا إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰ إِلَٰهُ إِلَٰ اللّٰ أَنْا أُلللّٰهُ لَا إِلَٰهُ إِلَٰ اللّٰهُ لَّا إِلَٰهُ إِلَٰ إِلَٰ اللّٰهُ لَا إِلَٰهُ إِلَٰ إِلَٰ أَنْا أُللّٰهُ لَا إِلَٰهُ إِلَٰ أَنِيلًا لَا أَنْا أُللّٰهُ لَا إِلَٰهُ إِلّٰ إِلَٰ اللّٰهُ لَا إِلَٰهُ إِلَٰ اللّٰهُ لَا إِلَٰهُ إِلَٰهُ إِلَٰ اللّٰهُ لَا إِلَٰهُ إِلَٰ اللّٰهُ لَا إِلَٰهُ إِلَٰ إِلّٰهُ إِلّٰ أَنْا أَلْلِهُ لَا إِلَٰهُ إِلَٰ اللّٰهُ لَا إِلَٰهُ إِلَٰ إِلَٰ اللّٰهُ لَا إِلَٰ اللّٰهُ لَا إِلَٰ اللّٰ أَلْمُ اللّٰهُ لَا إِلّٰ إِلَٰ اللّٰهُ لَا إِلَٰ إِلَٰ اللّٰهُ لَا إِلَٰ إِلّٰ إِلَٰ اللّٰهُ لَا إِلَٰ إِلَٰ اللّٰهُ لَا إِلَٰ اللّٰ أَلْمُ لَا إِلَٰ إِلّٰ إِلَٰ اللّٰ أَلْمُ اللّٰ إِلَٰ اللّٰ إِلَٰ إِلّٰ إِلَٰ اللّٰ إِلَٰ إِلَٰ إِلَٰ إِلَٰ إِلَٰ اللّٰ إِلَٰ اللّٰ إِلَٰ اللّٰ إِلَٰ اللّٰ إِلَٰ إِلّٰ إِلّٰ إِلَٰ إِلّٰ إِلَٰ إِلَٰ إِلَٰ إِلَٰ إِلَٰ إِلَٰ إِلْ

وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِيّ

إِنَّ ٱلسَّاعَةَ ءَالِيَـةُ أَكَادُ أُخْفِيهَا لِتُجْزَئِي كُلُّ نَفْسِ بِمَا شَعْئَ

رَّهُ عَنْهَا اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ عَنَا عَنْهُ عَ

وَاُتَّبُعَ هَوَيكُ فَتَرْدَى

﴾ وَمَاتِلْكَ بِيَمِينِكَ دَدُ مَا

قَالَ هِيَ عَصَاىَ
أَتُوكَ وُا عَلَنْهَا

وَأَهُشُّ بِهَا عَلَىٰ غَنَجِى وَلِى فِيهَا مَثَارِبُ أُخْرَىٰ

الله قَالَ أَلْقِهَا يَنْمُوسَى

20:19 He said: Throw it to the ground, O Moses.

20:20 So he threw it down.

Then, suddenly, it was a living snake, slithering rapidly.

20:21 He said: Seize it, and have no fear! We shall return it to its former state.

20:22 Now, press your hand against your armpit.

It shall come forth

radiant white, without blemish—another sign,

20:23 so that We may show you of Our greatest signs.

20:24 Go to Pharaoh!

Indeed, he has transgressed all bounds.

20:25 He said: My Lord! Open for me my heart.

20:26 And make easy for me my mission.

20:27 And release the knot from my tongue,

20:28 so they understand my words.

20:29 And appoint for me a minister from my family:

20:30 Aaron, my brother.

20:31 Affirm, by him, my strength.

20.32 And make him a partner in my mission,

20:33 such that together, we may exalt You much;

20:34 and together, we may remember You much.

20:35 Ever, indeed, have You seen all that is within us.

20:36 He said:
You have been granted your request, O Moses.

20:37 And very truly,

We have conferred favor upon you another time long ago.

20:38 Behold!

We revealed to your mother

what was to be revealed of Our decree:

20:39 Toss him into the basket

الجُزُهُ السَّادِسَ عَشَرَ مُؤَوَّ الْمُنْ

المَّا فَأَلْقَهُمُ

فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ

قَالَخُذْهَاوَلَا غَنْتُ
 سَنُعبدُها سرَنَهَا ٱلْأُولَى

الله وَأَضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ مَنَ عَيْرِ سُوَءٍ مَنْ غَيْرِ سُوَءٍ مَانَةً أُذْ مَنْ عَيْرِ سُوَءٍ

النُرِيكَ مِنْ ءَاينتِنَا ٱلْكُبْرَى لِلْمُ الْكُبْرَى

الله أَذْهَبُ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَعَىٰ

الكررب آشرَخ لِي صَدْرِي اللهِ صَدْرِي اللهِ

📆 وَيَشِرْ لِيَ أَمْرِي

المُ وَٱخْلُلْ عُقْدَةً مِن لِسَانِي وَالْحَلُلُ عُقْدَةً مِن لِسَانِي

الله وَأَجْعَل لِي وَزِيرًا مِنْ أَهْلِي

📆 هَنْرُونَ أَخِي

اللهُ وَبِهِ اللهِ المِلمُولِي المِلمُ المِلمُولِي المِلمُولِي الم

الله وَأَشْرِكُهُ فِي أَمْرِي

اللهُ مُسَيِّحُكُ كَثِيرًا اللهُ الل

الله وَنَذَكُرَكَ كَثِيرًا

اللُّهُ عَلَيْكُ كُنْتَ بِنَا بَصِيرًا ﴿ وَاللَّهُ مِنْكُ اللَّهُ مِنْكُ اللَّهُ مِنْكُمُ اللَّهُ المُّعْمِدُوا

اللهُ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ اللهُ عَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ

الله وَلَقَدُ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى

ا إِذَ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ إِذَا وَحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ

أَنِ ٱقْدِفِهِ فِ ٱلنَّابُوتِ
 فَٱقْدِفِهِ فِ ٱلْمَرِّ

Then toss him into the river. Then let the river cast him upon the shore. An enemy of Mine and an enemy of his shall take him in.

Thus did I cast upon you love, from Me, and that you should be reared beneath the care of My watchful Eye.

20:40 Behold!

Your sister walked trailing you alongside the river. She then said to Pharaoh's household: Shall I direct you to someone who will foster him? So We returned you to your mother, that her eyes might be comforted and find joy in you, and that she might not grieve. Moreover, you then killed a person. Yet, still, We delivered you from fear and anguish. Thus have We tried you with great trials. Moreover, you have stayed for years among the people of Midian. Then you came here, as I have decreed. O Moses.

20:41 For I have reared you for Myself.

20:42 Go forth, you and your brother, with My signs! And you shall not, either of you, be slack in My remembrance.

20:43 Go forth, both of you, to Pharaoh! Indeed, he has transgressed all bounds.

20:44 Yet say a gentle word to him, so that he may become mindful of God, or reverent of Him.

20:45 They said: Our Lord!

مُنونة طليم

الجزء التادم عشر

هَلْ أَدُلُّكُو عَلَى مَن يَكُفُلُهُ . فَرَجَعْنَكَ إِلَىٰٓ أُمِّكَ كُنْ نُقَدُّ عَنْهَا وَلَا تَحْدَدُ وَ قَالَتَ نَفْسًا فَنَحَيْنَاكَ مِنَ ٱلْغَمْرِ وَفَئْنَاكَ فُنُونًا فَلَيْتُتَ سِنِينَ فِي أَهِل مَذْيَنَ جنت عَلَىٰ قَدَر يَكُمُوسَىٰ

وأصطنعتك لنفسي

آذْهَت أَنتَ وَأَخُوكَ بِنَاكَتِي وَلَا نَسْا فِي ذَكْرِي

أَذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُ مَا طَغَي

اللهُ فَوْلَالُهُ فَالْأَلْثَا لَّعَلَّهُ مَتَذَّكُمُ أَوْ يَغْشَهِ

قَالَا رَبُّنَا إِنَّنَا غَغَافُ أَن يَفْرُطُ عَلَيْنَآ أَوْ أَن يَطْغَى

We fear, indeed, that he will at once assail us or arrogantly transgress.

20:46 He said: Have no fear.
Indeed, I am with you both. I hear and I see.

20:47 So go forth, both of you, to him and say:
We are messengers of your Lord.
So send forth with us the Children of Israel, and do not torment them any longer.
Indeed, we have come to you with a clear sign from your Lord.
For peace shall only be with whomever follows the guidance of God.

20:48 Indeed, it has truly been revealed to us that the torment of God shall come upon whoever denies Him and turns away.

20:49 Pharaoh said:

Who, then, is the Lord of you both, O Moses?

20:50 He said:

Our Lord is the One who gave all things their creation, then guided them to their natural way.

20:51 Pharaoh said:

Then what of the case of the earlier generations who did not believe this?

20:52 He said:

The knowledge of them is with my Lord, in a Preserved Heavenly Book.

Neither does my Lord err; nor does He forget.

20:53 He is the One who has made the earth a cradle for you, and threaded it all through with passages, and sent down, from the sky, water.

Thus God says:

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الجزّة السّادسَ عَشَرَ

(أ) قَالَ لَا تَخَافَاً إِنَّنِي مُعَكُما أَسْمَعُ وَأَرَفُ

رَسُولًا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِيَ إِسْرَهِ مِلُ وَلَا تُعَذِّبُهُمُّ قَدْ جِثْنَكَ مِنَايَةٍ مِّن رَبِّكَ وَالسَّلَمُ عَلَى مَنِ أَتَبَعَ ٱلْمُكَنَ

﴿ إِنَّا قَدْ أُوحِى إِلَيْمَنَا أَنَّ ٱلْعَذَابَ

عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ اللهِ قَالَ فَمَن زَّ ثُكُمًا نَعُوسُون

قَالَ رَبُّنَا الَّذِيّ أَعْطَىٰ كُلَّ شَيْءٍ خَلِّقَهُ رَثُمَّ هَدَىٰ قَالَ فَمَا مَالُ الْقُرُونِ ٱلْأُولَىٰ

العَلْمُهُا قَالَ عِلْمُهَا

عِندَرَقِي فِي كِتنَبٍّ لَا يَضِلُّ رَقِي وَلَا يَسَى الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا

وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلُ مِنَ ٱلسَّمَآءِ مَآءُ فَأَخْرَجْنَا بِهِ: We brought forth therewith pairs of varied plants.

20:54 Eat of it, and pasture your cattle. Indeed, in this there are sure signs for people of discernment.

20:55 \*From it have We created you.

And to it shall We return you.

And from it shall We bring you forth

yet another time.

20:56 Thus very truly,
We showed Pharaoh Our miraculous signs—
all of them that had been given to Moses.
But he belied them and resisted faith,

20:57 and he said:

Have you come to oust us from our land with your sorcery, O Moses?

with sorcery like it.

So set between us and you an appointed time—which neither we nor you shall miss—in an open, level place.

20:59 Moses said:
Your appointed time is the Day of Festival,
at mid-morning, while the people are assembled.

20:60 So Pharaoh turned away and concocted his scheme.

Then he came forth on that day with his sorcerers.

20:61 And Moses said to them: Woe to you!

Do not forge a lie against God!

For He will raze you with some torment.

Thus whoever forges such lies against Him has forever failed.

20:62 Then the sorcerers quarreled

الجُزُهُ السّادِسَ عَشَرَ لَيُؤَوُّ فَالْبَا

أَزُونَجَامِن نَبَاتِ شَقَىٰ اللهِ عَوْا أَنْعُنَمُكُمُ اللهِ كُلُواْ وَالرَّعَوْاْ أَنْعُنَمُكُمُ اللهُ النَّهُ فَي لَا لَكُ لَا يَنْتِ لِلْهُ لَا يَنْتُ هَنِي النَّهُ هَيْ النَّهُ هَيْ اللهُ هَا لَهُ اللهُ اللهُ اللهُ هَا اللهُ هَا اللهُ هَا اللهُ اللهُ

أَهُ مِنْهَا خَلَقْنَكُمْ
وَفِيهَا نُعِيدُكُمْ
وَمِنْهَا نُعْرِجُكُمْ تَارَةً أُخْرَئِ
وَمِنْهَا نُغْرِجُكُمْ تَارَةً أُخْرَئِ

َُّاكُ ۗ وَلَقَدَّارَثِينَهُ ءَايْنَتِنَا كُلُمُهُ فَكَذَّبُ وَأَبَىٰ

قَالَ أَجِئْتَنَا
 لِتُخْرِجَنَا مِنْ أَرْضِنَا
 بِسِحْرِكَ يَكُمُوسَىٰ

الله فَانَـأَيْنَكَ بِسِحْرِ مِثْلِهِ، فَأَجْعَلْ يَئِنَنَا وَيَنِنَكَ مَوْعِدًا لَا نُخْلِفُهُ, نَحْنُ وَلَا أَنت

الله عَلَى مُوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَن يُحْشَرُ النَّاسُ صُعَى

اللهُ فَتُولُّ فِرْعَوْنُ

فَجَمَعَ كَيْدُهُ ثُمُّ أَتَى

الله مُوسَىٰ وَيْلَكُمْ لَا الله عَلَى الله

الله فَلْنَازَعُواْ أَمْرَهُم بَيْنَهُ

between themselves about their affair, but kept their council secret.

Indeed, these are, most surely, two sorcerers who desire to oust you from your own land with their sorcery, and 'to' do away with the ideal of your way 'of life'.

20:64 Therefore, come together
to accomplish your scheme.Then come forth resolved in a united rank.For whoever prevails today has truly succeeded.

20:65 They said: O Moses!

Either you shall throw

your staff to the ground first,

or we shall be first to throw ours down.

20:66 He said: Rather, you throw first!
And behold!
Their ropes and staffs appeared to him, from their sorcery, to be slithering.

20:67 Then Moses conceived a fear within himself.

20:68 We said: Have no fear!

Indeed, it is you who shall be the uppermost.

what is in your right hand.

It shall then swallow up
what they have wrought.

For what they have wrought
is but the scheme of a sorcerer—
and never shall the sorcerer succeed,
wherever he may go!

20:70 So the sorcerers fell to the ground in astonishment, bowing their faces down in willing submission.

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الجؤء السّادسَ عَشَرَ

وَأَسَرُواْ ٱلنَّجُوكَ

(الله عَذَانِ لَسَاحِرَانِ مَرَانِ لَسَاحِرَانِ مُرْجِعَاكُم يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِخْرِهِمَا وَمَذْهَابِطُ مِقَتِكُمُ ٱلْمُثَارِ

الله عَلَّمْ عَوْلُكَ مِي اللهِ اللهُ اللهِ اللهُ اللهِ المِلْمُلِي المِلْمُلِي المِلْمُلِي الم

وَقُدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ

قَالُواْ يَـٰمُوسَىۤ إِمَّا أَن تُلْقِى
 وَإِمَّا أَن تَـٰكُون أَوَّلَ مَنْ أَلَقَىٰ

قَالَ بَلْ أَلْقُواْ
 فَإِذَا حِبَالْهُمْ وَعِصِيتُهُمْ
 مُخَدُّ أَلَه من سخه أَنَّا ذَهُ

الله فَأَوْجَسَ فِي نَفْسِهِ -

خِيفَةً مُّوسَىٰ

الله عَنْفُ اللهُ عَنْفُ اللهُ عَنْفُ

إِنَّكَ أَنتَ ٱلْأَعْلَىٰ

﴾ وَأَلِقَ مَافِي َعِينِكَ نُلْقَفُ مَاصَنَعُواُ إِنَّمَا صَنعُواْ كَيْدُسَاحِرٍ وَلا رُفْاهُ أَلَيَّ الدُّحَةِ

الله عَمَّا لَقِي السَّحَرَةُ سُجَدًا

٤

الجزء السّادس عَشَرَ

They said:

We believe in the Lord of Aaron and Moses!

20:71 Pharaoh said:

Have you believed impetuously because of him before I have permitted you to do so? Indeed, he is certainly your master-sorcerer, who has taught you sorcery! Therefore, I shall, indeed, cut off your hands and your feet on opposite sides! Moreover, I shall, most surely, crucify you on the trunks of date palms! Thus you shall certainly know as to me and the God of Moses which of us is severer in inflicting torment, and making pain more lasting.

20:72 They said:

We will never prefer submission to you over believing in the clear and miraculous proofs of God that have come to us, nor over the One who originated us! So decree whatever punishment you will decree.

You but decree in the life of this world.

20:73 As for us, we have believed in our Lord, so that He may forgive us for our misdeeds, and for whatever sorcery you have forced upon us.

For God is best in reward and everlasting in punishment.

20:74 Indeed, whoever comes to his Lord as a defiant unbeliever, then, indeed, for him is Hell, wherein one shall neither die

وَأَرْحُلَكُمُ مِنْ خِلَفِ أَشَدُّ عَذَانًا وَأَنْقَاد اللهُ فَأُقْضِ مَا أَنتَ قَاضٌ إِنَّهَا نُقَضِي هَٰذِهِ ٱلْحَيَّةِ ٱلدُّنْيَآ النَّآءَامَنَاءِ مَنَا

(۱) إِنَّهُ مَن يَأْتِ رَبَّهُ مُجَّرِمًا فَإِنَّ لَهُ جَهَنَمَ لَا يَمُوتُ فِيهَ

وَمَآ أَكُرَ هَٰتَنَا عَلَيْهِ مِنَ ٱلسِّحْرُّ

nor live without pain.

20:75 But whoever comes to Him as a believer, having done righteous deeds, then it is these for whom are the highest ranks: 20:76 Gardens everlasting, beneath which rivers flow, wherein they shall abide forever and ever. For such is the reward of whoever purifies himself with repentance and godliness.

20:77 Thus We revealed to Moses:
Set out by night with My servants,
the Children of Israel.
Then strike for them a dry passage
through the sea.
Do not fear being overtaken by Pharaoh.
Nor have any dread of drowning.
20:78 So Pharaoh followed them with his forces,
and they were overwhelmed by the sea—
and what an awesome whelming it was!

20:79 Thus Pharaoh had led his people astray

and did not guide them aright.

20:80 God said: O Children of Israel!

We have delivered you from your enemy;
and We have promised you an appointed time,
on the right side of Mount Tûr
to give you My commandments.

Moreover, We have sent down manna and quail
to sustain you in the desert, saying:

20:81 Eat of the wholesome foods which We have provided for you.
But do not transgress therein.
For then My wrath shall befall you.
And whomever My wrath befalls—

الجزّة السّادِسَ عَشَرَ يُنْوَقُطُلْمُهُ

لَا يَعْيَىٰ

وَمَن يَأْتِهِ عُؤْمِنًا
 قَدْ عَمِلَ ٱلصَّلِحَتِ فَأُولَئِمِكَ
 هَدُمُ ٱلدَّرَجَاتُ ٱلْعُلَى

الله جَنَّتُ عَدْنِ مَغْرِي مِن تَغْنِهَا ٱلْأَنْهَٰرُ خَلِدِينَ فِيهَا وَذَلِكَ جَزَآءُ مَن تَزَكَّنَ

و لَقَدْ أَوْحَيْنَآ إِلَى مُوسَى اللهِ مُوسَى أَنْ أَسْرِ بِعِبَادِى فَأَضْرِبْ لَهُمُّ طَرِيقًا فِي ٱلْبَحْرِ يَبَسُا لَا تَخْشَىٰ لَا تَخْشَىٰ لَا تَخْشَىٰ

فَأَلْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ -فَعَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ

> ﴿ يَنْهَنِي إِشْرَاءِ مِلَ تَا أَذَنَاكُمُ مِنْ مُنْكُونًا

قَدْ أَنِحَيْنَكُمْ مِّنْ عَدُوَكُمُّ وَوَعَدْنَكُمُ جَانِبَ ٱلطُّورِ ٱلْأَيْسَنَ وَنَزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلُوى كُلُوا مِن طَيِّبُتِ مَا رَزَقَنَكُمُ

وَلَا تَطْغَوْا فِيهِ فَيُحِلَّ عَلَيْكُرْ غَضَبِيٌّ وَمَن يَعْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَئ he is truly fallen from grace.

Yet, indeed, I am most forgiving of whoever repents and believes and does righteous deeds and thereafter remains guided.

20:83 \* God said to Moses
when he arrived at Mount Tûr:
What has made you hasten
from your people, O Moses?

20:84 He said:They are close upon my footsteps.And I have hastened to You, my Lord, that You may be pleased.

We have already tried your people after you departed, and the Sâmirîy has led them astray.

20:86 So Moses returned to his people wrathful and sorrowful.

He said: O my people!

Did your Lord not promise you an excellent promise?

Was the duration of my absence too long for you?

Or did you desire for the great wrath of your Lord to befall you, such that you failed your promise to me to worship God alone?

20:87 They said:

We did not fail your promise
of our own accord.

Rather, we were loaded with burdens
from the golden ornaments
of the Egyptian people.

٩ الجزء التبادس عشر وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعِمِلَ صَلِيحًا ثُمَّ أَهْتَدَى (Ar) • وَمَا أَعْصَلَكَ عَن قَوْمِكَ نَكْمُوسَهِ قَالَ هُمْ أُوْلَآءٍ عَلَىٰٓ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِ لِتَرْضَىٰ (١٨) قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِيُّ فَرَجَعَ مُوسَىٰ إِلَىٰ قُوْمِهِ، غَضْكَ أَسْفُأَ قَالَ يَفَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ أَمْ أَرَدتُمْ أَن يَعِلَ عَلَيْكُمْ غَضَبُ مِن زَّبُكُمْ فَأَخْلُفْتُمُ مَّوْعِدِي

﴿ قَالُواْ مَٰۤا اَخْلَفَنَا مَوْعِدَكَ بِمَلْكِنَا وَلَئِكِنَا مُوْعِدَكَ بِمَلْكِنَا وَلَئِكِنَا مُؤْمِدٍ مُثَلِّنَا اَوْزَازًا مِن زِينَةِ ٱلْقَوْمِ

So we hurled them into a furnace of fire—and thus did the Sâmirîy cast into it what he had. So we followed him.

Then he brought forth for them
the image of a Golden Calf—
a mere spiritless body that with the wind
made the sound of a low.
And they said to each other:
This is your god and the god of Moses.
Yet he has forgotten it.

20:89 Could they not, then, see
that it could not return a single word to them.
Nor did it hold for them
any power of harm or benefit?

20:90 And truly Aaron had told them before Moses' return: O my people!
You are only being tried by God through this idol.
For, indeed, your Lord is none but the All-Merciful.
Thus shall you follow me in worshipping God alone and obey my command in this!

20:91 They said: Never shall we give up our devotion to it until Moses returns to us.

20:92 Moses seized his brother and said: O Aaron! What prevented you when you saw them going astray

20:93 from following after me?

Did you dare disobey my command!

20:94 He said: O son of my mother!

Seize me not by my beard nor by my head!

I feared that you would say:

You have caused division

٤

المجزء السّادس عَشَرَ

فَقَذَفْنَهَا

فَكَلَالِكَ أَلْقَى ٱلسَّامِيُّ

فَأَخْرَجَ لَهُمْ عِجْلاً
 جَسَدًا لَهُ خُوارٌ فَقَالُواْ
 هَذَا إِلَهُكُمْ

وَ إِلَنْهُ مُوسَىٰ فَنْسِىَ

آلاً يُزْجِعُ إِلَيْهِمْ فَوْلاً وَلاَ يَمْلِكُ لَمُتُمْضَرًا وَلاَنَفْعَا

وَلَقَدْ قَالَ لَهُمُ هَرُونُ
مِن جَلْ يَنقُومِ

 إِنَّ مَا فُتِنتُ م بِدِيَّ

 وَإِنَّ رَبَيْكُمُ ٱلرَّحْمَنُ

 فَانْبَعُونِ وَأَطِيعُوۤاْ أَمْرِى

الله عَلَمُوا لَنَ نَبْرَحَ عَلَيْهِ عَلَمِهِ عَلَمِهِينَ حَتَّى مَرْجِعَ إِلَيْنَا مُوسَىٰ حَتَّى مَرْجِعَ إِلَيْنَا مُوسَىٰ

ال يَعْدُونُ مَامَنَعَكَ اللهِ عَلَى اللهِ ا

اللاتَشِعَنِ اللهَ اللهُ اللهُ

أَفْعَصَيْتَ أَمْرِي

فان يبهوم كَا تَأْخُذُ بِلِحِيْقِ وَلَا بِرَأْمِيَّ إِنِّ خَشِيتُ أَن تَقُولَ فَرَقْتَ بَيْنَ بَنِيَ إِسْرَةٍ بِلَ among the Children of Israel, and you did not observe my word.

20:95 Moses said:

What then were you seeking to do, O Sâmirîy?

20:96 He said:

I perceived what they did not perceive. So I grasped a handful of dust from the trace of the messenger, and I cast it into the molten gold—and thus did my soul tempt me!

20:97 He said: Begone, then!
For it is for you, in this life, to say:
Untouchable!
And, indeed, for you
there is an appointed time of punishment
in the Hereafter that you shall never miss!
Moreover, look to your god, O Sâmirîy,
to which you remained devout!
Most surely, we shall burn it.
Then, most surely, shall we pulverize
and scatter it in the sea—scatter it utterly.

20:98 Indeed, your God, O Israel, is the only God—the One besides whom there is no other god.

He has encompassed all things in knowledge.

20:99 So it is that We relate to you, O Prophet, something of the tidings that have gone before. For, truly, We have given you—solely from Us—a revealed Reminder of the way of God.

20:100 Whoever turns away from it,
then he shall, indeed,
on the Day of Resurrection,
bear the torment of a most sinful burden,
20:101 wherein they shall abide forever!

الجزّة المسّادِسَ عَشَرَ يُؤَوَّظُنَّهُ

وَلَمْ تَرْقُبُ قَوْلِي

ال فَمَاخَطْبُك يَسَيمِرِي

الكَ بَصُرْتُ اللَّهِ مُعْرَثُ

بِمَا لَمْ يَبْضُرُواْ بِهِ عَ فَقَبَضْتُ قَبْضَتُ فِنْ أَشَرِ ٱلرَّسُولِ فَنَ بَذْ تُهَا وَكَ لَالِكَ سَوَّلَتْ لِى نَفْسِى

﴿ قَالَ فَا ذَهَبُ فَا الْحَيَوْةِ فَا لَكَ فِي ٱلْحَيَوْةِ أَنَ تَقُولَ لَا مِسَاسٌ وَإِنَّ لَكَ مَوْعِدًا لَن تُخْلَفَهُ أَر وَانظُرْ إِلَى إِلَيْهِكَ وَانظُرْ إِلَى إِلَيْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِمَا أَلَى اللّهِ عَلَيْهِ عَاكِمَا أَلَى اللّهِ عَلَيْهِ عَاكِمَا أَلَى اللّهِ عَلَيْهِ عَاكِمَا أَلَى اللّهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ وَمَا لَكُمْ أَنْ نَسِفَنَهُ وَالْمَا فَي الْمَارِي فَلْمَا اللّهِ فَي الْمَارِي فَلْمَا اللّهِ فَي الْمَارِي فَلْمَا اللّهِ فَي الْمَارِي فَلْمَا اللّهِ فَي الْمَارِي فَلْمَا اللّهُ اللّهِ فَي الْمَارِي فَلْمَا اللّهُ الْمَارِي فَيْ الْمَارِي فَيْمَا اللّهُ الْمَارِي فَيْ الْمَارِي فَيْ الْمَارِي فَيْمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

﴿ إِنْكُمْ آلِلَهُ كُمُ ٱللَّهُ اللَّهُ اللَّلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ

(١٠) كَذَلِكَ نَفُشُ عَلَيْكَ مِنْ أَنْبَآءِ مَا قَدْسَبَقْ وَقَدْ ءَائَنَنَكَ مِن لَّدُنَّادَكَ َرَ

الله مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ

يَحْمِلُ يَوْمَ ٱلْقِيكَ مَةِ وِزْدِكُ

الله خنادين فيد

٤

الحنة والتادس عَشَرَ

And a most evil burden shall it be for them on the Day of Resurrection—

20:102 a Day when the Trumpet is blown, and We assemble the defiant unbelievers on that Day ashen with terror,

20:103 murmuring to one another:

You have stayed only ten days in the earth.

20:104 It is We alone who are most knowing of all that they say, when one among them whose way of surmise is best shall say:
Rather, it only seems that you have stayed but one day!

20:105 And they ask you, O Prophet, about what shall become of the mountains. Then say:

My Lord shall 'pulverize and' scatter them, scatter them utterly,

20:106 thus leaving them a leveled plain.

20:107 You shall see therein neither wave nor curve.

20:108 On that Day!

Everyone will follow
the angel-Summoner's call—
without evasion—
with voices lowered before the All-Merciful,
such that you hear nothing but hushed tones.

20:109 On that Day!

Intercession shall not avail anyone in all creation, other than one to whom the All-Merciful permits intercession, and the one on whose behalf He is pleased for him to speak.

وَسَلَةَ لَمُنْمُ يَوْمُ الْقِيكُمَةِ خِمْلًا

اللّهُ عَرْمِينَ يَوْمَ لِذِ زُرْقًا

المُحْرِمِينَ يَوْمَ لِذِ زُرْقًا

اللّمُحْرِمِينَ يَوْمَ لِذِ زُرْقًا

اللّهُ عَنْمُ مُنْ لَكُونَ اللّهُ الللّهُ اللّه

تَ خَنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْنُكُهُمْ طَرِيقَةً إِذْ يَقُولُ أَمْنُكُهُمْ طَرِيقَةً إِن لِيَنْشُرْ إِلَا يَوْمًا

وَيَسَّتُلُونَكَ عَنِ لَلِّجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفُا

الله عَلَيْدُرُهَا قَاعًا صَفْصَفًا

📆 لَّا تَرَىٰ فِيهَاعِوَجُا وَلَآ أَمْتُـا

يُومَهِذِ يَتَبِعُونَ ٱللَّاعِيَ
 لَاعِومَ لَدُّهُ

وَخَشَعَتِ ٱلْأَصَّوَاتُ لِلرَّحْنِنِ فَلَا تَسْمَعُ إِلَّا هَمْسُنَا

﴾ يَوْمَهِذِلاننفعَ الشَّفعَةُ إِلَّا مَنَّ أَذِنَالُهُ الرَّحْمَنُ وَرَضِى لَهُ قَوْلا 20:110 He knows what lies before them and what lies behind them, while they cannot comprehend Him

with their knowledge.
20:111 **\***For humbled shall be all faces

to the All-Living, the Self-Subsisting All-Sustaining One. And truly failed is one laden with evildoing.

20:112 But whoever does deeds of righteousness—
and is a believer—
shall have no fear of being wronged
or defrauded.

20:113 And so it is
that We have sent it down as an Arabic Quran
and varied the warnings therein—
so that they who receive it
may become God-fearing,
or that it might induce in them
the remembrance of Him.

20:114 For most high above all is God, the King, the Truth!

Thus make no haste with the Quran, O Prophet, before its revelation to you is completed. But say only: My Lord!

Increase me in knowledge.

20:115 Now, very truly,

We made a covenant with Adam of old.

But he forgot 'his covenant'.

Thus We did not find in him 'due' resolve.

20:116 For behold! We said to the angels:

Bow your faces down to receive Adam
into life and honor him!

الجزُّة المسَّادِسَ عَشَرَ لَيُؤَالُمُ

سَ يَعْلَمُ مَا بَيْنَ أَيْدِ بِهِمْ وَمَا خَلْفَهُمْ وَمَا خَلْفَهُمْ وَلَا مُحْطُونَ بِهِ عِلْمًا

(الله ﴿ وَعَنَتِ ٱلْوَجُوهُ لِلْحَيِّ ٱلْقَيُّورِ وَقَدْ خَابَ مَنْ حَمَلَ ثُلْلَمًا

وَمَن يَعْمَلُ مِنَ ٱلصَّلِحَتِ
وَهُو مُؤْمِثُ
فَلا يَخَافُ ظُلْماً وَلا هَضْمًا

(الله وَكَذَالِكَ أَنزَلْنَهُ فَرَّوْنَا فِيهِ فَرْءَانًا عَرَبِيَّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَنَّقُونَ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَنَّقُونَ أَوْ يُعْدِثُ لَمُمْ ذِكْرًا

شَعَلَى اللهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْءَانِ مِن قَبْلِ أَن مِن قَبْلِ أَن مُن يُقْضَى إلَيْكَ وَحْيُهُ أَن وَقُل رَب زَدْني عِلْمًا وَقُل رَب زَدْني عِلْمًا

وس ركب ردي وقت أَنَّ وَلَقَدْعَهِدْنَآ إِلَى ءَادَمَ مِن قَبْلُ فَنْسِى وَلَمْ نَجَدُ لَهُ: عَذْمًا

وَإِذْ فُلْنَ الْمَلَتِمِكَةِ اللهِ مَلَتِمِكَةِ اللهِ مَلَتِمِكَةِ اللهِ مَلَتِمِكَةِ اللهِ مَلَتِمِكَةِ اللهِ مَلَتِمِكَةِ اللهِ مَلَتِمِكَةً وَأَلْمَا لِلْأَدَمَ

So they all bowed down, except Iblîs. He refused.

20:117 So We said: O Adam!

Indeed this being is an enemy to you and to your wife.

So let him not oust you both from the garden, so that you come to misery.

20:118 Indeed, it is 'all' for you, that you shall not hunger therein, nor go naked; 20:119 and that you shall not thirst therein, nor be sunstruck.

20:120 Yet Satan whispered to him.

He said: O Adam!

Shall I direct you to the Tree of Immortality, and a kingdom that shall never fade away?

20:121 So both Adam and Eve ate of it.

Thus their secret parts became exposed to them.
So, instantly, they both took to
heaping together upon themselves
leaves of the garden.
For Adam had disobeyed his Lord.
Thus he erred.

20:122 Then his Lord chose him as a Prophet, and absolved him of his sin, and guided him. 20:123 God said:

Descend from the garden, both of you, together, along with Satan—each of you an enemy to the other.

But if there comes to you, O humanity, guidance from Me, then whoever follows My guidance shall not go astray in the world and shall not suffer misery in the Hereafter.

20:124 But whoever turns away from My remembrance, for him, indeed,

الجُزِّةُ السَّادِسَ عَشَرَ يُغَاقِطُكُمُ السَّادِسَ عَشَرَ

فَسَجَدُوۤا إِلَّا إِبْلِيسَ أَبَىٰ
فَقُلْنَا يَتَادَمُ إِنَّ هَلَا اعَدُوُّ
لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمُ
مِنَ ٱلْجَنَّةِ فَتَشْقَى

اِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا ﴿ وَلَا تَعُوعَ فِيهَا وَلَا تَعْرَىٰ

الله وَأَنَّكَ لَا تَظْمَوُ الْفِهَا

آ فَوَسُوسَ إلَيْهِ ٱلشَّيْطَنُ قَالَ يَتَعَادَمُ هَلْ أَدُلُكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكِ لَا يَبْلَىٰ

(۱۱) فَأَكُلا مِنْهَا فَدَتْ لَهُمَا سُوْءَ تُهُمَا وَطَفِقًا يَغْضِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجُنَّةَ وَعَصَى عَادَمُ رَبَّهُ، فَغُوكَ

الله ثُمَّ أَجْنَبُكُهُ رَبُّهُ. فَنَابَ عَلَيْهِ وَهَدَىٰ (١١١) قَالَ أَهْبِطَا مِنْهَاجَ

الله عَلَى الله عَلَى

الله وَمَنْ أَعْرَضَ عَن ذِكْرِي

there shall be a stringent life. And We shall bring him to assembly, on the Day of Resurrection, blind.

20:125 He shall say: My Lord!

Why have You brought me
to assembly blind, though I used to see?

20:126 He shall say: So it is!

Our signs came to you. Yet you forgot them.

And so this Day you are forgotten.

20:127 Even so do We recompense
whoever is exceedingly rebellious
and has not believed
in the revealed signs of his Lord.
And, indeed, the torment of the Hereafter
is severer still and more lasting.

20:128 Have the many generations before them that We have destroyed—
in whose very dwellings they now walk—
not become a clear guiding sign for them?
Indeed, in this there are sure signs for people of discernment.

20:129 Yet were it not for a preordained word that had preceded from your Lord, O Prophet, to defer judgment upon people, their immediate destruction would have been inescapable—but for the fulfillment of a stated term of life.

20:130 So be patient, O Prophet,
with what they say.
And highly exalt your Lord with all praise
before the rising of the sun and before its setting.
And in the watches of the night
exalt Him, as well, and at the ends of the day—
so that you may become well-pleased.

20:131 Thus you shall not extend

الجُزَّةُ السَّادِسَ عَشَرَ لَيْنَ وَاللَّهُ اللَّهُ اللَّ

فَإِنَّ لَهُ مَعِيشَةَ ضَنكًا وَخَشُرُهُ يَوْمَ ٱلْقِيكَ مَةِ أَعْمَى

الكُرَبِّ لِمُحَشَّرَتَنِيَّ أَعْمَىٰ وَقَالُ رَبِّ لِمُحَشَّرَتَنِيَّ أَعْمَىٰ وَقَدَّكُنْتُ بَصِيرًا

آ) قَالَكَنْالِكَ أَنْشِينُهَا أَنْشِينُها أَ أَنْكَ ءَايَنُتُنَا فَنَشِينُها أَ أَنْ وَكَنَالِكَ ٱلْيَوْمَ نُسَلَيْ وَكَنَالِكَ ٱلْيَوْمَ نُسَلَيْ

أَوْكَذَلِكَ نَعْزِيُ مَنْ أَشَرَفَ وَلَمْ يُؤْمِنُ بِتَايَنتِ رَبِّهِ مَ وَلَمَ ذَابُ ٱلْآخِرَةِ أَشَدُّ وَأَبْقَنَ

أَفَلَمْ يَهْدِ هُمُّ كُمْ أَهْلَكُنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَشْوُنَ فِي مَسَكِيمٍمُّ إِنَّ فِي ذَلِكَ لَآيكتِ لِنَّهُ لَمَالَةُ هَارِ

الله وَلُوْلَا كُلِمَةً سَبَقَتْ مِن زَيِكَ لَكُلُولُهُ مُسَمَّى لَكُلُولُهُ مُسَمَّى

(الله فَاصَّدِرَ عَلَى مَا يَقُولُونَ وَصَيِّعْ بِحَمَّدِ رَبِّكِ وَصَيِّعْ بِحَمَّدِ رَبِّكِ فَتَلَ طُلُوع الشَّمْسِ وَقَبْلَ خُرُومٍا أَوْمِنْ ءَاناً بِي الَيْلِ فَسَيَّعْ وَأَطْرَافَ النَّهَارِ فَسَيَّعْ وَأَطْرَافَ النَّهَارِ

الله وَلَا تَمُدُّنَّ عَيْنَيْك

the gaze of your eyes toward the unbelievers and what We have given any number of them to enjoy:

The mere flower of the life of this world, by which We put them to test.

For, indeed, the blessed provision of your Lord is far better and everlasting.

20:132 Moreover,
enjoin the Prayer upon your family,
O Prophet, and persevere patiently with it.
We do not ask of you any provision.
Rather, it is We who provide for you.
For the ultimate outcome
is success for the God-fearing alone.

20:133 Yet they who disbelieve have said of you, O Prophet:

If only he were to bring us a sign from his Lord! Yet has clear proof not, then, come to them in this Quran as to what was in the earlier Scriptures?

20:134 Now had it been that We destroyed them with some torment before sending them this Quran, most surely, they would have said: Our Lord! If only You had sent to us a messenger, then we would have followed Your revealed signs before we became humiliated and disgraced!

20:135 Say to them:

All of us are in wait of the ultimate outcome. So wait for the Judgment of God! You shall, assuredly, come to know who are the companions of the even way of faith and who is thus guided aright.

الجزء السّادسَ عَشَرَ يُؤَوَّظُنَ الْمُ

إِلَى مَامَتَعْنَا يِهِ أَزْوَنَجًا مِنْهُمْ زَهْرَةَ ٱلْمُنَوْ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِنْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ وَأَصْطَيْرِ عَلَيْهَا وَأَصْطَيْرِ عَلَيْها لاَنَسْتَلُكَ رِزْقًا أَثْنَى نَرُزُقُك وَالْعَنِقِبَةُ لِلنَّقْوَىٰ وَالْعَنِقِبَةُ لِلنَّقْوَىٰ وَقَالُواْ وَقَالُواْ وَقَالُواْ وَقَالُواْ اَوْلَا يَأْتِينَا إِنَّا يَقِ مِن رَبِّهِ \* مَا فِي الصَّحُفِ الْأُولَىٰ مَا فِي الصَّحُفِ الْأُولَىٰ مَا فِي الصَّحُفِ الْأُولَىٰ

وَلَوْ أَنَّا أَهْلَكُنَهُم بِعَذَابِ مِن قَبْلِهِ لَقَالُواْ رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَنَّيْعَ ءَايَانِكَ مِن قَبْلِأَن نَذِلً وَخَنْزَك مِن قَبْلِأَن نَذِلً وَخَنْزك مِن قَبْلِأَن نَذِلً وَخَنْزك مَن قَبْلِأَن مَنْ يَعِسُ فَرَيْهُواْ فَسَتَعْلَمُونَ مَن أَصْحَبُ ٱلصِّرَطِ ٱلسَّوِي



The surah that mentions the names of sixteen PROPHETS and Mary , illustrating the unity of the divine message.

#### Surah 21 / 112 verses / Revealed at MAKKAH

# Al-Anbiyâ'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 21:1 Drawing near to the people is their reckoning! Yet in heedlessness they turn away from this Heavenly message.
- Not a new reminder from the Quran comes to them from their Lord, but that they listen to it as they make jesting sport of it,
- their hearts diverted by whims.

  Rather, those who do wrong
  would keep secret their conversations:
  Is this Muhammad other than a human being like yourselves?

  Do you then yield to sorcery,
  even as you see that he is merely human?
- God Himself revealed their conversation to the Messenger, who then said to them:

  My Lord knows all that is said in the heaven and the earth.

  For He is the All-Hearing, the All-Knowing.
- 21:5 Still they have said:

  This Quran is a muddle of dreams!

  Rather, he has forged it! Rather, he is a poet!

  Let him, then, bring to us a miraculous sign



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الجؤء السابع عشر

like that with which the former prophets were sent.

21:6 Not one city before them which We have destroyed believed in the miraculous signs?! Will they, then, believe them?

Moreover, We have not sent any messengers to the generations before you, O Prophet, but mere mortal men, to whom We gave revelation.

So if you who disbelieve do not know this, then ask the People of the revealed Reminder, who know the Heavenly Scriptures.

Neither did We create them
as mere bodies without spirits
that did not eat food. Nor were they immortals.

Yet, We duly fulfilled the divine promise to help them.

Thus We delivered them,

along with whomever We so willed who upheld them.

But We destroyed all those who belied them and were thus exceedingly rebellious.

O people of Muhammad,

a Heavenly Book that bears in it
your glory and eminent remembrance
for all time.

Will you not, then, understand?

For, how many a city
whose inhabitants were doing wrong
in unbelief did We utterly shatter before you
and raise up after them
another people in their place?

21:12 Thus when they sensed

ڪَمَآأَرْسِلَآلَاوَلُو مَآءَامَنَتْ قَبْلَهُم مِن قَرْيَةٍ أَهْلَكُنُنَهَآ أَنْهُمْ يُؤْمِنُونَ

﴿ وَمَاۤ أَرْسَلْنَا فَبْلَكَ إِلَّا رِجَالًا نُوجِىۤ إِلَيْهِمٌّ فَشْنُلُوۤا أَهْلَ الذِّكْرِ إِن كُنْتُمْ لَا تَعْلَمُونَ

﴿ وَمَاجَعَلْنَهُمْ جَسَدُا لَا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُواْ خَلِدِينَ

» مُمَّ صَدَقْنَهُ مُ الْوَعَدَ فَأَ جَيْنَكُمُ مَ وَمَن نَشَآءُ وَأَهْلَكَ نَا الْمُسْرِفِينَ

﴿ لَقَدْ أَنزَلْنَا إِلَيْكُمْ ﴿ لَفَدَا الْزَلْنَا إِلَيْكُمْ ﴿ كَالِكُمْ اللَّهِ اللَّهُ اللَّلَّا اللَّلَّا اللَّاللَّا اللَّهُ اللَّهُ اللَّا اللَّاللَّا اللَّهُ اللَّهُ اللَّهُ

﴿ وَكُمْ قَصَمْنَا مِن قَرْيَةِ كَانَتْ ظَالِمَةٌ وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِين Our impending affliction, they sought, then, to flee from it. But it was said to them:

21:13 Do not flee, but return to the luxuries in which you once indulged and to your lofty dwellings, so that you may be questioned now about the destiny of wrongdoing.

21:14 They but said: Oh, woe to us!

Indeed, we have been godless wrongdoers!

21:15 And never did this confessional cry of theirs cease upon their lips, until We had turned them into mere stubble; and they had been utterly extinguished.

21:16 For We have not created the heavens and the earth and whatever is between them for mere sport.

Had We intended to take up any amusement, We would most surely have taken it from the higher realm that is with Us and not from the world—
if ever We were to do so.

21:18 On the contrary,

We but hurl the truth against falsehood,
and it utterly smashes it—
thus at once it vanishes!

So the all-punishing woe of Hellfire shall assuredly be yours
for all that you falsely ascribe to God!

21:19 For to Him belongs
all who are in the heavens and the earth.
Moreover, those who are near Him
are never disdainful of His worship,
nor do they grow weary of it.

21:20 They give due exaltation to Him

#### مُزِّةُ السَّالِعَ عَشَرَ مُؤْلِقًا النَّفَائِيَّا اللَّهُ النَّفَائِيَّا اللَّهُ النَّفَائِيَّا اللَّهُ النَّفَائِيَّا اللَّهُ النَّفَائِيَّا اللَّهُ اللَّ

فَلَمَّا أَحَسُواْ بِأَسْنَا إذا هُم مِّنْهَا لَرُكُضُونَ اللهُ تَرْكُضُواْ وَٱرْجِعُواْ إِلَىٰ مَا أَتَّرِفْتُمْ فِيهِ قَالُواْ نَهُ تَلَنَّاۤ انَّاكُنَّا ظَلَمِينَ وَمَا خُلُقْنَا ٱلسَّمَاءَ وَٱلْأَدْضَ وما بتنهما لعبين لَوْ أَرَدُنَآ أَن نَّنَّخِذَ لَهُ لَاَتُّخَذُنَّهُ مِن لَّدُنَّا إن كُنَّا فَنَعلينَ فَيَدَّمَعُهُمْ فَإِذَا هُوَ زَاهِ

وَلَكُمُّمُ ٱلْوَيْلُ مِمَّا نَصِفُونَ

وَلَهُ مَن فِي ٱلسَّمَوَتِ
وَٱلْأَرْضُ وَمَنْ عِندُهُ،
لَا يَسْتَكُمْرُونَ عَنْ عِبَادَتِهِ.
وَلَا يَسْتَكُمْرُونَ عَنْ عِبَادَتِهِ.

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الجزء التيابع عشر

by night and by day—never pausing.

Then as to those who disbelieve,
have they truly taken gods
from the earth who resurrect the dead?

21:22 Had there been—in either Heaven or earth—any gods other than God,
both Heaven and earth would, most surely,
have become corrupted by competing deities.
So highly exalted is God, Lord of the Throne,
far above all that they ascribe to Him!

21:23 He shall never be called to account for what He does.

Yet they shall be questioned by Him about all they have done in life?

21:24 Then have they, indeed, taken gods apart from Him? Say to them, O Prophet: Bring forth your proof! This Quran is the revealed Reminder of God's way proof for those who are with me. Moreover, there is the Reminder that has been revealed to each of those messengers who were before me. none of which confirm other gods with God. Rather, most of them who claim this do not know the truth, and thus they turn away from it when they hear it.

21:25 For We have not sent before you,
O Prophet, any messenger
but that We revealed to him
that there is no God but Me.
Thus you shall worship Me alone?

الله عَمَّا يَصِهُونَ عَلَيْهُ لَقَسَدَتَأَ اللهُ لَقَسَدَتَأَ اللهُ لَقَسَدَتَأَ اللهُ لَقَسَدَتَأَ اللهُ وَسِيَالُعُرْشِ عَمَّا يَصِفُونَ عَمَّا يَصِفُونَ

آمِرا المحدود مِن دُونِهِ عَ اَلِحَةً قُلْ هَاتُواْ بُرُهَانَكُرٌ هَذَا ذِكْرُ مَن مَعِى وَذِكْرُ مَن قَبَلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ اَلْحَقَ

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ
مِن رَّسُولٍ إِلَّا نُوحِى إِلَيْهِ
أَنَّهُ, لَآ إِلَهَ إِلَّا أَنَا

21:26 Yet they who disbelieve have said:

The All-Merciful
has taken to Himself angels as offspring.
Highly exalted is He above this!

Rather, they are but honored servants of God!

They do not precede Him in speech.
Rather, they do everything only by His command.

what lies before them
and what lies behind them.
Nor do they intercede with God—
except on behalf
of those with whom He is pleased.
For out of fear of Him, they are cautious.

I am a god apart from Him!—
then such a one
would We recompense with Hell.
For thus it is
that We recompense the wrongdoers
who are godless in heart.

21:30 Have those who disbelieve
not seen by the knowledge they acquire
that the heavens and the earth
were conjoined as one mass,
then We separated them—
and that We have made
every living thing therein from water?
Will they not, then, believe in God's Oneness?
21:31 So too have We set in the Earth
anchoring mountains, so that it does not sway
with them upon it as it spins.
And We made therein broad pathways,

الجأزة التتابع عشر مَلْ عِكَادُّ مُكَدِّ مُورِكِ لَا يَسْبِقُونَهُ، بِٱلْقَوْلِي وَهُمِ إِأْمُر هِ ۽ نَعْمَلُونَ يَعْلَمُ مَا بَيْنَ أَيْدُ بِهِ وَمَاخَلْفَكُمُ وَلَا يَشْفَعُونَ إِلَّا لِمَن أَرْتَضَي وهم مِنْ خَشْيَتِهِ عَشْفُقُونَ ﴿ وَمَن نَقُلُ مُنْهُمَّ انِّے اِللَّهُ مِّن دُونِهِ۔ كُذَالِكَ نَعَ: ي ٱلظَّالِمِينَ (٣) أَوَلَةُ مَدُ ٱلَّذِينَ كُفُووًا أَنَّ ٱلسَّمَنَوَتِ وَٱلْأَرْضَ كَانَّنَا رُتَّقًا فَفَنْقَنْكُمُ أَ وَجَعَلْنَامِنَ ٱلْمَآء كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ الله وَجَعَلْنَا فِي ٱلْأَرْضِ رَوَسِيَ أَن تَمِيدَ بِهِمْ

so that they might find guidance therein.

21:32 And We made the heaven a vault, safeguarded above the earth.

Still they turn away from pondering the wonders of its signs.

21:33 For He is the One who created the night and the daylight, and the sun and the moon—each, within a course, is swimming on through the spheres as preordained.

Furthermore, We have not given immortality to any human being who preceded you,

O Prophet.

Yet if you die, as the disbelievers hope, will they, then, be immortals?

21:35 Every single soul shall taste death.

For We but test you in life
with evil and good as a trial.

And it is to Us
you shall all be returned for recompense.

Thus when those who disbelieve see you, they but take you as an object of mockery, saying:

Is this the one

Is this the one who mentions your gods 'profanely'?—
though at the mention of the All-Merciful they themselves profess unbelief in Him'!

21:37 Man is a creature of haste.

Soon shall I show you My signs of judgment fulfilled against the disbelievers.

So do not call for Me to hasten this.

21:38 Yet they say in contempt:

When will this promise

of divine judgment be fulfilled,

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الجزء السّابع عَشَرَ

وَجَعَلْنَا فِهَا فِجَاجًا سُبُلًا لَعَالَمُ اللهُ الل

تَ وَجَعَلْنَا ٱلسَّمَآءَ سَقَفًا تَعَفُّوظَ السَّمَآءَ سَقَفًا تَعَفُّوظَ السَّمَآءَ

وَهُمْ عَنْءَايَئِهَا مُعْرِضُونَ

وَهُمُ الَّذِى خَلَقَ الَّيْلُ وَالنَّهَارَ
وَالشَّمْسَ وَالْفَكِّرُ

وَمَاجَعَلَنَا لِبَشَرِ وَمَاجَعَلَنَا لِبَشَرِ مِن فَبْلِكَ ٱلْخُلْدُ

أَفَإِين مِّتَ فَهُمُ ٱلْخَكِلِدُونَ الله كُلُّ نَفْسِ ذَآبِهَ أَٱلْمَوْتِّ وَنَبُلُوكُم بِالشَّرِّ وَٱلْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

رَّ وَإِذَا رَوَاكَ اللَّهِ وَإِذَا رَوَاكَ اللَّهِ مَنْ وَكَا اللَّهِ مَنْ وَالْكِ اللَّهِ مَنْ وَاللَّهِ مَنْ وَاللَّهُ مَنْ وَاللَّهُ مَنْ وَاللَّهُ مَنْ وَاللَّهُ مَنْ وَاللَّهُ مَنْ وَاللَّهُ مَنْ وَهُم بِنِي فَي وَالرَّهُ مَنْ وَاللَّهُ مِنْ فَاللَّهُ مَا اللَّهُ مَا اللَّهُ مَاللَّهُ مِنْ فَاللَّهُ مِنْ فَالْمُ مِنْ فَاللَّهُ مِنْ فَالْمُنْ فَالْمُنْ فَالْمُنْ فَالْمُنْ مِنْ فَالْمُنْ مِنْ فَالْمُنْ مِنْ فَالْمُنْ فَالْمُنْ مِنْ فَالْمُنْ مِنْ مُنْ فَالْمُنْ مِنْ فَالْمُنْ مُلْمُنْ مِنْ مُنْ فَالْمُنْ مِنْ فَالْمُنْ مُنْ فَالْمُنْ مُنْ فَالْمُنْ مُنْ فَالْمُنْ مُنْ فَالْمُنْ مِنْ فَالْمُنْ مُنْ فَالْمُنْ مُنْ مُنْ مُنْ مُنْ فَالْمُنْ مُنْ مُنْ مُنْ مُنْ فَالْمُنْ م

سم مسيرون ش خُلِقَ ٱلْإِنسَانُ مِنْ عَجَلٍ سَأُوْرِيكُمْ ءَاكِنِقِ فَلا تَسْتَعْجُلُونِ

ا وَيَقُولُونَ مَتَىٰ هَنَدَاٱلْوَعَدُ

if you believers are truthful?

if only those who disbelieve knew that a time will come when they will not be able to hold off the Fire of Hell from their faces nor from their backs—and therein they shall never be helped!

and therein they shall never be helped!
21:40 Indeed, it shall all come upon them, suddenly, and confound them utterly.

It is then that they will not be able to repel it.

Nor shall they be reprieved.

21:41 And very truly, messengers before you were mocked, O Muhammad.

But those who scoffed at them were encompassed by the 'very punishment' they used to mock.

21:42 Say to the unbelievers:

Who is it that shall guard you
by night and by daylight
from the Judgment of the All-Merciful?
Rather, it is from the very Remembrance
of their Lord that they turn away.

Then do they, indeed, have gods
that shield them from affliction apart from Us?
They call gods
those who cannot even help themselves.
Thus never shall they be afforded security
against Us!

Indeed, We have given these disbelievers and their forefathers

much comfort and enjoyment—
until the life spans of heedlessness that stretched over them grew long.

Do they not see that We come

السّابِعَ عَشَرَ سُيِّوْنَا الأَبْلَيْنَا

إن كُنتُه صكدِ قِينَ حِينَ لَا يَكُنتُه صكدِ قِينَ حِينَ لَا يَكُفُونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُودِهِمْ وَلَا هُمُ يُنصَرُونَ وَلَا هُمْ يُنصَرُونَ بَنْ تَلْ يَعْمِ فَلَا يَسْ تَطِيعُونَ وَدَها وَلَا هُمْ يُنطَرُونَ فَلَا يَسْ تَطِيعُونَ وَدَها وَلَا هُمْ يُنطَرُونَ وَلَا هُمْ يُنطَرُونَ وَلَا هُمْ يُنطَرُونَ وَلَا هُمْ يُنطَرُونَ مِرْسُلُ مِن قَبِلِكَ فَحَاقَ بِرُسُلُ مِن قَبِلِكَ فَحَاقَ بَالَّذِينَ سَيْخِرُواْ مِنْهُمْ

بِرُسُلُ مِن قَبَاكَ فَحَاةَ اللَّذِينَ سَخِرُوا مِنْهُم مَّاكَانُوا هِدِيسَّنَهْزِ وُونَ اللَّلُ قُلْ مَن يَكَلَّوُكُم اللَّلِ وَالنَّهَارِ مِنَ الرَّحْمَنُ اللَّهُمْ عَن ذِكْرِ رَبِّهِ هُمْ عَن ذِكْرِ رَبِّهِ هُمْ عَن ذِكْرِ

اَمُ اَمُّمُ اَلِهَا اَلِهَا اَلَّهُا اَلَّهُا اَلَّهُا اَلَهُا الْمُلَاثِ الْمُلْكُمُ اللَّهِ الْمُلْكِمُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنَالِمُ اللْمُلْمُلِمُ اللْمُلْمُ اللَّالِمُ اللَّهُ اللْمُلْمُلِمُ اللَّهُ اللْمُلْمُ اللِ

بن منطق هَنُوُلاَهِ وَمَالِكَاهُ هُمْ حَتَّى طَالَ عَلَيْهِمُ ٱلْمُـ مُرُّ with the spirit of living faith to the land of the ungodly, and diminish unbelief in it from its outskirts? Are they, then, the triumphant ones?

21:45 Say to them:
Indeed, I only forewarn you
with God's Revelation of a nearing Judgment.
But the deaf of heart hear no call
when they are forewarned
to cease their works of unbelief!

21:46 Yet if even a mere breath of your Lord's torment were to touch them, they would most surely say: Oh, woe to us! Indeed, we have been 'godless' wrongdoers!

who set up the just balances
for the Day of Resurrection,
so that no soul shall be wronged in anything.
And even if one's deed is the mere weight
of a single mustard seed, We shall bring it forth.
Thus sufficient are We
as 'the very best of reckoners.

21:48 Now, very truly, it is We alone who gave Moses and Aaron the Torah, as a Criterion of truth, and as a radiant light to guidance, and as a revealed Reminder for the God-fearing ones—

while He is in the domain of the unseen, and who are ever-cautious of the Hour of Doom.

21:50 And, similarly, this Quran is a blessed Reminder

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الجزِّهُ السَّابِعَ عَشَرَ

أَفَلَا يَرُونَ أَنَّا نَأْقِ ٱلْأَرْضَ نَنْقُصُها مِنْ أَطْرَافِها أَ أَفَهُمُ ٱلْغَلِلِونَ ثُنْ يَدِّ مَا أَفْدَلِلُونَ

ا قُلْ إِنَّمَا أَنذِرُكُم بِالْوَحِيُّ وَلَا يَسْمَعُ الشُّمُ الدُّعَاءَ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إذا مَا مُنذَرُونَ

وَلَيْنِ مَّسَنَهُ مُ نَفْحَةً
 مِنْ عَذَابِ رَبِكَ
 لَيَقُولُكَ يَنُونِكَنَا
 إِنَّا كُنَّا ظَلِمِينَ
 وَنَضَعُ ٱلْمَوَنِينَ ٱلْقِسْطَ

 فَنَضَعُ ٱلْمَوَنِينَ ٱلْقِسْطَ

لِنَوْمِ ٱلْقِيكُمَةِ
فَلَالُظُ لَمُ نَفْشُ شَيْئًا
وَإِن كَاكُمِ نَفْشُ شَيْئًا
حَبَّةٍ مِنْ خَرْدَلٍ
أَنْشَابِهَأً

وَگَفَىٰ بِنَا حَسِبِينَ

مُوسَىٰ وَهَـُـرُونَ ٱلْفُرْقَانَ وَضِيآة وَذِكْرُ لِللَّمُنَّقِينَ

ٱلَّذِينَ يَغَشُونَ
 رَبَّهُم بِٱلْغَيْبِ وَهُم
 مِن ٱلسَّاعَة مُشْفِقُون

that We have sent down from on high. Do you, then, disavow it?

21:51 \*Now, very truly, it is We alone who gave Abraham his distinctive right guidance before this.

For We well knew the worthiness of him.

21:52 Behold!

He said to his own father and his people:

What are these statues
to which you are devoted?

21:53 They said:
We found our forefathers worshipping them!

Very truly, all of you—
you and your forefathers—
have been utterly lost in clear misguidance.

21:55 They said:

Have you come to us with the word of truth, or are you of those who are merely jesting and playing?

Your Lord is the Lord
of the heavens and the earth,
the One who alone originated them.
And to this, I am one of those
who bear witness.

I shall, most surely, plot against your idols after you go away,
when you have turned your backs to them.

21:58 So he rendered all of them into pieces—except the biggest of them, so that they might return to it and make inquiry.

### الجزء السابع عشر ٤ 🕑 وَهَنْذَا ذِكْرٌ مُبَّارَكُ أَنزَلْنَهُ أَفَأَنتُمْ لَهُ مُنكِرُونَ (٥) ﴿ وَلَقَدْ ءَالْنَآ ا إِبْرَهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَلِمِينَ الْهُ اللَّهُ اللَّهُ اللَّهُ وَقَوْمِهِ عَلَّهُ اللَّهُ اللّلَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّاللَّا اللَّهُ اللَّهُ اللَّهُ ا مَا هَٰذِهِ ٱلتَّمَاشِلُ ٱلَّتِي أَنتُمْ لَمَا عَلِكُفُونَ (٥٠) قَالُواْ وَحَدِّنَا عَالَاَ اللَّهِ لمَّاعَندس (٥٠) قَالَ لَقَدُ كُنتُ أنتُمْ وَءَابَآؤُكُمْ فِي ضَلَالِ مُبِينِ (١٠) قَالُوا أَجِنْتَنَا بِالْحُقَّ أَمْ أَنْتَ مِنَ ٱللَّعِينَ رَتُ السَّمَانَ وَٱلْأَرْضِ

ٱلَّذِي فَطَرَهُرِيحِ وَأَنَاْ

عَلَىٰ ذَٰلِكُوْمِّنَ ٱلشَّنِهِدِينَ

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الجزء السابع عشر

They said to one another in rage:
Who has done this to our gods?
Most surely, he is of the wrongdoers!

21:60 Others said:

We heard a young man

mentioning them profanely.

He is called Abraham.

They said:Bring him, then, before the eyes of the people,so that they may bear witness.

They brought him and said:
Did you do this to our gods, O Abraham?

21:63 He said:
Rather, it was this one,
the biggest of them, who did it!
So ask them, if they can talk.

21:64 So they turned to one another in reproach for their idolatry, and they said:

Most surely, it is you yourselves who are the godless wrongdoers.

Then they reversed themselves, in defense of their vain idols, and said to him: Truly, you know very well that these idols cannot talk.

21:66 He said:

Do you, then, knowingly worship apart from the One God what does not benefit you in anything nor harm you?

Fie upon you and upon all that you worship apart from God!
Will you not, then, understand?

21:68 They said:

Burn him 'alive', and vindicate your gods, if you will do something to avenge them!

لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ اللهُ قَالُواْ مَن فَعَلَ هَلَدَايِعَالِهَتِنَا إِنَّهُ, لَمِنَ الظَّلِلِمِينَ اللهُ قَالُواْ سَمِعْنا فَقَ يَذْكُرُهُمْ اللهُ اللهُ إِبْرَهِيمُ

الله عَلَى أَفُواْ فَأَنُّواْ بِهِ عَلَى اَفْوَاْ فَأَنُّواْ بِهِ عَلَى اَفْتُواْ بِهِ عَلَى اَفْتُوا النَّاسِ عَلَى اَغَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ الْعَلَّهُمْ يَشْهَدُونَ

تَ قَالُوٓا ءَأَنتَ فَعَلْتَ هَلَاَ اللهِ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ اللهِ عَلَى اللهُ اللهُ ال

آ قَالَ بَلْ فَعَلَهُ, عَالَهُ مَعَ اللهُ عَلَهُ مُ اللهُ مُ هَاذَا فَسَتَأْوهُمُ اللهُ عَلَيْهُ مُ هَاذَا فَسَتَأُوهُمُ اللهُ وَاللهُ اللهُ عَلَيْهُ مَا اللهُ عَلَيْهُ مَا اللهُ عَلَيْهُ اللهُ عَلَيْهُ مَا اللهُ عَلَيْهُ مُا اللهُ عَلَيْهُ مَا اللهُ عَلَيْهُ مَا اللهُ عَلَيْهُ مَا اللهُ عَلَيْهُ مَا اللهُ عَلَيْهُ مُا اللهُ عَلَيْهُ مَا اللهُ عَلَيْهُ مُعَلِيهُ مَا اللهُ عَلَيْهُ مَا اللهُ عَلَيْهُ عَلَيْهُ مَا اللهُ عَلَيْهُ مَا اللهُ عَلَيْهُ عَلَيْهُ مَا اللهُ عَلَيْهُ مَا اللهُ عَلَيْهُ عَلِي عَلَيْهُ عَلَا

اَنَّ فَرَجَعُوۤا إِلَىٰ أَنفُسِهِ مُ فَقَالُوۡا إِنَّكُمُ أَنْتُهُ ٱلظَّلِمُهُنَ

ثُمَّ ثُكِسُواْ عَلَى رُءُوسِهِمَ
 لَقَدْ عَلِمْتَ

مَا هَلَوُلآء يَنطِقُونَ (۱۱) قَالَأَفْتَعُنُدُونَ

ف العجيدون مِن دُونِ اللهِ مَا لَا يَنفَعُكُمْ شَيْعً وَلَا يَنفُعُكُمُ شَيْعً

الله أُفِّ لَكُورُ وَلِمَا تَعْبُدُونَ مِن دُونِ أَللهُ أَفَلا تَعْبَدُونَ

تابع عَشَرَ يُنِخَافُالأَمْلِيَا

21:69 We said: O Fire! Be cool and safe for Abraham.

They endeavored mightily to plot against him. But We made them the worst losers.

21:71 For We delivered him and Lot to the land which We have greatly blessed therein for all the people of the world.

21:72 Moreover, We granted him Isaac and, from Isaac, Jacob, as an additional gift—and all of them We made righteous.

21:73 And We made them exemplary leaders, guiding to faith by Our command.

For We made them prophets and revealed to them Our commandments bidding the doing of good works, and the establishment of the Prayer, and the giving of the Zakât-Charity.

Thus to Us alone did they offer worship.

21:74 And to Lot, 'as well,'
We gave prophetic wisdom,
as well as knowledge of faith and God's decree.
Moreover, We delivered him from the town
that had been doing vile deeds.
Indeed, they were an evil people, truly ungodly.
21:75 Thus did We admit him into Our mercy.

Indeed, he was ever of the righteous.

21:76 And there was Noah.

Behold!

He called out to Us of old,
before Abraham and Lot.

So We answered him.

Then We delivered him
and his family in the Ark

وسكناد توي بردا وسكنما عكن إنركهيم

﴿ وَأَرادُواْ بِهِۦكَيْدًا فَجَعَلْنَانُهُمُ ٱلْأَخْسَرِينَ

وَيَعَيِّنَكُ هُ وَلُوطًا إِلَى ٱلْأَرْضِ
 اللَّهَ دَكَكُنا فِهَا للْعَلَمَ بَكَ

﴿ وَوَهَبْ نَالُهُۥ إِسْحَقَ وَيَعْقُوبَ نَافِلَةً وَگُلاَ جَعَلْنَا صَلِيحِينَ

وَجَعَلْنَهُمْ أَيِمَةُ يَهَدُونَ بِأَمْرِنَا وَأُوحِينَ آلِيَهِمَ فِعْ لَ ٱلْخَيْرَاتِ وَلِقَامَ ٱلصَّلَوْةِ وَلِقَامَ ٱلصَّلَوْةِ وَلِيتَآءَ ٱلزَّكَوٰةِ

﴿ وَلُوطًا ءَائِنَنَهُ مَكْمًا وَعِلْمًا وَعِلْمًا وَعِلْمًا وَعِلْمًا وَعِلْمًا وَعِلْمًا وَعِلْمًا وَعِلْمًا وَعِلْمًا الْفَرْنِيةِ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ الللللّهُ اللللللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ

قَوْمَ سَوْءِ فَسِقِينَ ﴿ وَأَدْخَلْنَكُهُ فِي رَحْمَيْنَاً انْهُرُمِنَ الْصَمَىٰلِجِينَ

🖑 وَنُوْحًا إِذْ نَـكَادَىٰ مِن قَـكَبْلُ

from the great anguish unleashed upon his defiant people.

Thus did We support him
against the people who had belied Our signs
of revelation to him.
Indeed, they were an evil people.
So We drowned them, all together.

of David and Solomon
when they rendered judgment
in the Case of the Tillage.
Behold!
The sheep of a people foraged in it by night.
Thus to both their judgments,
We bore witness.

21:79 Yet We caused Solomon to better understand it and render a more equitable judgment.

And to each one We gave prophetic wisdom, as well as knowledge of faith and God's decree.

Moreover,

We subjugated the very mountains—

to give God due exaltation with David—and the birds, as well.

For We are all-able to do such things.

21:80 We taught him, moreover, to forge garments of mail for you, to shield you from harm in your battles. Will you, then, be thankful?

And We subjugated to Solomon the raging wind—to run at his command to the land which We have blessed therein. For We are all-knowing of all things.

Moreover, of the satans, there were those that dived for pearls for him

٤

فَأَسْتَجَبْنَا لَهُ,

مِن ٱلْكُرْبِ ٱلْعَظِيمِ

﴿ وَنَصَرْنَكُهُ مِنَ الْفَوْمِ ٱلَّذِيكَ كَنَّبُواْ بِثَايِلتِنَاً إِنَّهُمْ كَانُواْ قَوْمَ سَوْءٍ فَـاَّغُرَقُنْكُهُمْ أَجْمَعِينَ

الله وداوَد وسَلَيْمِن الْحَرَثِ إِذْ يَعَكُمَانِ فِي الْحَرَثِ إِذْ نَفَشَتْ فِيهِ غَنْـمُ الْقَوْمِ وَكُنَا لِلْكُومِةِمْ شَهْمِدِينَ وَكُنَا لِلْكُومِةِمْ شَهْمِدِينَ

وكلاء انبنا حُكُمًا وَعِلْمًا وَسَخَّرْنَامَعَ دَاوُدَ ٱلْجِبَالَ يُسَيِّحْنَ وَٱلطَّيْرُ وَكُنَّا فَلِعِلْنَ

> ﴿ وَعَلَّمَنَكُ صَنْعَكَةَ لَبُوسِ لِّكُ رَامِ مِنْعَكَةَ لَبُوسِ لِلْكِئْ

فَهَلُ أَنتُمُ شُكِكُرُونَ

and did other tasks apart from that. For We were ever watchful of them.

21:83 \*And mention, as well, the tiding of Job.
Behold!
He cried out to his Lord:
Indeed, unbearable ailment has touched me,
and You are the most merciful of the merciful!
21:84 So We answered him, and We removed

whatever ailment was upon him. Thus We gave back to him the joy of his family—and, along with them, the like of them besides—as a mercy from Us—and a reminder of God's relief for the devout worshippers of God who endure patiently.

- 21:85 And mention Ishmael and Idrîs and Dhul-Kifl.
  All were of the patient ones.
- 21:86 Thus did We admit them into Our mercy. Indeed, they were ever of the righteous.
- of Jonah, the Man of the Whale.
  Behold!
  He went away from his people out of anger, without Our leave.
  For he thought that We would never constrain him.
  Then he called out in repentance from within the veils of darkness:
  There is no God but You!
  Highly exalted are You!

الجئزة السّايعَ عَشَرَ ٤ وَكُنَّا بِكُلِّ شَيْءٍ عَلِمِينَ ويعسكور عكك ﴿ وَأَنَّهُ كِ إِذْ فَادَىٰ رَبُّهُ مِ أَذَّى مُسَّدِّيَ ٱلصَّبِّ وَأَنْتَ أَرْحَكُمُ ٱلرَّحِينَ الله فاله يحد عاله إنَّهُمْ مِنَ ٱلصَّيَلِحِينَ

إذ ذَّ هَبَ مُغَكِضِيًّا

فَظَدٌّ أَن لُّو نُّقُد كَامُ عَامَ لِم

Indeed, I was of the wrongdoers!

21:88 So We answered him and delivered him from 'great' anguish.

And even so do We ever deliver the believers.

21:89 And mention the tiding of Zachariah, as well.
Behold!
He called upon his Lord: My Lord!
Leave me not alone, 'childless',
when You are the best of inheritors.

21:90 So We answered him.

And We granted to him John.

Thus We set his wife aright for him,
for she was barren.

As to all of these prophets, they would, indeed, hasten to exceed one another in doing good works, and would call upon Us with hope in Our mercy and in reverent awe. Thus they were ever humble before Us.

- she who estimably safeguarded her chastity.
  Then We breathed into her womb of Our life-giving spirit.
  Thus We made her, and her son, a profound sign for all the people of the world.
- 21:92 Indeed, We said to all the prophets:

  This faith -community of yours
  is one community,
  and I am your Lord, so worship only Me.

21:93 But succeeding generations

٩

الجزء السّابع عشرَ

فَنَادَىٰ فِي ٱلظُّلُمَٰ الْمَا الْم

وَالَّتِيَ أَحْصَلَتُ فَرْجَهَا

 فَنَفَخْنَا فِيهِكَا

 مِن زُّوحِنَا وَجَعَلْنَهَا

 وَالْبَنَهُا ءَايَةً لِلْعَنَلَمِينَ

وكانوا أناخاشعات

۱ إن هنده ۱۵ أُمَّةُ وَحِدَةً divided their faith among themselves. Yet all shall return to Us for Judgment.

21:94 So whoever does any act of righteousness—
and is a believer—
then never shall his effort be denied its reward.
For, indeed,

We Ourself shall write it down for him.

21:95 But as for any sinful city
that We decree to destroy,
their return to faith is thereafter forbidden.

21:96 In due time,
when the barriers are opened
for Gog and Magog,
and they swarm from every elevation—

and the true promise of Resurrection Day
has drawn so very near—
then shall it be that the eyes of the disbelievers
shall bulge out, and they will say:
Oh, woe to us!
Truly, we were heedless of this!
Rather, we were wrongdoers, godless in heart!

It shall be said:

Indeed, you—

and all 'the idols' that you worship

apart from God—shall be the fuel of Hell.

To it, you shall all go down!

21:99 Had these 'idols' been 'true' gods, they would never have gone down into it. Yet all 'of them' shall abide therein forever.

21:100 For them therein there shall be heavy sighing.

Moreover, they who are in it will not be able to hear.

21:101 As for those to whom the promise of great goodness in Paradise

٢

الجئزة السّايعَ عَشَرَ

وَأَنَا رَبُّكُمْ فَاعْبُدُونِ وَتَقَطَّعُوا أَمْرَهُم يَيْنَهُمُّ كُلُّ إِلَيْنَا رَجِعُونَ

فَمَن يَعْمَلُ مِنَ الصَّلِيحَاتِ وَهُو مُوْمِنُ فَلَاكُهُ فَرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَانِبُونَ

﴿ وَحَكَرُامٌ عَلَىٰ قَرْبِيةٍ أَهْلَكُنْهَا وَيُورِي وَاهْلَكُنْهَا

انهم لا يرجعون عَقَّلَ إِذَا فُرْحَتُ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كَالْحُوجُ وَمَأْجُوجُ وَهُم مِّن كَالْ حَدَب ينسِلُونَ

> فَإِذَا هِحَ شَنْخِصَةً أَبْصَائُرُ ٱلَّذِينَ كَفَّرُوا يَنُوَيُلْنَا قَدْكُنَا فِي غَفْلَةٍ مِّنْ هَلْذَا

بن كاطليمين إنّ أَمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللّهِ حَصَبُ جَهَنَّمَ

الله الوكات هَلَوُلاّهِ عَالِهَةً مَا وَرَدُوهِمَا اللهِ عَالِهَةَ

اللهُمْ فِيهَازَفِيرٌ اللهُمْ

has already preceded from Us, these shall be saved from Hellfire, and far removed from this, the greatest terror.

21:102 They will not hear its hissing sound.

And they shall abide
in all that their souls desire, forevermore.

21:103 Thus the greatest terror of all shall not grieve them.Moreover, the angels will receive them, saying: This is your Day of honor.

the one you have been promised!

21:104 On that Day, We shall roll up the sky, as the scribe rolls up the scrolls.

Then just as We have originated the first creation,

We shall, once more, bring it forth anew.

It is a promise binding upon Us—

and, indeed, We are all-able to do it!

21:105 And very truly,

We have written in the Psalms—
after it has been inscribed
in the revealed Reminder—
that My righteous servants will inherit the earth.

in this final admonition of the Quran an all-sufficing message for a people who would be truly worshipful.

21:107 For We have sent you, O Prophet, as none other than a mercy to all the people of the world.

21:108 Say to humanity:

Indeed, what has been revealed to me
about God is only this:
Your God is only One God.
So will you, O people, become muslims.

٤

الجزء السّابع عَشَرَ

وَهُمْ فِيهَا لَا يَسْمَعُونَ إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىَ أُولَتِكَ عَنْما مُنْعَدُونَ أُولَتِكَ عَنْما مُنْعَدُونَ

الَّهُ لَا يَعْزُنُهُمُ الْمَكْبُرُ الْفَرَعُ الْأَكْبُرُ الْفَرَعُ الْأَكْبُرُ وَلَا الْمَكْبِكَةُ وَلَا الْمَكْبُرِ الْمَلْكَيْبِكَةً وَلَا اللَّهُ الْمُكْمُ الْمَكْبُرُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُ اللَّالِمُ اللَّهُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُ

يُومَ نَطُوِي ٱلسَّكُمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلْكُتُبُ كُمَا بَدَأْنَاۤ أَوَّلَ خَاْقِ نُعُيدُهُۥ وَعُدًا عَلَيْنَأً إِنَّا كُنَا فَعلانَ

وَلَقَدْ كَتَبَنَكَ فِي الزَّبُورِ مِنْ بَعَدِ الذِّكِرِ اَكَ ٱلأَرْضَ يَرِثُهَا

الله المستقدم المستم

وَمَا أَرْسَلْتَكَ الْاَدْخَةُ أَلْهَالَكِالِيَّ

ا أُقُلْ إِنَّ مَا يُوحَى الْكَ الْكَ

in willing submission to God alone?
21:109 But if they turn away from this, then say:
I have alerted you all equally.
For I also do not know
whether the fulfillment of
what you are promised as divine judgment
in this life and the Hereafter is near or far.

21:110 Indeed, He alone knows the overt expression of discourse. And He alone knows what you suppress.

when judgment shall befall.

Perhaps, delaying it is a trial of faith for you; and perhaps it is enjoyment, for a preordained time.

Judge between us
and the deniers of Your message with the truth.
Indeed, our Lord is the All-Merciful—
the One who alone is sought for help
against all that you ascribe to Him.

٩ ءَاذَننُكُمْ عَلَىٰ سَوَآءٍ وَإِنْ أَدْرِي أَقَرِيبُ



The surah wherein God commands Abraham to proclaim to all humanity the obligation of THE ḤAJJ-PILGRIMAGE to the Ancient House of God—the Kasbah—in Makkah.

### Surah 22 / 78 VERSES / REVEALED AT MADINAH

# Al-Ḥajj

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

- O humankind!

  Be ever God-fearing, conscious of your Lord.

  For the quaking of the earth

  at the Hour of Doom

  is a terrible thing, indeed.
- The Day you see it, every nursing female will become utterly diverted from what she is nursing.

  And every pregnant female shall at once deliver her burden out of terror.

  And you will see people as if they are drunken, though they are not drunken, but rather the torment from God is so very severe.
- Yet among humankind,
  there is the 'type of' person
  who argues about God
  without any revealed knowledge
  and who, 'therefore, follows
  every rebellious satan—

  22:4 those followers of the evil one
- those followers of the evil one, regarding whom



اَ يَتَايِّهَ النَّاسَ اَتَّقُواْ رَبَّكُمْ اِنَ زَلْزَلَةَ السَّاعَةِ اَنَ يَوْمَ تَرُونَهَا عَمَّا اَرْضَعَتْ وَتَضَعُ وَرَى النَّاسَ سُكَدَرَى وَرَى النَّاسَ سُكَدَرَى وَرَا هُم بِسُكَدَرَى وَرَا هُم بِسُكَدَرَى وَرَا هُم بِسُكَدَرَى وَرَا هُم بِسُكَدَرَى وَرَا كُنَ عَذَابَ اللهِ شَدِيدُ وَرِنَ النَّاسِ مَن يُجَدِدُ لُ وَرَبَّتَهُمُ كُلَّ شَيْطِ مِنْ مَرديدِ وَرَبَّتَهُمُ كُلَّ شَيْطِ مِنْ مَرديدِ it has, indeed, been decreed by God that whoever takes him as a patron, he shall, indeed, lead him astray in this life. Moreover, he shall guide him to the torment of the Flaming Fire of Hell.

O humankind! If you are in doubt about the 'Ultimate' Rising on the Day of Resurrection, then know that, indeed, We created all of you originally from dust, then from a sperm-drop, then from a clinging clot, then from a morsel-like lump destined to be either fully formed or [left] unformed. In this way, do We make clear to you God's all-creative might. Thus do We cause to settle in the wombs of their mothers whatever unborns We so will, for a stated term. Then We bring you forth as children, so that you may thereafter reach full maturity. Then among you are those who die young. And some of you are reduced by old age to the most abject state of life; such that one, after having had some knowledge, will not know anything. And even so do you see the earth lifeless. But when We send down upon it water,

22:6 That is so because God
is, most surely, the Eternal Truth.
For it is He alone who gives life to the dead.

and grows every delightful variety of plant life.

it quivers and swells

يَثَأَتُهَا ٱلنَّاسُ إِن كُنتُهُ فِ رَبِّ مِّنَ ٱلْبَعَثِ فَإِذَآ أَذَ لَنَا عَلَيْكِ ٱلْكَآءَ وَأَنَّهُ وَيُحِي ٱلْمُوتَىٰ And it is He alone who is powerful over all things.

is most surely coming.
There is no doubt therein.
And God shall raise
all those who are in the graves
to the Reckoning.

Yet among humankind
there is the 'type of' person
who argues about God
without any revealed knowledge,
nor any divine guidance,
nor an illuminating Heavenly Book.

He turns himself aside from the truth in disdain, in order to lead people astray from the path of God.

There shall be for him disgrace in this world. Then We shall make him taste, on the Day of Resurrection, the torment of burning in Hellfire.

22:10 It shall be said to him:

That is 'the recompense' for all 'the evil' that your two hands have advanced in the world'—

and never does God wrong 'His' servants in the least'.

22:11 Moreover, among humankind,
there is the 'type of person
who worships God as if he is teetering
on the outermost edge 'of faith'.
Thus if good befalls him, he is at peace with it.
But if a trial befalls him,

عَشَرَ يُنْوَلَوْ الْحِيْ

وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيدٌ وَأَنَّ السَّاعَةَ عَلِيدٌ لَّا رَيْبَ فِيهَا وَأَبِ اللَّهَ يَبْعَثُ مَن فِي ٱلْقُبُورِ

﴿ وَمِنَ ٱلنَّاسِ مَن يُجَدِلُ فِ ٱللَّهِ بِغَيْرِ عِلْمِ وَلَا هُدًى وَلَا كِنْكٍ مُنِيرٍ

نَّ فَانِي عِطْفِهِ عَلَى اللَّهِ لَكُونِ اللَّهِ لَكُونِ اللَّهُ اللْحَالِمُ الللِّهُ اللْمُنْ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللْمُنَالِمُ اللْمُنْ اللْمُنْ اللْمُنْ اللَّ

ُ ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ يِظَلَّمِ لِلْعَبِيدِ

ومِن الناسِ مَن يَعَبُدُ اللهَ عَلَى حَرْفِ فَإِنْ أَصَابَهُ وَخَيْرُ الْطَمَأَنَّ بِهِـ وَإِنْ أَصَابَتُهُ فِنْنَةً

٤

لجزَّهُ السَّابِعَ عَشَرَ

he turns about-face back into unbelief. Thus, he loses the good of this world and the bliss of the Hereafter.

Such is the most manifest loss!

He calls upon 'idols in his worship',
apart from God,
which can neither harm him nor benefit him.
Such is, indeed,
the uttermost point of misguidance.

22:13 He calls out to those whose harm is surer than their benefit.A most woeful alliance it is, indeed, and a most woeful fellowship!

22:14 For, indeed,
God shall admit those who believe
and do righteous deeds
into Gardens beneath which rivers flow.
Indeed, God does whatever He so intends.

22:15 Whoever thinks God
shall never aid His Messenger
and make him triumphant—
in this world and in the Hereafter—
let him stretch a rope into the sky and climb it.
Then let him cut it off and fall to his death—
to see if, perhaps, his scheme will at last
do away with what has so enraged him!

22:16 And so it is that with lucid examples

We have sent down the Quran's clear verses.

For, indeed, God guides with it

whomever He so wills.

22:17 So as to those who believe in Islam, and those of Jewry, and the Sabians, and the Christians, and the Magians,

ذَيْلِكَ هُو ٱلصَّلَالُ ٱلْعَدِدُ (١٣) مَدْعُواْ لَمِنْ ضَمِّ هُوُ (١٤) انَّ أَلِلَّهُ مُذَّخِأُ ٱلَّذِينَ ءَامَنُهُ أَ إِنَّ أَلِلَّهُ يَفْعَلُ مَا يُرِيدُ اللهُ أَنْ لَنْ يَنْصُرُهُ ٱللَّهُ فِ ٱلدُّنْكَ وَٱلْأَخَهُ ءَايِئتِ بَيِّنَاتِ وَأَنَّ اَللَّهُ سَدِى مَن يُرِيدُ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّبِينَ

and those who associate gods with Godindeed, God shall judge between them all on the Day of Resurrection. Indeed, God is a witness over all things.

22:18 Have you not seen, O Prophet, that it is to God that all the beings in the heavens and all the beings in the earth bow their faces downand so too the sun, and the moon, and the stars; and the mountains and the trees: and the beasts treading the earth? Moreover, many are the people who do so willingly! Thus for the many who deny God's Oneness, the torment shall justly come to pass. And whomever God disgraces, none can give him honor. Indeed, God does whatever He so wills. 22:19 \*Behold the believers and the unbelievers: These two adversaries contend with one another with regard to true faith in their Lord. Thus those who disbelieve shall have raiments of fire tailor-cut for them in the Hereafter and scalding fluid poured over their heads-22:20 by which all that is in their bellies, along with their skins, shall be utterly melted. 22:21 Moreover, whips of iron await them there.

22:22 Whenever they endeavor to exit from it

they will be returned into it, and it shall be said to them:

because of their unceasing anguish therein.

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الجزّة السّابعَ عَشَرَ

Taste the torment of burning in Hellfire.

22:23 But, indeed, God shall admit
those who believe and do righteous deeds
into Gardens beneath which rivers flow.
They shall be adorned therein
with bracelets of gold and with pearls;
and their garments therein shall be silk.

22:24 Moreover, they shall be guided to the most wholesome of words—for they shall be guided to the way of the All-Praised One.

22:25 Indeed, those who have disbelieved, and who have barred others from the path of God and from access to the Sacred Mosque in Makkah, which We have made for all people—both the dwellers there and the visitors from elsewhere, alike—and who only intend, therein, to deviate from true religion with some blasphemous or profane wrongdoing—We shall make such as these taste a most painful torment.

22:26 For behold!

We established for Abraham

the place of the Holy House in Makkah, saying:

You shall not associate anything with Me as a god.

And you shall purify My House for those who circle round it in My worship, and who stand, and bow, and bow their faces down

مُدْخُلُ ٱلَّذِينَ ءَامَنُواْ وعَملُهُ أَلصَّللحَلت سكاورَ مِن ذَهَب وَلُوَّلُوَّا وَلِبَاشُهُمْ فِيهَا حَرِيرٌ الله وهذوا إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓ أَلِكَ صِهَاطِ ٱلْحَمَيدِ (١٠٠٠) إِنَّ ٱلَّذِينَ كَفَوُواْ وَيَصُدُّونَ عَن سَكِيلِ ٱللَّهِ وَٱلْمَسْجِدِٱلْحَرَامِ ٱلَّذِي جَعَلْنَاهُ للنَّاسِ سَوَآءً ٱلْعَلَكُ فِيهِ وَٱلْيَادَ ومَن سُردٌ فِيهِ نَّذِقْهُ مِنْ عَذَابِ أَلِيمِ الله وَإِذْ يُوَأَنَّا لِإِبْرَاهِيهُ مَكَانِ ٱلْمُتَت أَن لَا تُشْرِلِف بِي شَيْحًا

to the ground in the Prayer.

Moreover, you shall proclaim among all people the duty of the Hajj-Pilgrimage.They shall come to you

on foot and on every lean mount.

They shall come through every faraway passage,

that they may observe
many benefits for themselves—
and mention much the name of God
during the known days of Hajj-Pilgrimage
over what He has provided them
of grazing beasts to sacrifice.
So eat of them and feed the afflicted ones,

So eat of them and feed the afflicted ones the indigent poor.

22-29 Then,
after completing the Hajj-Pilgrimage rituals,
let them end their unkemptness
from pilgrim sanctity,
and fulfill their personal vows,
and circle round the Ancient House
of the Ka bah, in My worship.

22:30 All this has God commanded.

Thus whoever honors the sacred rites of God—
that is best for him with his Lord,
in this life and the Hereafter.

Lawful for you as food is the flesh of cattle—
except what is recited to you in the Quran
as forbidden.

So shun the abomination of idol- worship. Moreover, shun speaking any false word,

being ever upright of heart toward God without associating anything with Him in worship.

For whoever associates gods with God is like one who has fallen from heaven,

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الجُزْءُ السَّابِعَ عَشَرَ

واطعِمُواالبَّالِسُ الفقِ شُدَّ لَيُقْضُواْ تَعَنَّمُهُمْ وَلْـيُوفُواْ نُذُورَهُمْ وَلْـيَطُوّفُواْ بِٱلْبَيْتِ ٱلْعَتِيقِ

أَبِكُ وَمَن يُعَظِّمُ ذَلِكُ وَمَن يُعَظِّمُ حُرُمَتِ اللَّهِ فِهُ وَخَيْرٌ لَهُ، عِن دَرَيِّهِ وَأُحِلَّتُ إِلَّا مَا يُتْكَ مُ الْأَنْعَكُمُ إِلَّا مَا يُتْكَلَ عَلَيْكُمُ فَأَجْتَكِنبُوا ٱلرِّجْسَكُ مَّ مِنَ ٱلْأَوْتُكِينِ

وَأَجْتَ نِبُواْ فَوْلَ الزَّورِ أَنَّ خُنَفَاءً لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ عَ وَمَن يُشْرِكُ بِاللَّهِ فَكَأَنْماً خَرَ مِن السَّمَاءِ مَن مِن مِد بِنَ وَمِ whom birds then snatch midair into pieces; or whom the wind blows to a far-off place.

And whoever honors
the prescribed rituals and waymarks of God—
then, indeed, it is out of the fear of God
in their hearts.

in the animals designated
as charitable-offerings of sacrifice,
until the stated term of their slaughter.
Then their due place of sacrifice is toward the Ancient House of the Kabah.

22:34 For each faith -community
We have appointed sacred rites,
so that they may mention the name of God
over any grazing beasts
that they sacrifice as charitable-offerings,
from whatever He has provided them.
Thus your God is One God.
Therefore, submit yourselves to Him alone.
Moreover, give glad tidings
to those who humble themselves,

those who when God is mentioned their hearts tremble; and who are patient with whatever afflicts them; and who duly establish the Prayer; and who spend in charity out of what We have provided them.

of camels and cattle at the Hajj-Pilgrimage,
We have made the benefit of sacrificing them
among the prescribed rituals
and waymarks of God for you.
In them, there is much good for you.

الجُزَّةُ السَّابِعَ عَشَرَ مُؤْلِكُ الْمُنْ

الله وَلِحُكُلُ أُمَّةِ Kalalia لَّيُذَكِّرُوا أَسْمَ ٱللَّهِ فَالْنَفُكُم اللَّهُ وَاحِدُّ وَيَشِّم ٱلْمُخْسِتِينَ ٱلَّذِينَ إِذَا ذُكَّ ٱللَّهُ وَٱلصَّارِينَ عَلَىٰ مَا أَصَابِهُمْ وَمِمَّارَزَقَنَهُمْ يُنفِقُونَ

مِّن شُعَكِيرِ ٱللَّهُ

هُزَّةُ السَّالِعَ عَشَرَ سُوْزَةُ السَّالِعَ عَشَرَ

So mention the name of God over them as they stand in ranks for sacrifice. Then when they collapse upon their flanks, you may butcher their meat to eat of them vourselves and to feed both the self-restrained needy and the suppliant poor. Thus have We subjugated the sacrificial animals to feed you all, so that you may all give thanks to God. 22:37 Never shall any part of their flesh nor their blood reach God. But rather, it is your devotion inspired by the fear of God in youthat reaches Him. Therefore has He subjugated them to you, that you shall extol God, the Creator for the blessing of faith to which He has guided you. So give glad tidings to those who excel in doing good. 22.38 \*Indeed, God, Himself. defends those who believe against evil. And, most surely, God does not love anyone

22:39 Permission to fight back is given to those who believe who are being fought because they have been wronged.

And, indeed,

God is all-able to give them victory.

22:40 These are the ones

and who is ever an unbelieving ingrate.

who betrays his trust of faith

who have been expelled from their homes without any right, for nothing more than saying:

فإذا وبجبت جنوبها وأَطْعِمُوا ٱلْقَانِعَ وَٱلْمُعَثَّرَّ كَذَلِكَ سَخَّةَ نَهَالَكُ لَعَلَّكُمْ تَشْكُرُونَ لَ: مَنَالَ ٱللَّهَ لَحُهُمُهَا ولا دمّاة كاوكك سَالُهُ ٱلنَّقُويٰ مِنكُمْ

Our Lord is God alone? For had God not decreed to repel some people by means of others, demolition would certainly have come to many hermitages, and churches, and synagogues, and mosques, in which the name of God is much mentioned in praise. Yet, most surely, God shall support whoever supports faith in Him. Indeed, God is, most surely, all-powerful, overpowering.

22:41 These are the ones who when We set them in authority over the land they duly establish the Prayer, and give the Zakât-Charity, and enjoin what is right and forbid what is wrong. Yet to God alone belongs the ultimate end of all affairs.

22:42 Thus if they who disbelieve belie you, O Prophet, so too before them did the people of Noah and the tribes of 'Ad and Thamûd belie their prophets —

22:43 and the people of Abraham and the people of Lot did likewise;

22:44 and so did the inhabitants of Midian. Moreover, Moses, too, was belied. Yet I granted respite to the disbelievers for a time. But, thereafter, I seized them, suddenly. How awesome, then, was My denunciation of them all! 22:45 Then how many a city before,

٤ الجزء السّابع عشرَ

وَلُولًا دَفْعُ ٱللَّهِ ٱلنَّاسَ وَمُسَاجِدُ يُذْكُرُ فِهَا أَسْمُ اللَّهِ كَيْرًا \* وَلَسَنْصُرُكُ أَلِلَّهُ مِنْ يَنْصُرُونَ إِنَّ ٱللَّهَ لَقَوَيُّ عَزِيرٌ (اللهِ اللَّذِينَ إِن مَّكَّنَّاهُمْ فِي ٱلْأَرْضِ أَفَيامُواْ ٱلصَّيَالُوةَ وَءَاتُواْ الدِّكَاةَ وَأَمَرُوا مِٱلْمَعُرُوفِ وَنَهُواْ عَنِ ٱلْمُنكُواْ وَ لِلَّهُ عَنقِيَةُ ٱلْأُمُورِ وَ إِن ثُكَذِّبُوكَ فَكُنْفَ كَانَ نَكِير (12) فكأنن من قديد

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whose inhabitants belied their messengers, have We devastated while it was doing wrong? Thus are they yet desolate and toppled upon their roofs. And how many an unattended well and lofty palace are forsaken there?

22:46 So have they who deny faith not journeyed through the lands and seen enough of such ends, so as to have their hearts awakened to understand with them, and their ears opened so that they may truly hear with them? For it is not the eyes that become blind but the hearts within the breasts that go blind.

Thus only in defiance do they ask you,
O Prophet,
to hasten the promised punishment
of which you have forewarned them.
And never shall God fail to fulfill His promise!
Yet, indeed, a day with your Lord
is like a thousand years
of what you count on earth.

did I respite, while it was doing wrong?

Then I seized it in the midst of its unbelief.

For to Me alone is the ultimate destiny.

O Prophet, say: O humanity!

Indeed, I am but a clear forewarner
of God's nearing Judgment sent to all of you.

22:50 Yet as for those who believe and do righteous deeds, for them with God is much forgiveness for their sins and a generous provision in Gardens of Delight. الجُزَّةُ السَّابِعَ عَشَرَ سُؤُلَةً

أَهْلَكُنَنْهَا وَهِي ظُالِمَةً فَهِي خَاوِيةً عَلَّ عُرُوشِهَا وَيِثْرِ مُعَطَّلَةٍ وَقَصْرِ مَّشِيدٍ وَقَصْرِ مَّشِيدٍ أَفَا مَا لَكُونَ الْمُمْ قَلُوبٌ فَتَكُونَ الْمُمْ قَلُوبٌ وَلَكِنَ مَعْمَى ٱلْأَبْصَلُر وَلَكِن تَعْمَى ٱلْقُلُوبُ وَلَكِن تَعْمَى ٱلْقُلُوبُ وَلَكِن تَعْمَى ٱلْقُلُوبُ وَلَكِن تَعْمَى ٱلْقُلُوبُ

﴿ وَلَيْسَتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعَدَهُۥ وَإِنَ يُوْمًا عِندَ رَبِّكَ كَأَلْفِ سِكَةٍ مِّمَّا تَعُدُّونَ

﴿ وَكَانِّنَ مِنْ قَرْيَةٍ أَمْلَيْتُ لِمَا وَهِي ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى ٱلْمَصِيرُ

» قُلْ يَكَأَيُّها ٱلنَّاسُ إِنَّمَا آَنَا لَكُوْنَذِيرٌ مُبِينٌ " نَنْ سِرَارُا

الله الله المنافق و و المنافق ال

وَ عَالَكِتِنَا مُعَاجِزِينَ فِي عَالَكِتِنَا مُعَاجِزِينَ

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الجزة السّابعَ عَشَرَ

22:51 But as for those who strive to confute Our revealed verses so as to frustrate the establishment of Our message, these are the Companions of Hellfire.

22:52 For never have We sent
any messenger or prophet before you,
but that when he recited God's revelation,
hoping ardently to guide people,
Satan cast evil whisperings
into people's thoughts
about what, in hope, he had recited.
However, God annuls
whatever Satan may cast to obscure truth.
Then God confirms His revealed signs.
For God alone is all-knowing, all-wise.

22:53 Thus, He makes
whatever whisperings Satan may cast
a trial for those hypocrites
in whose doubting hearts there is a sickness,
and for those disbelievers
whose hearts are hardened.
Thus it is only the godless wrongdoers
who are, indeed, in uttermost schism
from the truth.

those who are given knowledge of faith and revelation know that it is the revealed truth from your Lord that they have been given. Therefore, they believe in it, and thus do their hearts become humble before Him.

And, indeed, God shall, most surely, guide all those who believe

وَمَا أَدُسَلْنَا مِن قَسْلِكَ مِن رَّسُولِ وَلَا نَجِيٍّ لْقَ ، ٱلشَّنْطَكُنُ فِي ٱلْمِنِيَّ ثُمَّ تُحَكُمُ ٱللَّهُ ءَايَكَتِهِ أَ لَيَحْعَلَ مَا ثُلَقِي ٱلشَّنْطَكُ أُ لَفِي شِقَاق بَعِيدِ to a straight way of salvation.

22:55 As for the disbelievers, they will not cease to be in doubt about this Quran until the Hour of Doom comes upon them suddenly, or there comes to them, before this, the torment of a desolating day.

wherein is the Hour of Judgment belongs to God alone.

He will judge between them all.

So those who believe and do righteous deeds in life shall in the Hereafter be resident in the perpetual Gardens of Delight.

22 57 But those who have disbelieved and belied Our natural and revealed signs, then such as these are the ones for whom there is a disgracing torment awaiting in the Hereafter.

22:58 As to those who have emigrated in the path of God, then are killed or die, most surely, God will provide them with a most excellent provision in the Hereafter.

For, indeed, God alone is the best of providers.

Most surely, He shall admit them into Paradise with an entrance that well-pleases them.

For God alone

is, most surely, all-knowing, most forbearing.

22:60 \*That is so!

Moreover, whoever among the believers repays aggression

with a punishment that is not in excess of the like of that with which

عُزِّهُ السَّالِعَ عَشَرَ يُوْلُؤُ الْفِيِّ

he has been 'wrongly' punished—and who thereafter is unjustly wronged in retaliation—God will, most surely, aid him in attaining justice.

Indeed, God alone is assuredly all-pardoning, all-forgiving.

Provided the state of the state

22:62 That aid is sure because God is, most surely, the Eternal Truth, while that which they call upon, apart from Him, is, itself, utterly false. For, indeed, it is God alone who is, most surely, the Ever-Exalted, the All-Great.

22:63 Have you not seen, O Prophet, that it is God alone who sends down, from the sky, water—then, behold, the earth becomes green? Indeed, God is subtle, all-aware.

belongs all that is in the heavens and all that is in the earth.

And, indeed, it is God alone who is the Self-Sufficient, the All-Praised.

22:65 Do you not see that it is God
who has subjugated for you
all that is in the earth
and the ships that run through the sea,
by His command?

الجُزَّةُ السَّابِعَ عَشَرَ مُؤَنِّوَ لِلْغَ

إِنْ ٱللَّهُ لَعَهُ فُوٌّ غَفُورٌ وَيُولِجُ ٱلنَّهَارَ فِيٱلَّيْلِ ذَلِكَ بِأَنْ ٱللَّهَ هُوَ ٱلْحَقُّ وأدب مائك غورب من دُونه، هُوَ ٱلْكُطِلُ وأرب ألله هُوَ ٱلْعَلِّ ٱلْكِيدُ الله من أرب الله أَذَا كَ مِن ﴿ السَّكُمَا ۗ هِ مَا أَهُ لَّهُ وَمَا فِي ٱلسَّيْسَكُورَ ت وَ إِرْسِي ٱللَّهُ لَهُوَ ٱلْغَهُ مُ ٱلْحَبَ الدَّدُ أَنَّ اللَّهُ

Moreover, it is He alone who upholds the sky so that it does not drop upon the earth, except by His permission.

Indeed, to all people
God is all-kind, mercy-giving.

22:66 And He is the One, O humankind, who gave you life.

Then He shall cause you to die.

Then again He shall give you life on Judgment Day.

Indeed, the human being is, most surely, an unbelieving ingrate.

We have appointed sacred rites which they must devoutly observe.

So as to the unbelievers,
do not let them draw you into any dispute over this matter, O Prophet.

Rather, call to the way of your Lord.

For, indeed, you are, most surely, upon a path of straight guidance.

22:68 But if ever they dispute with you, then say: God is most knowing of all that you do.

on the Day of Resurrection
about that which you have been disputing.

22:70 Do you not know that God knows full well all that is in the heaven and the earth?

Indeed,
all that is in a Preserved Heavenly Book.
Indeed, that for God is ever so easy.

22:71 They worship other things apart from God for which He has not sent down any authority, and about which they do not have any real knowledge.

Thus for the godless wrongdoers,

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أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَّ ُ وَثُّ رَّحِيــُرُّ

(الله) وَهُو ٱلَّذِي آخَيَاكُمْ اللهِ الْحَيْفِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ

الله الكُلِّ أَمَّةِ جَعَلْنَا مَنسَكُما هُمْ نَاسِكُمُ هُمْ نَاسِكُوهُ الله فَمْ نَاسِكُوهُ الله فَالْأَمْنِ فَاللَّامُنِ فَاللَّهُمْنِ فَاللَّهُمْنِ فَاللَّهُمْنِ فَاللَّهُمْنِ فَاللَّهُمُ فَاللَّهُمُ فَاللَّهُمُ فَاللَّهُمُ فَاللَّهُمُ فَاللَّهُمُ فَاللَّهُمُ فَاللَّهُ فَاللَّهُمُ فَاللَّهُمُ فَاللَّهُمُ فَاللَّهُمُ فَاللَّهُمُ فَاللَّهُ فَاللَّهُ فَاللَّهُمُ فَاللَّهُمُ فَاللَّهُ فَا لَهُ فَاللَّهُ فَا لَهُ فَاللَّهُ فَالْمُواللَّهُ فَاللَّهُ فَاللَّهُ فَاللَّالِمُ فَاللَّالِمُ فَاللَّلِمُ فَاللَّالِمُ فَاللَّالِمُ فَاللَّالِي فَاللَّالِمُ فَاللَّالِمُ فَاللَّا لَلْمُنْ لَلْمُنَالِمُ فَاللَّهُ فَاللَّهُ فَاللَّ

إِنْكُ لَعَلَىٰ هَدَّ مُسَتَّقِيمِ وَإِنْ جَنْدَلُوكَ فَقُلِ اللَّهُ أَنْ أَنْ مِنْ مَا مِنْ مَا مُنْ مَا مُنْ مَا مُنْ مُنْكُولِ اللَّهُ

الله يَعْكُمُ بَيْنَكُمُ نَوْمَ الْقَسَمَةِ

فِيمَا كُنتُمْ فِيهِ مَّغْتَلِفُونَ أَلَّمْ تَعْلَمْ أَنَ اللَّهَ يَعْلَمُ مَا فِي السَّكَمَآءِ وَالْأَرْضِّ إِنَّ ذَلِكَ فِي كِتَبٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يُسِيرٌ إِنَّ ذَلِكَ عَلَى اللَّهِ يُسِيرٌ ((2)) مَرَّهُ مُونَ مِن مُون بَاللَّهِ

ويعبكون مِن دونِ الله مَا لَمُّ يُنَزِّلُ بِهِ عَسُلُطَنَا وَمَا لِيُسَ لَمُم بِهِ عِلْمُ وَمَا لِلظَّالِمِينَ مِن نَصِيرٍ there shall not be any helper against God's punishment.

22:72 Yet when Our revealed verses are recited to them as clear evidence that God is One, you recognize malevolent denial in the faces of those who disbelieve.

They would nearly attack those who recite Our verses to them.

Say to them:

Shall I tell you, then, of what is worse than this? It is the Fire of Hell that God has promised to all those who disbelieve—and a most woeful destination it is!

22:73 O humankind!

A parable is here set forth. So listen to it. Indeed, those beings whom you call upon apart from God can never create so much as a fly, even if they were all to come together for that purpose.

Rather, if a fly were to rob them of even a mere speck of anything,

never could they even retrieve it from it.

Most feeble are the seeker and the sought!

22:74 Thus, they have not esteemed God
with His rightful esteem.

Indeed, God alone

is, most surely, all-powerful, overpowering.

22:75 It is God alone who chooses messengers from the angels and from people to convey His revelation. Indeed, God is all-hearing, all-seeing.

22:76 He knows what lies before them and what lies behind them.

لجزَّهُ السَّالِعَ عَشَرَ يُؤَوِّ اللَّهِ

الجؤة الشابع عثتر

١

Indeed, to God alone are all matters returned for just Judgment.

Dow in your Prayer,
and bow down to the ground, as well,
worshipping your Lord alone.
Moreover, do much good in life,
so that you may succeed.

to uphold His commandments with the kind of striving that is thoroughly worthy of Him. For it is He alone who has chosen you for this faith nor has He placed on you any undue strain in vour religion. It is the sacred way of your forefather Abraham. And it is He alone who has in honor named you Muslims in the Scriptures of oldand in this Quran so that Muhammad, the Messenger of God, may be a witness to God's truth before all of you, and that you may, in turn, be witnesses to the revealed truth before all people. So 'duly' establish the Prayer and give the Zakât-Charity and hold fast to God with all certainty. He alone is your Patron.

Then how commendably blessed

And how commendably blessed a Supporter!

a Patron is God!

لَعَلَّكُمْ ثُفَّلِحُونَ اللهُ وَتَكُونُواْ شُهَدَاءَ عَلَى ٱلنَّاسِ



The surah that declares the ultimate success of THE BELIEVERS in One God, without partner, and that describes the irreproachable standard of their spiritual and moral virtues.

### Surah 23 / 118 verses / Revealed at Makkah

## Al-Mu'minûn

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

- 23:1 Truly, the believers shall realize everlasting success:
- 23:2 The ones who attain humility in their Prayers;
- the ones, moreover, who unfailingly turn away from any vile talk they hear;
- the ones, moreover, who unstintingly give the due Zakât-Charity;
- the ones, moreover, who are ever vigilant as to the chastity of their secret parts—
- except in associating with their wives, or with whomever their hands may rightfully attain to, for, then, they are not blameworthy;
- but whoever seeks intimate consort beyond this, then it is they who are the transgressors;
- 23:8 the ones, moreover, who are ever observant of their trusts and their covenant;
- 23:9 the ones, moreover, who are ever vigilant



as to keeping their Prayers.

23:10 It is these who shall be the inheritors—

the ones who shall inherit Paradise. Therein shall they abide forever.

Now, very truly,
We created man out of an extraction of mud.

23:13 Then We made him a sperm-drop set in a well-established place.

23:14 Then We created the sperm-drop into a clinging clot.

Then We created the clinging clot into a morsel-like lump.

Then We created, in the morsel-like lump, bones.

Then We clothed the bones with flesh.

Thus do We bring him forth as an entirely different creation.

So blessed be God, the best of creators.

23:15 Then, indeed, thereafter you are 'destined' to die.

23:16 Then on the Day of Resurrection you shall be raised to life.

23:17 And very truly,
We have created above you seven heavenly spheres—
and never are We heedless
of any part of creation!

23:18 Thus have We sent down,
from the sky, water, in due measure,
and caused it to settle in the earth.
And, indeed, We are well able to take it away.

23:19 Yet therewith We bring forth for you gardens of date palms and grapevines, in which there is for you fruit aplenty;

٤

الجئزءُ الثَّامِنَ عَشَرَ

🕚 وَٱلَّذِينَ هُمَر

عَلَىٰ صَلَوْتِهِمْ يُعَافِظُونَ

المُرَادِينَ وَلَقَدُ خَلَقَنَّا ٱلْإِنسَانَ وَلَقَدُ خَلَقَنَّا ٱلْإِنسَانَ

مِن سَلَّلُهُ مِن طِينِ مُمَّ جَعَلْنَهُ نُطُفَةً ﴿ اللَّهُ مُثَلِّعُهُ مُنْ اللَّهُ مُنْطَفَةً ﴿

س مجعلته نطقه في قرار مّكِينِ سُنُّ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ مَا

الله فَرَخَلَقَنَا النَّطَفَةُ عَلَقَةُ مُضْغَكَةً فَخَلَقَنَا النَّطَفَةُ مُضْغَكَةً فَخَلَقَنَا الْمُضْغَةُ عِظْكُمَا فَكَلَّسُونَا الْعِظْكُمُ لَحَمَّا فَكَسُونَا الْعِظْكُمُ لَحَمَّا فُكَلِقَتَا الْخَرْفُ اللهُ أَخْسُلُ اللهُ أَحْسَنُ الْخَلِقِينَ فَتَبَارَكَ اللهُ أُحْسَنُ الْخَلِقِينَ فَتَبَارَكَ اللهُ أُحْسَنُ الْخَلِقِينَ فَتَبَارِكَ اللهُ أُحْسَنُ الْخَلِقِينَ فَتَبَارِكَ اللهُ أُحْسَنُ الْخَلِقِينَ

﴿ ثُمُّ إِنَّكُمْ بَعْدُ ذَالِكَ لَمَيْتُونَ

الله المرابعة

يَوْمُ الْقِيَكَ مَا فَرَّكُ ثُونَ ﴿ وَلَقَكَدْ خَلَقُنَا فَوْقَكُمُ سَبْعَ طَرَابِقَ وَمَا كُنَّا عَن الْخَلْقِ غَيْفلينَ

الله وَأَنْزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً بِقَدَرِ فَأَسَّمَآءِ مَآءً بِقَدَرِ فَأَسُّمَّةُ فِلَا ثَرْضٍ فَأَسْكَنَهُ فِ ٱلْأَرْضِ فَأَسَكَنَهُ فِ ٱلْأَرْضِ فَاللهِ وَإِلَيْكُ وَلَا عَلَى اللّهُ عَلَى وَلَا عَلَى وَالْعَلَى وَالْعَلَى وَالْعَلَى وَلَا عَلَى وَلَا عَلَى وَالْعَلَى وَالْعَلَى وَالْعَلَى وَاللّهُ عَلَى وَاللّهُ وَلِي اللّهُ عَلَى وَاللّهُ عَلَى اللّهُ عَالِمُ عَلَّا عَلَى اللْعَلَّا عَلَا عَلَا عَلَى اللّهُ عَلَّا عَا

ا فَأَنشَأَنَا لَكُرُ بِدِ حَنَّنَتِ مِن نَخِيلٍ وَأَعْنَبِ لَكُرُ فِيهَا فَوَكِهُ كَثِيرَةً وَمِنْمَا تَأْكُون and from it you may eat.

23:20 Also, We produce therewith a tree which comes forth from the region of Mount Tûr of Sinai. It yields oil from its olive fruit and is a condiment, for those who would eat of it.

23:21 Moreover, in cattle of every kind there is, indeed, a sure lesson for you.

We give you to drink of the milk that is within their bellies.

And in them, there are many other benefits for you.

And from them, there is meat that you eat.

23:22 And upon them, and upon ships, you are carried through land and sea.

23:23 Now, very truly,
We sent Noah as a messenger to his people.
So he said to them: O my people!
Worship God alone.
You do not have any God other than Him.
Will you not, then, be God-fearing?

23:24 Yet the elders of his people,
who disbelieved, said:
This man is but a mere mortal like yourselves!
He desires to have superiority over you.
Now, had God truly willed
to reveal a message to us,
He would have sent down angels

We have not heard of this claim occurring in the time of our forefathers of old.

He is nothing but a man

23:25 He is nothing but a man touched with madness.

as messengers.

٩

الجُزْءُ الشَّامِنَ عَشَرَ

وَإِنَّ لَكُرُّ فِي ٱلْأَنْصَائِمِ لَعِبْرَةً شُّقِيكُمُ قِمَّا فِي بُطُونِهَا وَلَكُمُ فِيهَا مَنْفِعُ كَثِيرَةً وَمِنْهَا تَأْكُلُونَ

الله وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ

﴿ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ وَ فَقَالَ يَكُومُ اللّهُ فَقَالَ يَكَوْمِ اعْبُدُوا اللّهَ مَالكُمْ مِنْ إِلَهٍ عَيْرُهُ ﴿ مَالكُمْ مِنْ إِلَهٍ عَيْرُهُ ﴿ اللّهِ اللّهِ عَيْرُهُ ﴿ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ

فَقَالَ ٱلْمَلَوُّا
 أَنْهُ ذَكُوْمُ وَأَمْهُ وَالْمُعْلِقُ أَلَّهُ الْمُعْلِقُ اللَّهِ عَلَيْهُ الْمُعْلِقُ الْمِعْلِقُ الْمُعْلِقُ الْمُ

الذِينَ لَفَرُوامِن قَوْمِهِ مَا الذِينَ لَفَرُوامِن قَوْمِهِ مَا الْمُنْزَالِاً اللّهُ مِثْلُكُورُ مُنْلِكُورُ مُنْلِكُورُ مُنْلِكُمُ مُنْلِكُ مُنْلِكُمُ مُنْلِكُمُ مُنْلِكُمُ مُنْلِكُمُ مُنْلِكُمُ مُنْلِكُم

فِي عَابَانِهَ الأُولِينِ

إِنْ هُو لِلَّا رَجُلُّ بِهِ حِنَّةُ

فَ تَرَيَّصُهُواْ بِهِ عَقَىٰ جِينِ

So wait on him for a time 'till he quits or dies'.

He said: My Lord!

Support me 'against them',
for they have 'irrevocably belied me.

23:27 Thus We revealed to him:

Make the Ark, under the care of Our watchful Eyes and according to Our revelation.
Then when Our command of doom comes to pass, and the hearth itself erupts like a fount, as a sign and a portent, then place in it mates of every living pair, and your family—except for those of them against whom the word of destruction has gone forth.
Nor shall you address Me regarding the deliverance of those who did wrong.

23:28 And when you are settled upon the Ark—
you and all those who are with you—
then say in exaltation:
All praise is for God who alone has delivered us
from the wrongdoing people.

23:29 And say also: My Lord!

Cause me to alight with a blessed alighting, for You alone best bring Your servants to blessed alighting.

Indeed, they shall all be drowned.

23:30 Indeed, in this
there are sure signs of admonition.
For We do, indeed,
put the faith of people to the test.

مُورَوْلِلْوَمْنُونَ

الخانة القام كاعتبر

(١٦) قَالَ

رَبِّ ٱنْصُرْفِي بِمَاكَذَّبُونِ

فاؤحيَّنا إليه ان ٱصْنَعِ ٱلْفُلْكَ بِأَعَيْنِنَا وَوَحْيِنَا فَإِذَا جَكَآءَ أَمْرُنَا وَفَكَارَ ٱلتَّنُّورُ

فَاسْلُكَ فِيهَا مِن كُلِّ رُوْجَيْنِ اُثَنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ وَالْقَوْلُ مِنْهُمُّ وَلَا تُخَطِبْنِي فِي الَّذِينَ ظَلَمُواً إِنَّهُم مُغْرَقُونَ

﴿ فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَن مَعَكَ عَلَى الْفَالِي فَقُلِ الْمُعَدُدُ لِللهِ عَلَى الْفَالِي فَقُلِ الْمُعَدُدُ لِللهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

(۱) وَقُلُ رَّبِ أَنزِلْنِي مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ

لَّ إِنَّ فِي ذَلِكَ لَأَيْتُو وَإِن كُنَّا لَمُبْتَلِينَ

اللهُ اللهُ أَنشَأْنَامِنَ بَعْدِهِمْ

الجُزِّءُ النَّامِنَ عَشَرَ

23:31 Then We brought forth after them another generation.

Thus We sent to them a messenger from among them, saying:Worship God alone.You do not have any God other than Him.Will you not, then, be God-fearing?

who disbelieved,
and belied the 'destined' Meeting of God
for Judgment in 'the Hereafter,
though We had given them luxuries
in the life of this world—said:
This 'man' is but a 'mere' mortal like yourselves!
He eats of what you eat,
and he drinks of what you drink.

23:34 And were you to obey
a mere mortal like yourselves,
then you would, indeed, be losers
in this world.

23:35 Does he promise you that when you die and become mere dust and bones that you shall, indeed, be brought forth to life?

23:36 \*How absurd!

Absurd, indeed, is all that you are promised!

23:37 There is nothing but our life in this world.

We die once. And we live once.

And never shall we be raised from the dead.

23:38 He is nothing more than a man who has forged a lie against God, and never shall we be believers in him!

23:39 He said: My Lord!
Support me against them,
for they have irrevocably belied me.

23:40 God said to him:

قَرْنًا عَاخَرِينَ
فَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ
أَنِ اعْبُدُواْ اللّهَ
مَالَكُو مِنْ إِلَهٍ غَيْرُهُ وَ
أَفَلًا لُنَقُونَ
أَفَلًا لُنَقُونَ

الَّذِينَ كَفَرُواْ
الْقَدِينَ كَفَرُواْ
وَكَذَبُواْ بِلِقَاءَ ٱلْآخِرَةِ
وَأَتَرْفَنَهُمْ فِي الْحَيَوْةِ ٱلدُّنْيَا
مَا هَنذَا إِلَّا الْإَبْشُرُ وَمُلْكُوْ
يَأْ كُلُ وِمَا تَأْكُلُونَ مِنْهُ
وَيَشْرَبُ مِمَّا تَشْرَبُونَ
وَيَشْرَبُ مِمَّا تَشْرَبُونَ

إِنَّكُوْ إِذَا لَخَسِرُونَ ﴿ أَيَعِدُكُوا أَنْكُوْ إِذَا مِتْتُمْ وَكُنْتُو تُرَابًا وَعِظْلَمًا أَنِّكُ ثُوْرًا أَنْكُو

اً أِنْ هِيَ إِلَّا حَيَى الْنَاالَدُنْيَا فَكُوتُ وَفَعْيَا فَكُوتُ وَفَعْيَا

وما محن بينعويان ﴿ إِنْ هُوَ إِلَّا رَجُلُّ اُفْتَرَىٰ عَلَى ٱللَّهِ كَذِ

العَمَّاقِلِلَ اللهُ عَمَّاقِلِل

الخذء الشام وتعشر

In a short while, they shall, most surely, become utterly remorseful.

23:41 So the deadly blast of Our punishment seized them, suddenly, with inevitable justice. Thus We turned them into floating debris. So away with the wrongdoing people!

23:42 Then after them We raised other generations.

23:43 No nation can hasten its set term of judgment. Nor can they remain thereafter.

23:44 Then We sent Our messengers to them, one after the other.

Whenever a messenger came to a people, they belied him.

Thus We caused them to follow one another into destruction.

And We turned every one of them into a byword of reproach among the succeeding nations.

So away with a people who do not believe!

23:45 Thereafter, We sent Moses and his brother, Aaron, with Our miraculous signs and manifest authority,

23:46 to Pharaoh and his assembly of nobles. But they grew so very arrogant, for they were a haughty people.

23:47 So they said:

Are we to believe in two mortals like us, while their people are slaves to us?

23:48 Thus they belied both of them. So they too became of those who were destroyed. ليضيحن نادمين (١١) فَأَخَذَتُهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَحَعَلْنَاهُمْ غُثَاكًاءً

مَّا لِلْفَوْمِ ٱلظَّلِلِمِينَ مُبُعَدُا لِلْفَوْمِ ٱلظَّلِلِمِينَ ﴿ هُمَّ أَنْ إِنْ أَنَا الْمُسْتِ

> فروناً ءَاخَرِينَ قُرُونًا ءَاخَرِينَ

(الله مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَاللهِ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَغْخِرُونَ

﴿ مُّمَّ أَرْسَلْنَا رُسُلْنَا تَثَمَّراً كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهً فَ فَا فَا اللهِ فَا أَمَّةً رَسُولُهَا كَذَّبُوهً فَا فَأَتَّبَعْنَا بَعْضَهُم بَعْضَا وَجَعَلْنَاهُمْ أَحَادِيثَ فَا فَعَمَّدُ اللهُ فَا اللهُ اللهُ اللهُ فَا اللهُ فَا اللهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ

أُرْسَلْنَا مُوسَى
 وَأَخَاهُ هَارُونَ بِثَاينتِنَا
 وَشُلْطَنِ مُّبِينٍ

إِلَىٰ فِرْعُوْتُ وَمَلَإِثِهِ.
 فَأَسْتَكُبَرُواْ وَكَانُواْ فَوْمًا عَالِينَ

فَقَالُواْ أَنْوْمِنُ لِبِشَرَيْنِ مِثْلِنَكَا
 وَقَوْمُهُمَا لَنَا عَلِيدُونَ

الله فكذَّبُوهُمَا

فَكَانُواْ مِنَ ٱلْمُهَلِّكِينَ

(الله وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِئْبَ

23:49 And very truly, We had given Moses the Book of the Torah, for the Children of Israel, so that they might be guided aright.

23:50 Moreover, We made the son of Mary, along with his mother, a miraculous sign for them and for all people.

Thus when she delivered him

We gave them shelter upon a hilltop, endued with rest and running rills.

23:51 God said to all His emissaries: O messengers!

Eat of all that is wholesome,
and do righteous deeds.

Indeed, I am all-knowing of all that you do.

23:52 For, indeed, this faith -community of yours is one community.

And I am your Lord. So fear Me.

23:53 Yet they who came after them split into factions among themselves in the matter of their faith—each party exulting in whatever they had taken hold of, and, without authority, calling it truth.

23:54 So leave them in their overwhelming ignorance for a preordained time.

23:55 Do they think that because of the wealth and sons We provide them

that We but hasten to grace them with good things?
No, indeed!
They do not perceive the direness of their test!
Yet as to those who are, indeed, cautious,

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الجؤه القام فاعتر

لَعَلَّهُمْ يَهْنَدُونَ

وَحَعَلْنَا أَبَنَ مَرْيَمَ وَأُمَّهُ عَايدةً
وَعَاوَيْنَهُمَا إِلَى رَبُوهِ
ذَاتِ قَرَارٍ وَمَعِينِ
ذَاتِ قَرَارٍ وَمَعِينِ
اللَّهِ يَتَأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ
الطَّيِبَنِ وَاعْمَلُواْ مَنَ
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ
الطَّيِبَنِ وَاعْمَلُونَ عَلِيمٌ
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ
أَمْنَةُ وَرَحِدَةً

و لَوْ الْمُرَاهُم بَيْنَهُمْ زُبُرًا اللهُ عَزْبِ بِمَا لَدَيْمِهُمْ فَرِحُونَ كُلُّ حِزْبِ بِمَا لَدَيْمِهُمْ فَرِحُونَ

اللهُ عَنْرَتِهِمْ عَنْرَتِهِمْ حَتَّى حِينٍ

الْعُسَبُونَ أَنَّمَا نُمُدُّهُم بِهِ

مِن مَالٍ وَبَنِينَ

الله مُسَاعِعُ لَمُمْ فِي اَلْخَيْرَاتِ مَا لَكُيْرَاتِ مَا اللهُ مُرْدَةً مُن اللهُ مُنْ اللهُ اللهُ مُن اللهُ مُن اللهُ الل

﴾ إِنَّ ٱلَّذِينَ هُم مَّةَ: زَوْمُ تَوَنَّ الْمِنْ هُمَ

الجنزء الشامين عشر

out of fear of their Lord;

23:58 and those who believe in the revealed signs of their Lord;

23:59 and those who do not associate gods with their Lord;

23:60 and those who give charitably all that they give, with trembling hearts, because they know they are returning to their Lord for Judgment —

to exceed one another in good works.

And they are, indeed,
foremost in attaining them.

Yet with Us is a Book which speaks the truth about the works of men.

Thus never shall they be wronged in the least.

23:63 But as for the unbelieving factions, their hearts are steeped in overwhelming ignorance about this Quran. And they have evil deeds besides this which they are doing.

23:64 At last, when, suddenly,
We seize those among them
indulged in opulent ease
with the torment of Our judgment,
then instantly they will be groaning:

23:65 Do not groan this Day Hereafter, it shall be said to them.For never will you be helped by Us.

23:66 Truly, My revealed verses were recited to you. Yet you used to fall back from faith upon your heels.

23:67 You grew arrogant therein,

🌑 وَالَّذِينَ هُــُــر بِنَايَدتِ رَبِّيهِمْ ثُؤْمِـنُورَ

اللُّهِ وَاللَّذِينَ هُمْ

بِرَيِّهِمْ لَا يُشْرِكُونَ

وَالَّذِينَ يُؤْتُونَ مَآءَاتُواْ وَقُلُوبُهُمْ وَجِلَةً أَنَّهُمْ إِلَى رَبِّيةٍ رَجِعُونَ

الله أَوْلَتِهَكُ يُسُرِعُونَ فِي ٱلْخَيْرَاتِ وَاللهَ يَرَاتِ وَاللهَ يَرَاتِ وَاللهَ يَرَاتِ وَاللهَ يَرَاتِ

 وَلَا ثُكِلَفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِنَابٌ يَنْطِقُ بِالْمُقِيَّ وَهُوْ لَا يُظْلَمُونَ 
 وَهُوْ لَا يُظْلَمُونَ 
 وَهُوْ لَا يُظْلَمُونَ 
 اللَّهُ عَلَى اللَّهُ 
 وَهُوْ لَا يُظْلَمُونَ 
 اللَّهُ اللَّهُ 
 وَهُوْ لَا يُظْلَمُونَ 
 اللَّهُ اللَّهُ 
 وَهُوْ لَا يُظْلَمُونَ 
 اللَّهُ اللَّهُ 
 وَهُوْ لَا يُظْلِمُونَ 
 اللَّهُ اللَّهُ 
 وَهُوْ لَا يُظْلِمُونَ 
 اللَّهُ 
 اللَّهُ اللَّهُ 
 وَهُوْ لَا يُظْلِمُونَ 
 وَهُوْ لَا يُظْلِمُونَ 
 وَهُوْ اللَّهُ اللَّهُ اللَّهُ 
 وَهُوْ لَا يُطْلِمُونَ 
 وَهُوْ لَا يُطْلِمُ وَاللَّهُ 
 وَهُوْ لَاللَّهُ 
 وَهُوْ لَا يُطْلِمُ وَاللَّهُ 
 وَهُوْ لَا يُطْلِمُ اللَّهُ 
 وَهُوْ لَا يُعْلِمُ اللَّهُ 
 وَهُوْ لَا يُطْلِمُ اللَّهُ 
 وَهُوْ لَا يُعْلِمُ اللَّهُ 
 وَهُوْ اللَّهُ وَاللَّهُ 
 وَهُوْ لَا يُطْلِمُ اللَّهُ 
 وَهُوْ لَا يُعْلِمُ اللَّهُ اللَّهُ وَاللَّهُ 
 وَهُوْ لَا يُعْلِمُ اللَّهُ اللَّهُ 
 اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ 
 وَهُوْ لَا يُعْلَمُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعَلَاللَّالْمُ اللَّهُ الللَّالْمُ اللَّهُ ال

آ بَلْ قُلُوبُهُمْ فِي غَمْرَةِ مِنْ هَاذَا وَلَهُمْ أَعْمَالُ مِن دُونِ ذَالِكَ هُمْ لَهَا عَلِمُونَ

َّ حَقَّىٰ إِذَاۤ أَخَذْنَا مُثَرَفِيهِم بِٱلْعَذَابِ إِذَا هُمُّ يَجَثَرُونَ

الاَجْتَنَرُوا ٱلْبَوْمَ
إِنَّاكُمُ مِنَا لَا نُنصَرُونَ

الله فَذَكَانَتْ عَالِيَتِي نُتَلِي عَلَيْكُمْ فَكُنتُم عَلَيْكُمْ فَكُنتُم عَلَى أَعْقَامِ كُورُ

الله مُستَكْبِرِينَ بِهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْهِ مِنْ اللهِ عَلَيْهِ وَاللهِ عَلَيْهِ وَاللّهِ عَلَيْهِ وَاللّهُ عَلَيْهِ وَاللّهِ عَلَيْهِ وَاللّهُ عَلَّهُ وَاللّهُ عَلَيْهِ وَاللّهُ عَلَيْهِ وَاللّهُ عَلَيْهِ وَاللّهُ عَلَّهُ عَلَيْهِ وَاللّهُ عَلَيْهِ عَلَيْهِ عَلَّهُ عَلَيْهِ وَاللّهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ وَاللّهُ عَلَيْهِ عَلَيْهِ عَلّمُ عَلَيْهِ عِلْمَا عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلّمِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلّمُ عَلّمُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلّمُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلْ

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chattering at night in blasphemy.

Or are they in denial only because there has come to them from God what did not come to their forefathers of old?

Or is it that they do not recognize the well-known integrity of their Messenger, and so they disavow him?

23:70 Or do they say: He has madness in him?
Rather, he has come to them with the truth.
But most of them
are utterly abhorrent of the truth.

23:71 Yet were the truth to follow their whims, the heavens and the earth—
and all who are in them—
would, most surely, have become corrupted.
Rather, We have brought them the Quran to be their revealed Reminder
of the way of God.
Yet they turn away from the guidance of their revealed Reminder.

23:72 Do you, O Prophet, ask of them any tribute for the blessing of faith you bring them?

Yet the tribute of your Lord that He offers them in reward is far better. For He is the very best of providers.

23:73 And you do, indeed, call them to a straight way of salvation,

while, indeed, all those who do not believe in the Hereafter are, most surely, in deviation from the straight way.

23:75 \*Thus were We to have mercy upon them,

(١١) أَفَاهُ مَدَّةُ وَأَٱلْقَةُ لَ أَهُ حَآءُهُمُ مَّالَوْ يَأْتِءَابَآءَهُمُ ٱلْأَوَّلِينَ اللهُ أَمْرُ لَمْ يَعْرِفُواْ رَسُولُكُمْ اللهُ وَلَكُمْ أَمُّ يَقُولُونَ بِهِ ـ جِنَّةً أَ بَلْ جَآءَهُم بِٱلْحَقّ عُثْرُهُمُ لِلْحَقِّ كُنْرِهُونَ وَلُو ٱتَّبَعَ ٱلْحَقِّ أَهُواءَ هُمْ وَمَن فِيهِرَ كُلُ أَتَيْنَكُمُ بذكرهم فهمرعن

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and remove whatever harm is upon them, they would still persist in their insolent transgression, wandering blindly.

23:76 And very truly, We gripped them with torment as a forewarning against their unbelief.

Yet they did not seek to surrender themselves to their Lord.

Nor did they humble themselves before God in earnest entreaty.

Nor will they—

23:77 until We open for them
a gate of 'truly' severe torment,
and, 'suddenly, they are 'steeped' in it,
utterly despondent.

Yet He alone is the One who has brought forth for all of you human beings, the faculties of hearing, and sight, and hearts that comprehend.

How very little are the thanks that you give!

23:79 And He alone is the One who has multiplied you on earth.

And before Him in the Hereafter you shall be assembled for Judgment.

23:80 And He alone is the One who gives life and gives death.

And to Him alone belongs the alternation of the night and the daylight.

Will you not, then, understand?

23:81 Indeed, they who disbelieve have said just what the earliest generations of disbelievers have said.

23:82 They said:

وَكَشَفْنَا مَا بِهِم مِّن ضُرِّ لَّلَجُّواْ فِي طُغْيَنِهِمْ يَعْمَهُونَ ﴿ وَلَقَدْ أَخَذْنَهُم بِالْعَذَابِ

فَمَا اُسْتَكَانُواْ لِرَبِهِمْ وَمَا يُنْضَرَّعُونَ

صَّى حَتَى إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابِ شَدِيدٍ ذَا عَذَابِ شَدِيدٍ إِذَا هُمَّ فِي لِومُبْلِسُونَ إِذَا هُمَّ فِي لِومُبْلِسُونَ

وَهُوَ الَّذِي َ أَنشَأَ لَكُمُ السَّمْعَ وَالْأَفْعِدَةً
 السَّمْعَ وَالْأَبْصَارَ وَالْأَفْعِدَةً
 قليلًا مَّا لَشَكُرُونَ

الله عَدُو اللَّذِي ذَرَا كُمْ فِي ٱلْأَرْضِ وَ إِلَيْهِ تُحُشَّرُونَ

﴿ وَهُوَ الَّذِي يُحِيء وَيُعِيتُ وَلَهُ اُخْتِلَافُ الَّيْلِ وَالنَّهَارِّ أَفَلَا تَعْقِلُونِ

بَلْ قَالُواْ مِثْلُ مَا فَالَ ٱلْأَوَّلُونَ

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When we are dead and we have become mere dust and bones, shall we, indeed, be raised up to life again?

23:83 Truly, we have already been promised this very thing—
we and our forefathers of old.
This is nothing but tales of the ancients!

23:84 Say to them:

To whom, then, does the earth and whoever is on it belong, if at all you know?

They shall say: They belong to God.
Then say to them:
Will you not, then,
become mindful that God is all-able
to resurrect you for Judgment?

23:86 And say to them:

Who is the Lord of the seven heavens
and the Lord of the Magnificent Throne?

23:87 They shall say: They belong to God.
Then say to them:
Will you not, then, be God-fearing?

23:88 Moreover, say to them:
In whose mighty Hand
is the dominion over all things,
such that He alone gives refuge
while there is no refuge from Him,
if at all you know?

They shall say: It all belongs to God.

Then say to them:

How, then, are you so deluded by false beliefs?

23:90 Rather, We have brought them the truth, but they are most surely liars.

23:91 God has not taken to Himself any offspring. Nor has there ever been any god with Him. ٩

 أَلُواْ أَوِذَا مِشْنَا
 وَكُنَّا ثُرَابًا وَعِظْلَمًا
 أَوْنَا لَتَبْعُوثُونَ

امِنَا لَمْبَعُونُونَ شَّ لَقَدْ وُعِدْنَا نَعْنُ وَءَابَآؤُنَا هَـٰذَا مِن قَبْلُ إِنْ هَـٰذَآ إِلَّا أَسَـٰطِيرُ ٱلْأَوَّلِينَ

ول لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَا إِن كُنتُد تَعَالَمُونَ

﴿ سَيَقُولُونَ لِلَّهِ ﴿ فَالْمَا لَكُونَ لِلَّهِ أَفَلًا تَذَكَّرُونَ لِلَّهِ أَفَلًا تَذَكَّرُونَ

قُلْ مَن زَبُّ ٱلسَّمَـٰ كَوْتِ ٱلسَّنْجِ وَرَبُّ ٱلْعَـٰزِشِ ٱلْعَظِيمِ

٧٧ سَيْقُولُوكَ لِلَّهِ قُلْ أَفَلَا نَنْقُهُ رَبَ

الله قُلْمَنْ بِيلِهِ مَلَى اللهِ مَلَى اللهِ مَلَى اللهِ مَلَى اللهِ مَلَى اللهُ ا

(۵) سَيَقُولُونَ لِلَّهِ قُلُ فَأَنَّ تُسْحَرُونَ

نَّ بَلْ أَتَيْنَكُهُم بِالْحَقِّ مَانَّهُمُ أَكَانِهُمُ الْحَانِهُمَ

الله مَالَقَذَ أَلَّهُ مِن وَلَدِ وَمَاكِنَا مَالَقَ مَا اللهُ وَمَاكِنَا مَعَهُ مِنْ اللهُ

لجزء التّامِنَعَشَرَ

For, then, each god would have gone off with what he created.

Moreover, some would have sought to overcome others.

Highly exalted is God far above all that they ascribe to Him—

of all the realms of the unseen and the seen.
So most high is He
far above all that they associate
as gods with Him.

23:93 Say in entreaty, O Prophet: My Lord!

If it is to be that You will show me
the fulfillment of whatever judgment they are promised—

23:94 then my Lord, let me not be among the wrongdoing people when it befalls.

23:95 For, indeed, We are well able to show you the fulfillment of all that We have promised them.

23:96 Therefore, repel their evildoing with that which is best in the sight of God, pardoning and overlooking their harm.

We know well all that they falsely ascribe to God and His Messenger.

23:97 Moreover, say in entreaty: My Lord!

I seek refuge in You
from the promptings of the satans
to do otherwise.

23:98 And I seek refuge in You, my Lord, from their presence.

23:99 People disbelieve—
until when death comes to one of them,

إِذَّا لَّذَهَبَ كُلُّ إِلَّهِ بِمَاخَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَى بَعْضٍ شُبَّحَنَ ٱللَّهِ عَمَّا يَصِفُونَ

الله عَلِيمِ الْغَيْبِ وَالشَّهَدَةِ

فَتَعَلَىٰ عَمَّا يُشْرِكُونَ

اً قُل رَّبِ إِمَّا تُرْيَنِيِّ مَايُوعَدُونَ

رَبِّ فَلَا تَجْعَلْنِی
 فِ ٱلْقَوْمِ ٱلظَّلْلِمِينَ

(الله وَإِنَّاعَلَىٰ أَن نُرِيكَ مَا نَفِدُهُمْ لَقَدِرُونَ مَا نَفِدُهُمْ لَقَدِرُونَ

ٱذْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّتَةَ نَحُنُ أَعَلَمُ بِمَا نَصِفُونَ

ا كَوْدُ بِكَ اللهِ اللهِ

مِنْ هَمَزُكِ ٱلشَّيَاطِينِ

( وَأَعُوذُ بِكَ رَبِّ الْهِ الْمَالِيَّ الْمَالِيَّةِ الْمَالِيَّةِ الْمَالِيَةِ الْمَالِيَةِ الْمَالِيَةِ ال

الله حَتَّى إِذَا جَآءَ أَحَدُهُمُ ٱلْمُوتُ

he says in regret: My Lord!
Return me to life in the world,
23:100 so that I may do righteousness
and believe
in what I previously left behind!
No, indeed! Never shall this be!
It is but an 'empty' word that such a 'one utters.
For behind them there is a barrier
that has sealed them off from the world,
until the Day they are raised up to life
in the Hereafter.

of the Hour of Doom is blown, no ties of kinship between them shall avail on that Day.

Nor shall they care, then, to ask about one another.

23:102 Thus those whose balances are heavy with good works—
then it is these who are the 'truly' successful.

23:103 But those whose balances are light,
whose sins thus prevail—
then it is these who have utterly lost their souls.
In Hell shall they abide forever—

23:104 the Fire searing their faces, ever grimacing therein with pain.

23:105 God shall say to them:

Were not My revealed verses recited to you,
and did you not use to belie them?

Our perverse ways overcame us!

Thus we were a people lost in error.

23:107 Our Lord!

Bring us out of this Fire, to life in the world, and if we return to unbelief.

الخاء القام وكثم ٩ الله تَكُنُّ ءَايِنتِي تُنْلَقِ عَلَيْكُمْ اللَّهِ عَلَيْكُمْ فَكُنتُم بِهَا تُكُذِّبُونَ

غَلَتَ عَلَيْنَا شِقُوتُنَا

الله رَبُّنا آخرجنا مِنْهَا فَإِنْ عُدْنَا

وَكُنَّا قَوْمًا صَالَاتِ

then would we, most surely, be godless wrongdoers.

23:108 He shall say: Sink into it, despised! Nor shall you 'ever' speak to Me!

23:109 Indeed, there was a party of My servants who said: Our Lord!

We have believed in You.

So forgive us and have mercy upon us, for it is You alone who are supreme, far above all who are merciful.

23:110 But you disbelievers
took them as an object of scorn and scoffing—
and remained obsessed with it—
until such incessant mocking of their faith
caused you to forget
My remembrance utterly—
for all the while
you were diverted with laughing at them.

23:111 Indeed, this Day I have rewarded them for what they have endured patiently.

It is they who are the 'truly' triumphant!

on Judgment Day:

How long did you remain alive on the earth in terms of the number of years?

23:113 They shall say:

It seems that we remained there only a day—
or even part of a day.

Yet ask those who kept count for us.

23:114 He shall say:

You have, indeed, remained there but a little while—
if only you had known
how fleeting it would all be!

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الجزء الثّامِنَ عَشَرَ

فَإِنَّا ظَلِلْمُونَ

الكَ الْحَسَثُوا فِيهَا الْحَسَثُوا فِيهَا

النَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي

يَقُولُونَ رَبِّنَا ءَامَنَا فَاغْفِرْ لَنَا وَارْخَمْنَا وَأَنتَ خَدُّ ٱلزَّحِينَ

اً فَأَغَذَنْتُوهُمْ سِخْرِيًّا حَقَى أَنْسُوكُمْ نِخْرِيًّا حَقَى أَنْسُوكُمْ ذِكْرِي

ولانترمنهم نضحكون اِنّى جَزَيْتُهُمُ ٱلْيُوْمَ الرارسيم

أَنَّهُمْ هُمُ ٱلْفَآيِزُونَ

قَالُكُمْ لِيَثْتُمُ فِي ٱلْأَرْضِ
 عَكَدُ سِنانَ

قَالُواْ لِيَثْنَا يَوْمًا أَوْ بَعْضَ يَوْمِ
 فَشْئَ الْعَادَة نَ
 فَشْئَ الْعَادَة نَ

تَكَ إِن لَبِثُنُمْ إِلَّا قَلِيلًا لَّهُ لَيْكُمْ كُنتُمْ تَعْلَمُونَ لَوْأَنْكُمْ كُنتُمْ تَعْلَمُونَ

23:115 Did you think, then,
that We had created you in vain,
and that you would not be returned to Us
for Judgment?

23:116 Rather, most high far above all is God: The King! The Eternal Truth! There is no God but Him, the Lord of the Gracious Throne.

23:117 Thus whoever calls upon any other god with God—
for which he can never have any proof—
his reckoning is awaiting him with his Lord.
Indeed, the disbelievers shall never succeed!

23:118 Thus say: My Lord!

Forgive and have mercy,

for it is You alone who are supreme,

far above all who are merciful.

المِنْ النَّانَ مَنَّنَرُ
الْمُنَ النَّامَ خَلَقْنَكُمْ عَبَثَا
الْمُنَا خَلَقْنَكُمْ عَبَثَا
الْمُنَّا إِلَيْنَا لَا تُرْجَعُونَ
اللَّهُ الْمُلُّ الْمُنَّا لَا تُرْجَعُونَ
اللَّهُ اللَّهُ الْمُلُّ الْمُكَلِّ الْمُحَلِّ اللَّهُ الْمَلِكُ الْحَقِّ لِللَّهُ الْمُلُكُ الْحَقِّ لِللَّهُ الْمُلُكُ الْحَقِّ لِللَّهِ اللَّهُ الْمُلُكُ الْحَقِّ لِللَّهُ الْمُلُكُ الْمُحَلِيمِ لَللَّهُ اللَّهُ اللْمُلْكُ الللْلِي الللْمُلِي الللْمُلِلْكُ اللْمُلْكُ اللَّهُ اللْمُلْكُ الللْمُ الللْمُ الللْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ



The surah that contains the inimitable verse that celebrates God as THE LIGHT of the heavens and the earth, guiding to Himself whomever He so wills.

## Surah 24 / 64 VERSES / REVEALED AT MADINAH

# Al-Nûr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- This is a surah of the Quran.

  We have sent it down as Heavenly revelation and ordained the obligations herein.

  And thus, We have sent down herewith verses of clear intent, so that you may become mindful of God's commandments:
- As to she who fornicates and he who fornicates, whip each one of them a hundred lashes—and let no pity for them overtake you in adhering to God's religion, if truly you believe in God and in the coming Judgment of the Last Day. Moreover, let a group of the believers witness their punishment.
- 24:3 A man who fornicates shall not marry anyone but a woman who fornicates or an idolatress.

  And as for the woman who fornicates, none shall marry her but a fornicator or an idolater—and such marriage is forbidden for the believers.
- 24:4 As to those who accuse chaste women



وَأَنزَلْنَا فِيهَآ ءَايَاتِ بَلِنَاتِ كُلُّ وَنِهِدِ مِنْهُمَامِأْتُهُ جَلْدَةٍ ولسمد عذامها طَاآبِفَةً مِنَ ٱلْمُؤْمِنِينَ ٱلزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً

الحذة القام وعشم

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of illicit sexual intercourse
who then do not produce four eyewitnesses
to the very act, whip them eighty lashes
and do not accept
any testimony from them ever after,
for it is these who are the ungodly—

24:5 except for those of them
who repent after this offense
and set things aright.
For, indeed, God is all-forgiving, mercy-giving.

24:6 As to those who accuse their wives of adultery
while having no eyewitnesses but themselves,
then the due testimony of each accuser
is to bear witness four times, swearing by God,

that he is, indeed, of the truthful—while the fifth testimony shall be that the curse of God be upon him if he is of the liars.

Yet punishment shall be averted from her if she bears witness four times, swearing by God, that he is, indeed, of the liars—while the fifth testimony shall be that the wrath of God be upon her if he is of the truthful.

Now, what would become of you, O believers, were it not for the grace of God upon you, and His mercy, and were it not that God is, indeed, all-relenting, all-wise!

Indeed, those who have come to you with the wicked slander against the mother of the believers are a band of hypocrites among you.

Do not consider it evil for you.

إن كَانَ مِنَ ٱلصَّلِدِقِينَ

But, rather, it is good for you.

Each one of them shall be charged
with the sin he has earned.

Moreover, whoever of them took upon himself
the greater part of spreading it,
for him there shall be a great torment
in the Hereafter.

24:12 If only when you first heard it uttered, the believing men and the believing women among you thought good of the believers among themselves, and said:

This is clearly wicked slander!

24:13 And if only they who uttered the slander had produced, under obligation from you believers, four witnesses to attest to it!

But since they could not produce any witnesses, it is these, in the sight of God, who are to have been adjudged as the liars in this matter.

24:14 Yet were it not
for the grace of God upon you, and His mercy
in this world and in the Hereafter,
a great torment
would, most surely, have afflicted you
for that gossip in which you have indulged,
24:15 when you relayed the wicked slander
among one another with your own tongues.
Thus with your own mouths you uttered

that of which you had no sure knowledge. Yet you think it a light thing, while before God it is enormous.

24:16 And if only when you heard of it you said: It is not lawful for us to speak about this. Highly exalted are You! ٤

الجأء التام كمشر

لِكُلِّ آمْرِي مِنْهُم مَّا أَكْتَسَبُ مِنَ ٱلْإِنْمِرُ وَالَّذِى تَوَكَّ كِبْرَهُ، مِنْهُمْ لَهُ: عَذَاتُ عَظِيمٌ

و مود إله يستعن ظُنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَاتُ بِأَنْفُسِمِمْ خَيْرًا وَقَالُواْ هِنْذَا إِفْكُ مُبِينٌ

(الله عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءً فَإِذْ لَمْ يَأْتُواْ بِأَرْبَعَةِ شُهَدَآءً فَإِذْ لَمْ يَأْتُواْ بِأَلْشُهَدَآءِ فَأُولَتِهِكَ بِأَلْشُهُدُآءِ فَأُولَتِهِكَ عِندًاللّهِ هُمُ ٱلْكَذِبُونَ عِندًاللّهِ هُمُ ٱلْكَذِبُونَ

وَلَوْلَافَضْدُ اللّهِ عَلَيْكُورُ

 وَيَدْمَنُهُ فِي الدُّنِيَا وَالْآخِرَةِ

 لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ

 مَذَا أَنْ عَظْمُ

وهو مِنداهيو عَصِيم الله وَلَوْلاَ إِذْ سَمِعْتُمُوهُ قُلْتُمُ مَايكُونُ لَنَا أَن تَنكَكُمُ بِهِذَا سُبْحَنكَ هَذَا مُبْتَنُّ عَظِيمً

الله يعظمُ الله الله

This is an enormous calumny.

- 24:17 God admonishes you never to repeat the likes of this sin, if you are truly believers.
- 24:18 Thus does God make clear to you the commandments in His revealed verses. And God is all-knowing, all-wise.
- 24:19 As for those who love to spread about obscenity among the believers, there shall be for them a most painful torment in this world and in the Hereafter. For God knows every hidden intent, and you do not know.
- 24:20 Then what would become of you, O believers, were it not for the grace of God upon you, and His mercy, and were it not that God is, indeed, all-kind, mercy-giving!
- 24:21 \*\*O you who believe! Do not follow the footsteps of Satan. For whoever follows the footsteps of Satan merely enjoins obscenity and 'ungodly' wrongdoing 'upon people'. Thus were it not for the grace of God upon you, and His mercy, not a single one of you would have ever been purified; but God purifies whomever He so wills. And God is all-hearing, all-knowing.
- 24:22 Moreover, let not people of moral excellence and affluence among you swear off giving charitably to close relatives, and the indigent, and the Émigrés in the path of God in reproach for a wrong done. But, rather, let them pardon and overlook it.

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Do you not love that God should forgive you? Indeed, God is all-forgiving, mercy-giving.

24:23 Yet those who accuse chaste women of indecency—
women who have never even considered indecency and who are believers—such are cursed in this world and in the Hereafter.
For them there is a great torment awaiting

24:24 on a Day Hereafter when their tongues and their hands and their legs shall all bear witness against them for all the evil that they used to do in life.

24:25 On that Day,
God shall fully render them their just due.
Thus they shall, most surely, know
that it is God alone who is the manifest Truth.

24.26 Depraved women are 'only' for depraved men.
And depraved men
are 'only' for depraved women.
But wholesome women
are for wholesome men.
And wholesome men
are for wholesome women.
For as to the wholesome, they are innocent
of all that 'the depraved' say of them.
For them, there is forgiveness from God
and a generous provision
awaiting in the Hereafter'.

You shall not enter homes, other than your own homes, until you take welcome permission and greet their people with peace.

That is best for you—

الخزء القامين عَشَرَ اللهُ إِنَّ اللَّهُ إِنَّ اللَّهُ إِنَّ اللَّهُ اللَّهُ إِنَّا اللَّهُ إِنَّا اللَّهُ إِنَّا اللَّهُ إِنَّا اللَّهُ اللَّهُ إِنَّا اللَّهُ إِنَّا اللَّهُ إِنَّا اللَّهُ اللَّهُ إِنَّا اللَّهُ إِنَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّلْمُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللّ

آ إِنَّ الَّذِينَ يَرْمُونَ الْمُخْصَنَتِ الْمُغْلِلَتِ الْمُخْصَنَتِ الْمُغْلِلَتِ الْمُغْلِلَتِ الْمُؤْمِنَتِ الْمُغْلِلَتِ الْمُؤْمِنَتِ الْمُؤْمِنَتِ الْمُؤْمِنَتِ الْمُؤْمِنَتِ الْمُؤْمِنَتِ الْمُؤْمِنَةِ الْمُؤْمِنَةِ الْمُؤْمِنَةِ الْمُؤْمِنَةِ الْمُؤْمِنَةِ الْمُؤْمِنَةِ الْمُؤْمِنَةِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

﴿ يَوْمَ نَشْهَدُ عَلَيْهِمْ ٱلْسِنَتُهُمْ وَٱيْدِيهِمْ وَٱرْجُلُهُم بِمَا كَانُواْ يَعْمَلُونَ

كَوْمَ لِلْهِ يُوفِيهِمُ اللهُ
 دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللهُ
 هُو ٱلْحَقُّ ٱلْمُدِينُ
 هُو ٱلْحَقُّ ٱلْمُدِينُ

الْخَيِيثَاتُ لِلْخَيِيثِينَ وَالْخَيِيثُونَ لِلْخَيِيثِينَ وَالْطَّيِّبُونَ لِلطَّيِّيِينَ وَالطَّيِّبُونَ لِلطَّيِّبِينَ أُوْلِيَّهِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَلْهُم مَّغْفِرَةً وَرِذْقُ كَيدِيمُ

كَتَأَيُّهُ الَّذِينَ عَامَنُواْ
 كَتَأَيُّهُ الَّذِينَ عَامَنُواْ
 غَيْرَ بُبُوتِ عَمْمَ 
 خَقَ تَسْتَأْنِسُواْ
 وَتُسْلِمُواْ عَلَى آهْلِها 
 فَلْسُلِمُواْ عَلَى آهْلِها 
 فَلْسُلِمُواْ عَلَى آهْلِها 
 فَلْسُلِمُواْ عَلَى آهْلِها 
 فَلْسُلِمُواْ عَلَى آهْلِها 
 فَلْسُلِمُونَ عَلَى آهُلُها 
 فَلْسُلِمُونَ عَلَى الْمُؤْوَنِ 
 فَلَا كُمْ مَذَكَرُونِ 
 فَلَا كُمْ مَذَكَرُونِ 
 فَلَا كُمْ مَذَكَرُونِ

so that you may become mindful of the benefit of God's commandments.

24:28 But if you do not find anyone therein, then do not enter them, until permission is given to you.

Moreover, if it is said to you by their inhabitants: Turn back! then turn back and do not persist.

That is purer for you, and God is all-knowing of all that you do.

24:29 It is not an offense for you to enter an unrestricted residence that is not inhabited by specific residents, in which there are accommodations for you. Yet God knows all that you reveal and all that you conceal.

24:30 Say also to the believing men, O Prophet, that they should lower their gaze from women that are forbidden to them and safeguard the chastity of their secret parts. That is most pure for them.

Indeed, God is all-aware of all that they do.

And say to the believing women, as well, that they should lower their gaze from men that are forbidden to them and safeguard the chastity of their secret parts, and not exhibit their own physical adornment, except what must necessarily appear thereof. Thus let them draw their veils over their bosoms and not exhibit their own physical adornment to other than their husbands, or their fathers, or their husbands' fathers, or their own sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their womenfolk who are believers.

الجُزُءُ القَامِنَ عَشَرَ يُؤَوَّ التَّوَادُّ

or those bondservants whom their hands rightfully possess, or male attendants without sexual desire, or children, who are not yet sexually discerning about the nakedness of women.

Nor let them stamp their feet while walking

to make visibly known what they conceal of their adornments.

But turn all together to God in repentance, O you believers, so that you may be successful.

24:32 Moreover, let the unwed among you marry, and also the righteous of your bondmen and bondwomen.

If they are poor,

God shall enrich them from His bounty.

And God is all-encompassing, all-knowing.

As to those who do not find means for marriage,

let them keep themselves pure and chaste, until God enriches them from His bounty. Moreover,

if those whom your hands rightfully possess desire a deed of emancipation,

then write it for them,

if you come to know goodness in them.

Moreover, give them of the wealth of God that He has given you.

Nor shall you compel your handmaidens to whoredom—

for they too ardently desire to be chaste—in order for yourselves, thereby, to seek the fleeting things of the life of this world.

But should one so compel them—then the compeller is guilty,

while after their having been so compelled,

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الجُزْءُ الثَّامِنَ عَشَرَ

God is all-forgiving of such handmaidens, and mercy-giving toward them.

Thus very truly, O humankind,
We have sent down to you in this Quran verses that clarify God's truth
and give examples that elucidate the exemplary ways of those righteous ones who have passed away before you, along with specific admonitions of good conduct for the benefit of the God-fearing.

24:35 \*God is the Light of the heavens and the earth. The likeness of His light is as a niche wherein is a lamp, the lamp in a glass, the glass as if it were a brilliant star, kindled from a blessed tree. an olive-neither eastern nor westernwhose oil would nearly shine out even if no fire touches it. Light upon light! God guides to His light whomever He so wills. And God sets forth parables for all people. For God alone is all-knowing of all things. 24:36 Such light shines within houses of worship that God has decreed to be raised up and for His name to be ever remembered in them. Giving due exaltation to Him therein in the early mornings and late afternoons— 24:37 there are men whom neither commerce nor selling divert from the remembrance of God.

or from the establishment of the Prayer,

الجُزْءُ الشَّامِنَ عَشَرَ يُوْكُولُ الْوُلَا

or the giving of the Zakât-Charity.

They fear a Day Hereafter

when hearts and eyes shall roll frantically
between salvation and damnation—

24:38 in hope that God may reward them

with the best they have ever done;
and that He may increase
them from His bounty.

For God alone gives provision
to whomever He so wills without measure.

for those who have disbelieved in God:
Their works are like a mirage in a leveled plain.
The thirsting man thinks it is water,
until when he approaches it
he finds that it is nothing.
Instead, in the Hereafter,
he shall find only God there.
Then He will render him
his wicked account in full.
For God is swift in reckoning.

in veils of darkness in a fathomless sea covered by waves, above which are waves, above which are thick clouds—veils of darkness, one above the other. If one puts his hand out, he can barely see it. For one to whom God does not provide light has no light at all.

24:41 Do you not see
that whoever is in the heavens and the earth
exalts God—as do the birds
outspreading their wings in flight?
Each one of them among God's creation
has known its way of prayer and exaltation.
And God alone is all-knowing

**乳红圆盆** حَقَّرَ إِذَا حِكَاءً مُهُ

فما له مِن نور الله الرَّسَر أَنَّ الله يُسَيِّحُ لَهُ، مَن فِي السَّمَوَتِ وَاللَّرْضِ وَالطَّلْيُرُ صَلَّفَلْتٍّ كُلُّ قَدْ عَلِمُ صَلَّالُهُ، وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ of all the acts that they do.

For to God alone belongs the dominion over the heavens and the earth.And to God alone is the ultimate destiny.

that God drives the clouds on,
then joins them together,
then piles them up in heaps,
then you see rainfall issuing from their midst?
Moreover, He sends down from the heaven
mountainous clouds in which there is hail.
Then He strikes with it whomever He so wills
and turns it away from whomever He so wills.
The flash of its lightning
nearly takes away the sight.

24:44 God alone alternates the night and the daylight. Indeed, in this, there is a sure lesson for those who have eyes to see!

24:45 Moreover, God created every treading beast from water.Yet of them are those that go on their bellies.

And of them are those that walk on two legs. And of them are those that walk on four.

God creates whatever He so wills. Indeed, God is powerful over all things.

Thus very truly, We have sent down verses clarifying God's truth.Yet God alone guides whomever He so wills to a straight way of salvation.

24:47 Now, they who are hypocrites say:

We believe in God and in the Messenger,
and we obey them.

Then a group of them turns away
after this in defiance.

Thus the likes of these are not true believers.

الجُزْءُ النَّامِنَ عَشَرَ لَيُوْكُ النَّوْكُ النَّوْكُ النَّوْكُ النَّوْكُ النَّوْكُ النَّوْكُ النَّوْكُ

وَإِلَى اللَّهِ الْمَصِيرُ اَلُوْ تَرَانًا اللَّهَ يُرْزِي سَحَابًا اللَّهُ اللَّهِ اللَّهُ اللْمُلِمُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللْمُلْمُ اللَّالَّةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

فَيْ يُقَلِّبُ اللَّهُ النَّلَ وَالنَّهَ ارَّ إِنَّ فِي ذَلِكَ لَمِبْرَةً لِإِثْولِي الْأَبْصَرِ وَاللَّهُ خَلْقَ كُلَّ دَابَةٍ مِن مَلَةً فَينْهُم مِّن يَمْشِى عَلَى بَطْنِهِ وَمِنْهُم مِّن يَمْشِى عَلَى رِجْلَيْنِ وَمِنْهُم مِّن يَمْشِى عَلَى رِجْلَيْنِ وَمِنْهُم مِّن يَمْشِى عَلَى رِجْلَيْنِ عَمْلُقُ اللَّهُ مَا يَمْشَى عَلَى الْرَحِيَّ يَعْلُقُ اللَّهُ مَا يَمْشَى عَلَى الْرَحِيَّ

وَيَقُولُونَ ءَامَنَا
 إِلَّهِ وَبِالرَّسُولِ وَأَطَعْنَا
 ثُعَّ يَتُولُّ فَرِينٌ مِنْهُم
 مِنْ بَعْدِ ذَلِكٌ
 وَمَا أُولَكِيكَ بِالْمُؤْمِنِينَ

وَإِذَا دُعُوۤ اللَّهِ وَرَسُولِهِ.

24:48 For when they are called to God and His Messenger to judge between them in their disputes, without delay a party of them turn themselves aside to avoid judgment against themselves.

24:49 But if the truth is decisively in their favor, they come to him in full submission.

Or is it, rather,
that they doubt 'the word of faith',
and, therefore, fear that God and His Messenger
will be unjust to them?
Rather, it is these who are the wrongdoers,
godless in heart'.

when they are called to God and His Messenger to judge between them is but to say:

We hear and we obey!

Thus it is these who are the 'truly' successful.

24:52 For whoever obeys God and His Messenger—and venerates God and fears Him—then such as these are the 'truly' triumphant.

\*Yet they who are hypocrites swore by God, with the utmost of their vows, that if ever, O Prophet, you were to command them, they would go forth in God's cause.

Say to them: Do not swear!

Your false swearing of obedience is known!

Indeed, God is all-aware of all the works that you do.

24:54 Say to them: You shall obey God.
And you shall obey the Messenger.
Yet if you turn away,
then know that he is answerable

لِيَحْكُمُ بَيْنَهُمْ إِذَا فَرِينُّ مِنْهُمْ مُعْرِضُونَ ﴿ يَرِالْ مِنْهُ مِنْهُمْ مُعْرِضُونَ

(الله عَلَيْ اللهُ ا اللهُ ال

َ أَنِي قُلُوبِهِم مَرضُ أَمِ آرَتَابُوا أَمْ يَخَافُونَ

بَلْ أُوْلَتِهِكَ هُمُ الظَّلِلْمُونَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ إِنَّا الْمُؤْمِنِينَ إِنَّا اللهِ وَرَسُولِهِ اللهِ وَرَسُولِهِ اللهِ وَرَسُولِهِ اللهِ عَكْمُ بَيْنَاهُمُ اللهِ وَرَسُولِهِ اللهِ عَكْمُ بَيْنَاهُمُ اللهِ وَرَسُولِهِ اللهِ عَكْمُ بَيْنَاهُمُ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى المَا عَلَى المَا عَلَى اللهِ عَلَى المَا عَلَى المَ

وَأُوْلَكِمِكُ هُمُ ٱلْمُفْلِحُونَ وَمَن يُطِعِ ٱللّهَ وَرَسُولُهُ

وَيَخْشُ اللّهُ وَيَتَقَدِ فَأُولَتِهِكَ هُمُ الْفَآيِرُونَ هُمَاتًة مِنْ اللّهَ إِنْهَا

جَهْدَ أَيْمُنْهِمْ لَهِنْ آمَرْتُهُمْ لَيَخْرُجُنَّ قُلُ لَا نُفْسِمُواً طَاعَةُ مُعْرُوفَةً

إن الله حيير بيما تعملون أَفُلُ أَطِيعُوا اللَّهُ وَأَطِيعُوا اللَّهُ وَأَطِيعُوا الرَّسُولُ وَأَطِيعُوا الرَّسُولُ فَإِنْ تَوَلَّواْ فَإِنَّما عَلَيْهِ مَا حُمِّلَ

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only for what he is charged to bear; and you are answerable for what you are charged to bear.

But if you obey him, you will be rightly guided. Yet nothing is incumbent upon the Messenger except the clear conveyance of God's message.

24:55 God has promised those of you who believe and do righteous deeds that He will, most surely, make them sovereign successors in the earth, just as He has made the like of those before them successors therein.

Moreover, He will, most surely, establish for them their religion, which He has chosen for them.

so long as they worship Me alone, not associating anything as a god with Me. Yet whoever disbelieves after this solemn promise, then it is these who are the ungodly.

Furthermore, He will, most surely,

after their fear, great security-

give them in exchange,

24:56 Thus duly establish the Prayer, and give the Zakât-Charity, and obey the Messenger, so that you may be granted mercy.

24:57 Never think that those who disbelieve can elude the mighty Hand of God in even the furthest reaches of the earth. Moreover, their final abode shall be the Fire of Hell—and a most woeful destination it is!

24:58 O you who believe! Let those whom your hands rightfully possess, الجُزَّةُ الشَّامِنَ عَشَرَ مُؤَدِّ النَّوْلَةِ النَّوْلَةِ النَّوْلَةِ النَّوْلَةِ النَّوْلَةِ النَّوْلَةِ

لجزء الثام كالمتكار

and those among you who have not reached puberty. seek your permission to attend to you at three times of day: Before Dawn Prayer, and whenever you lay aside your garments at noontime. and after the Evening Prayer: These are three intervals of privacy for you. It is not an offense for you, nor for them, in times of day apart from this, that they go about attending you, or you, one another. And thus does God make clear to you the commandments in His revealed verses. For God is all-knowing, all-wise. 24:59 Moreover, when the children among you reach puberty, let them seek permission to attend to you, as those before them have sought permission. And thus does God make clear to you the commandments in His revealed signs. For God is all-knowing, all-wise. 24:60 As for women beyond child-bearing age who have no desire for marriage. it is not an offense for them if they lay aside their outer garments, without unduly exhibiting any of their adornment. Yet if they abstain from this out of modesty, it is best for them. And God is all-hearing, all-knowing 24:61 There is no offense for the blind. nor is it an offense for the lame. nor is it an offense for the sick

فَأَسْتَغُذُوا كُمَا ٱسْتَغْذَنَ بُرِينُ ٱللَّهُ لَكُمُ مَ ايَكْرِيهِ ۗ وَٱلْقُواَعِدُ مِنَ ٱلنِّسَكِيَّةِ

as to the commandments

الجُزْءُ الثَّامِنَ عَشَرَ

wherein they are unable. Nor is there any offense for yourselves, O believers. if you freely eat from your own homes, or the homes of your fathers, or the homes of your mothers, or the homes of your brothers, or the homes of your sisters, or the homes of your paternal uncles, or the homes of your paternal aunts, or the homes of your maternal uncles, or the homes of your maternal aunts, or the homes to which you properly hold the keys, or the homes of your friends. Nor is it an offense for you to eat together, or apart. Yet when you enter such homes, greet each other with peace a greeting from the very providence of God, blessed and wholesome. Thus does God make the commandments of His revealed verses clear to you, so that you may understand and observe them. 24:62 Furthermore, the true and constant believers are those who believe in God and His Messengerand who, whenever they are together with the Prophet addressing a matter of common concern, do not part until they have taken his permission. O Prophet! As to those who take your permission before parting with you, these are the ones who truly believe in God and His Messenger.

So when they ask your permission to attend to some of their own affairs, give permission to whomever of them you will. Moreover, seek God's forgiveness for them. Indeed, God is all-forgiving, mercy-giving.

24:63 You believers shall not, however, render the manner of calling upon the Messenger among yourselves, like your own calling upon one another. Truly God knows those hypocrites among you who, sheltered by one another, stealthily slip away from the assembly of the Prophet without his permission.

Then let those who go against His command or that of His Messenger beware!

For a trial may well afflict them in this world.

Most assuredly, to God alone belongs all that is in the heavens and the earth.

Truly, He knows every condition you are in.
Thus on the Day they all return to Him for Judgment,

He shall tell them then the due recompense of all that they have done in life.

For God alone is all-knowing of all things.

Or a most painful torment may afflict them

in the Hereafter.

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الحياء القام بمنه

فَأَذَنَ لِمَنَ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَمُثُمُ اللَّهُ إنَّ اللَّهَ عَفُورٌ تَجِيعُرُ ﴾ لَّلَتَحْمَلُهُ أ

دُعَاءَ الرَّسُولِ بَيْنَكُمْ مَعْطًا كَدُعَاء بَعْضِكُم بَعْطًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذَأَ فَلْيَحْذَرِ الَّذِينَ غُلَلْفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِنْنَهُ أَن تُصِيبَهُمْ عَذَاجُ الِيدُ أَنْ تُصِيبَهُمْ عَذَاجُ الِيدُ أَنْ تُصِيبَهُمْ عَذَاجُ الْيدُ أَلْا لَكُ لَكُ لِلَهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُؤْمِنَ عَلَيْ الْمُولِيلُولُولَ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ اللَّهُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِمُ الْمُؤْمِمُ الْمُؤْمِمُ الْمُؤْمِمُ الْم

مَا فِي اَلْسَمَوَتِ وَالْأَرْضِ فَا لَأَرْضِ فَدَ يَعْلَمُ مَا أَنتُمْ عَلَيْهِ وَكَالْأَرْضِ فَدَ يَعْلَمُ مَا أَنتُمْ عَلَيْهِ وَرَبِي إِلَيْهِ وَيَهِ إِلَيْهِ فَيُنْتِعُهُم بِمَا عَمِلُواً الله فِيكُلِّ شَيْءٍ عَلِيمًا



The surah proclaiming the Quran that God bestowed upon Muhammad to be, in its finality and totality, THE CRITERION of everlasting salvation for all humankind until the end of time.

### Surah 25 / 77 verses / revealed at makkah

# Al-Furqân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 25:1 Blessed be the One who has sent down upon His servant Muhammad the Quran as the Criterion, so that he might be a forewarner to all the worlds of the nearing Judgment of God—
- the One to whom belongs
  all dominion over the heavens and the earth;
  and who has never taken for Himself
  any offspring;
  and for whom there has never been
  any partner in 'all' the dominion;
  and who 'alone' has created everything
  and 'alone' determined 'all of' it
  with precise determination.
- Yet they who disbelieve have taken gods apart from Him that do not create anything, but who are themselves created.

  Nor do they hold—even for themselves—the power of harm or benefit.

  Nor do they hold power over death, or life, or resurrection.
- 25:4 Moreover, those who have disbelieved



- ﴿ تَبَارَكَ الَّذِى نَزُّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَلَمِينَ نَذِيرًا ﴿ ٱلَّذِى لَدُهُ
- مُلْكُ ٱلسَّمَاوَتِ وَٱلْأَرْضِ وَلَمْ يَنَّغِذْ وَلَـدُا وَلَمْ يَكُن لَّهُ شَرِيكُ فِي ٱلْمُلْكِ وَخَلَقَ حَصُّلَ شَىْءُ فَقَدَّرُهُ نَقْدِيرًا
  - ( وَاتَغَذَذُواْ مِن دُونِهِ وَ الهَدَ اللهَ اللهُ ال

have said of this Quran:

Indeed, this is but a fabrication that he who claims to be a messenger has forged, while other people have helped him with it! Thus, truly, they have come forth

with a grave wrongdoing and falsehood.

25:5 So too have they said of it:

Tales of the ancients is all it is,
which he has sought to write down.

Thus they are dictated to him by another,
early morning and late afternoon.

25:6 Say, O Prophet:

The One who alone knows every secret in the heavens and the earth has, most surely, sent it down as divine revelation.

Indeed, ever is He all-forgiving, mercy-giving.

25:7 And they have said, 'as well':

What is with this messenger that he eats food and walks through the marketplaces?

If only an angel were sent down to him to be a forewarner along with him!

25:8 Or if only a treasure-trove
were cast down to him!
Or if only he were to have
a miraculous garden from which he could eat!
Furthermore,
the godless wrongdoers have said of you,

O Prophet:

Indeed, you believers but follow a man bewitched!

25:9 Look how they set forth
malicious images for you, O Prophet!
Thus have they strayed so far from guidance that they cannot find a way back to God.

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الجزء القامن عشر

وَقَالَ اللَّذِينَ كَفَرُوٓاً إِنْ هَلَدَآ إِلَّا إِفَكُ اَفْتَرَيْدُ وَأَعَانَهُ, عَلَيْهِ قَوْمٌ ءَاخَرُونَ فَقَدْمَ اَخْرُونَ فَقَدْجَآءُ و ظُلْمًا وَزُورًا

وَقَالُوۤا أَسَطِيرُ ٱلْأُوَّلِينَ آڪٽتَبَها فَهِيَ تُمُلِي عَلَيْهِ

بهصوره ورحمه بر فَلْ أَنْزَلَهُ ٱلَّذِى يَعْلَمُ ٱلِتِنَّ فِ ٱلسَّمَنُوْتِ وَٱلْأَرْضِ إِنَّهُ دَكَانَ عَفُورًا رَّحِيمًا النَّهُ مُنْ مِنْ مَا مَا مُورَا رَّحِيمًا

﴿ وَقَالُوا مَا لِهَ هَٰذَا الرِّسُولِ

يَأْكُلُ الطَّعَامَ

وَيَمْشِى فِ ٱلْأَسُواقِ

لَوْلَا أَنزِلَ إِلَيْهِ مَلَكُ

فَيكُونَكَ مَعَهُ, نَذِيرًا

آُو يُلْقَى إِلَيْهِ كَنَّرُ الْمَالَةِ كَنَّرُ الْمَالَةِ الْمَالَةِ الْمَالَةُ الْمَالِةُ الْمَالَةُ الْمَالِقُلْفُلِكُ الْمَالَةُ الْمَالَةُ الْمَالَةُ الْمَالَةُ الْمَالَةُ الْمَالِقُولُ الْمَالِقُلْلِمُ الْمَالِقُلْقُ الْمَالِقُلْلِمُ الْمَالِقُلْلِي الْمَالِقُلْلِمُ الْمَالِقُلْلِي الْمَالِقُلْلِمُ الْمَالِقُلْلِمُ الْمَالِقُلْلِمُ الْمَالِقُ الْمَالِقُلُولُ الْمَالِقُلْلِمُ الْمَالِقُلُولُ الْمَالِقُلْلِمُ الْمَالِقُلُولُ الْمَالِقُلْلِمُ الْمَالِقُلُولُ الْمَالِقُلُولُ الْمَالِقُلُولُ الْمَالِقُلُولُ الْمَالِقُلْلِمُ الْمُعْلِمُ الْمَالِقُلْلِمُ الْمَالِقُلُولُ الْمِلْمُ الْمَالِقُلُولُولُ الْمِلْمُلِمُ الْمِلْمُلُولُ الْمِلْمِلُولُ الْمِلْمِلُولُ الْمِلْمِلُولُ الْمِلْمُلُولِ الْمِلْمِلِي الْمِلْمُلِمُ الْمِلْمُلِمُ الْمِلْمُلُولُ الْمِلْمُلِمُ الْمِلْمُلُولُ الْمُلْمُلُولُ الْمُلْمُلُولُ الْمُلْمُلُولُ الْمُلْمُلُولُ الْمُلْمُلُولُ الْمُلْمُلُولُ الْمُلْمُلُولُ الْمُلْمُلُولُ الْمُل

إِنْ سَتَبِعُوبَ إِلَّا رَجُلًا مَسْحُورًا مُعْمِدُ مِنْ مَارِدُونَ مِنْ

اَنْظُرْ كَيْفَ ضَرَبُواْ لَكَ
 اَلْأَمْثَالَ فَضَالُواْ
 فَلَا يَسْتَطِيعُونَ سَبِيلًا

25:10 Blessed be the One
who if He so willed it to be done
would make for you, O Prophet,
better than all that they know:
Gardens, beneath which rivers flow!
Moreover,
He would make for you grand palaces

25:11 Rather, they who have disbelieved have denied the coming of the Hour of Doom.

Thus have We prepared for any one who denies the Hour a flaming fire in Hell.

wherein to live.

25:12 When first it beholds them from a far-off place, they will hear its terrible fury and its raging sigh.

25:13 And when they are cast therein, into a crushingly tight place, bound all together in chains, then and there they shall cry out for utter ruin.

<sup>25:14</sup> It shall be said to them: This Day do not cry out for a single ruin, but cry out for many a ruination!

Is that better, or the Garden of Eternity that is promised to the God-fearing?

It is a 'blessed' reward for them 'alone' and 'a never-ending haven as an 'ultimate destiny.

is all that they could wish, everlastingly!

It is incumbent upon your Lord—a promise, ever to be asked for!

25:17 For on the Day He assembles

#### الجُزْءُ الثَّامِنَ عَشَرَ سُؤُونَا النَّاقِ النَّالِيَّةِ النَّالِيَّةِ النَّالِيَّةِ النَّالِيَّةِ

شَ آرُك ٱلَّذِى إِن شَاءَ جَعَلَ لَكَ خَيْرًا مِّن ذَلِكَ جَعَلَ لَكَ خَيْرًا مِّن ذَلِكَ جَعَلَ لَكَ خَيْرًا مِن ذَلِكَ جَنَّتٍ جَعْري مِن تَعْشِهِ الْأَنْهَا لُمُ نَهَا لُأَنْهَا لُمُ وَيُجْعَل لَكَ قُصُورًا

الله كَذَّبُواْ بِالسَّاعَةِ وَأَعْتَدُنَا لِلسَّاعَةِ وَأَعْتَدُنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا

إذَا رَأَتْهُم مِّن مَّكَانِ بَعِيدٍ
 سَمِعُوا لَمَا تَغَيُّظُا وَزَفِيرًا

وَإِذَا أَلْقُواْ مِنْهَا
 مَكَانًا ضَيقًا مُّقَرَّيْنَ
 دِعَواْ هُنَالِكَ ثُبُولًا

الله لَانَدْعُوا الْيَوْمَ ثُبُورًا وَحِدًا وَاللهِ وَاللّهِ وَلّهِ وَاللّهِ وَاللّهِ وَاللّهِ وَاللّهِ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّه

﴾ قُلُأَذَلِكَ خَيْرٌ أَمْ جَنَّـهُ ٱلْخُـلْدِ ٱلَّـتِى وُعِدَ ٱلْمُنَّقُونَ كَانَتْ لَمُنْ جَـزَآءُ وَمَصِيرًا

لَّهُمْ فِيهُا مَايَشَآءُونَ
 خَلدِينُّ كَانَعْ لَلْ رَبِّكَ
 وَعْدًا مِّسْتُولًا

those of them who disbelieve, and all that they worship apart from God, it is then that He shall say to their false gods: Are you the ones who led these, My servants, astray?

Or did they themselves stray from the way?

They shall say: Highly exalted are You alone,
Our Lord!

Never would it have been conceivable for us to make of ourselves patrons of anyone apart from You.

Rather,

You bestowed them and their forefathers with such comfort and enjoyment in the world that they forgot Your Remembrance!

And, thus, did they become a ruined people, destitute of all goodness—

25:19 whereupon it shall be said to the doomed:
Those whom you worshipped in life have, indeed, belied you, as to all that you have said regarding their divinity.
Now, you will not be able to turn away the Fire of Hell from yourselves, nor avail yourselves of any help against it.

Thus any one of you human beings who in life persists in the grave wrong of worshipping others with God, We shall make him taste a great torment in the Hereafter.

25:20 Moreover, We have not sent any messengers to their peoples

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الجُزِّءُ الثَّامِنَ عَشَرَ

وَيَوْمَ يَحْشُرُهُمْ وَمَايَعْ بُدُونِ مِن دُونِ ٱللّهِ فَيقُولُ ءَأَنتُرَ أَضْلَلْمُ عِبَادِي هَنَوُلاَهِ أَمْ هُمْ صَلُواْ ٱلسّبِيلَ هَا لُواْ سُبْحَنكَ مَاكنَدَ إِنَّ النَّالَةِ التَّاتِيةَ

مَاكَانَ يَلْبَغِي لَنَا أَن نَّتَغِذَ مِن دُونِكِ مِنْ أَوْلِيَآءَ وَلَكِكِن مَّتَّعْتَهُمْ وَءَابِكَآءَهُمْ حَقَّى نَسُوا الذِّكِر وَكَانُوا قَوْمًا بُورًا فَكَانُوا قَوْمًا بُورًا

الله فقد كذّ بُوكُم بما نقولُون فقم الشّ تطيعُون من مَرْفًا ولا نصرًا ومن يَظلِم مِنكُمْ نُدُقَة عَذَاكا كَمارًا الله عَذَاكا الله عَنْ الله عَذَاكا الله عَذَاكاله عَذَاكا الله عَذَاكا الله

before you, O Prophet, except that they were mortals who, most surely, ate food and walked through the marketplaces. Therefore, know, O humanity, that We have caused some of you to be a trial for others.

Will you be patient in enduring your tests? And ever is your Lord all-seeing.

for Our destined Meeting
on Judgment Day say:
Will not the angels
be sent down to us with God's messages,
or are we not to see our Lord
with our own eyes?
Very truly, they have grown so very arrogant
within themselves!
Thus they have insolently defied God—

25:22 The Day they see the angels—
there shall be no glad tidings on that Day
for the defiant unbelievers!
Rather, 'the angels' will say 'to them':
A barrier bar you 'from all bliss'!

with the greatest insolence!

25:23 And We shall turn to the deeds they have done and turn them into scattered dust.

25:24 But the Companions
of the Everlasting Garden of Paradise
on that Day
shall be in the best place of residence
and the fairest state of repose—

25:25 a Day Hereafter, when the heaven splits asunder in a mist of clouds, ٩

الجُزْءُ التَّاسِعَ عَشَرّ

وَمَا أَرْسَلْنَا فَبْلُكَ
مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ
لَيَا كُلُونَ الطَّعَامُ
وَيَمْشُونَ فِي الْأَسْوَاقِ
وَيَحْمَلْنَا بَعْضَكُمْ لِلِعَضِ
وَجَعَلْنَا بَعْضَكُمْ لِلِعْضِ
فِنْسَنَةً أَتَصْبِرُونَكُ
وَكَانَ رَبُّكَ بَصِيرًا
وَكَانَ رَبُّكَ بَصِيرًا
(١) ﴿ وَكَانَ رَبُّكَ بَصِيرًا

لَا يَرْجُونَ لِقَآءَنَا لَوْلَا أُنْوِلَ عَلَيْسَا الْمَلَتَ مِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدِ اَسْتَكُمْرُواْ فِي أَنفُسِهِمْ وَعَنَوْ عُنُواً كِيدِرُ

﴾ يَوْمَ يَرُوْنَ الْمَكَنْمِكَةُ لَا بُشْرَىٰ يَوْمَهِذِ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا

رُقَ وَقَدِمْنَآ إِلَى مَاعَمِلُوا مِنْ عَمَلِ مَاعَمِلُوا مِنْ عَمَلِ فَجَعَلْنَكُ هَبَكَاءُ مََنتُورًا وَمُعَلِّنَكُ هَبَكَاءُ مَنتُورًا

المَحَدُ الْجَنَّةِ يَوْمَهِ لِهِ خَيْرٌ مُستَقَرَّا

وكَوْمَ تَشَقَّقُ ٱلسَّمَآهُ وِٱلْعَكَمِ



and the angels are sent down in descending waves.

25:26 True dominion that Day belongs to the All-Merciful alone.Thus shall it be for all the disbelievers an exceedingly hard Day—

25:27 a Day when the godless wrongdoer shall bite his very hands in regret, saying: Oh! If only I had taken a path to salvation, together with the Messenger!

25:28 Oh, woe is me!

If only I did not take such a one who disbelieved for an intimate friend.

from the Remembrance of the Quran after it had come to me.

For Satan has ever been deserting of humankind, indeed.

25:30 Now, Muhammad, the Messenger of God, has said: O my Lord! Indeed, the disbelievers among my people have taken this Quran as a thing to be shunned.

for every prophet an inveterate enemy from among the defiant unbelievers.

Yet sufficient is your Lord, O Prophet, as a guide and supporter.

25:32 Moreover, those who disbelieve have said:
If only the Quran was sent down to him all at once,
then truly it would be from God!
Yet even so is it revealed gradually,
so that We may set firm your heart with it,

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الخذء التَّاسِعَ عَشَرَ

وَنُزِلُالُمُلَئَيْمِكُهُ تَعَزِيلًا (١٣) اَلْمُلُكُ يَوْمَهِ ذِ ٱلْحَقُّ لِلرَّحْمَنِّ وَكَانَ هُوَمًا

عَلَى ٱلْكَنفرِينَ عَسِيرًا

وَيَوْمَ يَعَشُّ ٱلظَّ الِمُ
عَلَى يَدَيْدِ يَحَقُولُ يَنلَتَنِي

اَتَّخَذْتُ مَعَ ٱلرَّسُول سَيبلًا

اتَّخَذْتُ مَعَ ٱلرَّسُول سَيبلًا

يَوَلِلَقَ لَيْتَوَ
 لَوْ أَتَّخِذْ فُلَاتًا خَلِيلًا

لَّقَدْأَضَلَنِي عَنِ ٱلذِكْرِ
 بَعْدَإِذْ جَآءَنِيُّ
 وَكَانَ الشَّيْطَانُ
 لِلْانسَكِ: خَدُولًا

(ْنَّ وَقَالَ ٱلرَّسُولُ يَــَرَبِّ إِنَّ قَوْمِى ٱتَّخَـُدُواْ هَلِدَا ٱلْقُدُّ عَانَ مَـَعْجُدُدًا

الله وكَلَّدُ الله وَكَلَّدُ الله وَكَلَّدُ الله وَكَلَّدُ الله وَكُلُّ الله وَلِي الله وَلِي الله وكل الله وك

رَّ وَقَالَ ٱلَّذِينَ كَفَرُوا لَوْلَا نُزِلَ عَلَيْهِ ٱلْقُرْءَانُ جُمُلَةً وَهِدَةً أَ O Prophet; thus have We recited it to you in a measured recital.

25:33 And never do they bring forth for you any false argument by way of example, but that We have brought forth for you the truth of it and its best exposition.

25:34 As to these who shall be marshaled on their faces to Hell—
it is they who are in the very worst position and furthest astray from God's way.

25:35 Now, very truly, We had given Moses the Book of the Torah before you, O Prophet; and along with him, We appointed his brother, Aaron, as a minister.

25:36 Then We said: Go forth, both of you, to the people of Pharaoh who have denied Our signs.

Thus We demolished them—
and demolished them utterly.

25:37 Moreover, remember the people of Noah.

When they denied the divine mandate
of God's messengers, We drowned them.

Thus We made them a sign of forewarning
for all humanity.

Yet We have prepared for the wrongdoers who deny the messengers and are godless in heart a more painful torment in the Hereafter.

25:38 And remember the peoples of 'Âd and Thamûd, and the Dwellers of the Water-Pit of Al-Rass', and many generations between them.

25:39 Thus for each of these communities

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الجُزْهُ التَّاسِعَ عَشَرَ

ڪڏلِك لِنُثَيِّتَ بِهِ فُوَّادَكُ وَرَثَلْنَهُ تَرْتِيلًا

لَّ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِنْنَكَ بِٱلْحَقِّ وَأَخْسَنَ تَغْشِيرًا

آلذين يَحْشَرُونَ
عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ
أُولَتِهِكَ شَتْرٌ مَّكَانَا
وَأَضَكُلُ سَيْدِالا

وَلَقَدْءَ النَّيْنَا
 مُوسَى ٱلْحِتنَب وَجَعَلْنَا
 مَعَـهُ وَ أَخَاهُ هَــــُ رُونِك وَزِيرًا

الله المُعَلَّدُ اللهُ الْعَوْمِ اللهُ الْعَوْمِ اللهُ الله

وَعَادَاوَتُمُودَا وَأَصْحَبَ الرَّسِ
 وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا

We set forth 'revealed' examples of forewarning and destruction'.

Then each We shattered to bits for their unbelief—shattering them utterly.

And your truly the Makkana have the most

25:40 And very truly, the Makkans have themselves come upon the traces of the town of Sodom that an evil rain showered with stones.

Have they not, then, seen this destruction?

On the contrary, they do not anticipate resurrection for Judgment in the Hereafter.

Therefore, when they see you, O Prophet, the disbelievers but take you as a mockery, saying:Is this the one

who God has sent forth as a messenger?

he very nearly led us astray from our gods, had it not been that we adhered patiently to them.

But they shall know, when they see the torment of Hellfire, who is furthest astray from God's way!

25:43 O Prophet! Have you seen him who makes his own desire his god? Will you, then, be as a guardian over him to compel him to believe?

25:44 Or do you really think that most of them even listen or understand? In fact, they are like nothing but cattle. Rather, they are even further astray from God's way!

25.45 Have you not seen

فَرْهُ التَّاسِعَ عَشَرَ سُوْنَا النَّهَانِ

(ال) وكلاضريناله الامثال وكالضريناله الامثال وكالمثال وكالمقال المقال ا

بَعْتَ اللهُ رَسُولا إِن كَادَلَيْضِلْنَا عَنْ ءَالِهَتِنَا لَوَلاَ أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِيثَ يَرُونَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا

التَّخَذَ إِلَنهَ هُ، هَوَنهُ أَفَأَتَ تَكُونُ عَلَيْهِ وَكِيلًا تَكُونُ عَلَيْهِ وَكِيلًا اللهُ أَنْ أَكْ ثَرَهُمْ اللهُ اله

how your Lord spreads the shade? Had He so willed, He would have made it still. But We made the sun a lead for it.

- 25:46 Then We draw it in, toward Us—with an easy drawing.
- 25:47 And He is the One
  who has made the night for you as a mantle,
  and sleep a repose;
  and He has made the daylight
  a time of resurrection.
- 25:48 And He is the One who sends the winds bearing glad tidings before the rain-showers of His mercy.

  Thus do We send down, from the sky, purifying water,
- to a lifeless habitation, and from which We give drink to some of what We have created including cattle and many people.
- 25:50 And very truly,

  We have dispersed it among them,
  that they may remember God.

  Yet most people resist all but utter unbelief.
- Thus had We so willed, O Prophet, We would, most surely, have sent forth to every town its own forewarner.

  But it is you, henceforth, who shall forewarn all humanity.
- Therefore, do not yield to the pressure of the disbelievers to forsake your call. Rather, persevere in impelling them with this Quran, with a mighty impelling.

### الجَزَّةُ التَّاسِعَ عَشَرَ سُؤَوَ المُزْوَالِينَ

- أَلَمْ تَرَ إِلَى رَبِكَ
  كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ
  لَجْعَلَهُ. سَاكِكَا ثُمَّ جَعَلْنا
  ٱلشَّمْسَ عَلَيْهِ دَلِيلاً
  - الله المُعَلَّمُ اللهُ اللهُ
- وَهُوَ ٱلَّذِي جَعَلَ لَكُمُ
   ٱلِيَّ لَ لِبَاسًا وَالنَّوْمَ سُبَاتًا
   وَجَعَلَ ٱلنَّهَارَ نُشُورًا
- وَهُوَ الَّذِى أَرْسَلَ الرِّيَحَ

   بُشْرًا بَثِنَ يَدَى رَحْمَتِهِ وَالْزَلْنَ الْمِنَ السَّمَاءِ

   مَاذَ طُهُمِدُا
- - وَلَوْشِلْنَالَبَعَثَنَا
     فِ كُلُ قَرْبَةِ نَذِيرًا
  - الله عَلَمْ اللهِ المِلْمُلِي المِلْمُلِي المِلْمُلِي المُلْمُلِي اللهِ اللهِ اللهِ

الجئزة التَّاسِعَ عَشَرَ

25:53 \*And He is the One who has merged together the flow of the two great waters:

This one sweet, fresh to the taste; and that one salty, acrid.

Yet He placed between them a seamless divide, a barrier that bars their intermingling.

25:54 And He is the One who, from water, created a human being.Then He made for him kinship of blood and of marriage.And ever is your Lord all-able.

25:55 Yet they worship apart from God
what can neither benefit them nor harm them.
And in this the disbeliever is ever
a partisan of Satan in belying the truth
against his own Lord!

25:56 Thus We have not sent you,
to humanity, O Prophet,
but as a bearer of glad tidings
of everlasting delight in Paradise,
and as a forewarner of God's nearing Judgment.

25:57 Say to them, O Prophet, concerning this Quran:

I do not ask of you any reward for it.

I ask only that whoever so wills take a path of Peace to his Lord.

25:58 So trust the Ever-Living One who never dies.

Moreover, exalt Him with all praise.

For sufficient is He, being all-aware of the sins of His servants—

the One who has created the heavens and the Earth and all that is between them in a span of six Heavenly days, who then settled Himself جِهَادًا كَيِيرًا

﴿ وَهُوَ الَّذِى مَرَجُ الْبَحْرَيْنِ

هَلَذَا عَذْبٌ فُرَاتٌ

وَهَلَذَا مِلْحُ أُجَاجٌ

وَجَعَلَ بِيْنَهُمَا بَرْزَفَا

وَجِعْلَ بِيْنَهُمَا بَرْزَفَا

وَجِعْلَ بِيْنَهُمَا بَرْزَفَا

وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآء بَشَرًا فَجَعَلَهُ مُسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ
 مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمُّ
 وَكَانَ ٱلْكَافِرُ عَلَى رَبِّهِ عَلَى مِنْ عَلَى مَرْبِهِ عَلَى هِيرًا

۞ وَمَآأَرُسَلْنَكَ إِلَّامُبَشِّرًا وَيَذِيرًا

الله قُلْمَا أَسْنُلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَكَآءَ أَن يَتَّخِذَ إِلَى رَبِّهِ عَسِيلًا

وَتَوَكَّلُ عَلَى ٱلْحَيِّ الْخَيِّ الْغَيْ الْخَيِّ الَّذِي لَا يَمُوتُ وَكَفَى بِدِ، وَسَيِّحْ بِحَمَّدِهِ وَكَفَى بِدِ، بِنُنُوب عِبَادِه، خَيرًا

آلَّذِي خَلَقَ السَّحَدَاتِ وَالْأَرْضَ over the Throne befittingly:
The All-Merciful!
So concerning Him, O humanity, inquire of the Prophet—
one who is divinely informed of the names worthy of God.

to the disbelievers among them:

Bow your faces down to the ground in willing submission before the All-Merciful!

They say: And what is the All-Merciful?

Are we to bow ourselves down to what you command us?

Thus it only increases them in aversion to faith.

25:61 Blessed be the One who set 'high' in the heaven constellations; and set therein 'a sun as a torch and a luminous moon.

25:62 And He is the One
who has made the night
and the daylight successive—
for whoever yearns to remember God's majesty
or yearns to be thankful to Him eternally—

25:63 and such are the Servants of the All-Merciful:

They are the ones
who walk upon the earth softly;
and when the ignorant

or the belligerent address them, they say only:

25:64 And they are the ones who spend the night, before their Lord, bowing their faces down to the ground and standing in Prayer.

Peace!

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الجُزِّهُ التَّاسِعَ عَشَرَ

وَمَا يَنْهُمَا فِي سِتَّةِ أَيَّامِ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسْتَلْ بِهِ خَبِيرِ فَسْتَلْ بِهِ خَبِيرِ وَإِذَا فِيلَ لَهُمُ السَّجُدُوا لِلرَّحْمَنِ قَالُواْ وَمَا الرَّحْمَنُ أَنْسَجُدُ لِيمَا تَأْمُرُنَا وَزَادَهُمْ نَفُورًا ﴿ سَبَارِكُ الَّذِي جَعَلَ فِي السَّمَاءَ مُرُوعِمَا

> وصمر میں یو وَهُوَ الَّذِی جَعَلَ اُلِیَّتُلَ وَالنَّهَارَ خِلْفَةَ لِمَنْ أَرَادَ أَن يَذَكَّرَ أَوْ أَرَادَ شُكُورًا

وَجَعَلَ فَهَا سِرُجًا

آ وَعِبَادُ ٱلرَّمْنَنِ
الَّذِينَ يَمْشُونَ
عَلَى ٱلْأَرْضِ هَوْنَـا
وَإِذَاخَاطَبَهُمُ ٱلْجَنْهِلُونَ قَالُواْ سَلَنَـاً

اللِّينَ يَبِيتُوكَ لِرَبِيهِمْ اللَّهِينَ

للخذ ُ التَّاسِعَ عَشَرَ

25:65 And they are the ones who say: Our Lord!
Turn aside from us the torment of Hell.
Indeed, its torment is unrelenting.

25:66 Assuredly, it is a most evil residence and station.

And they are the ones who when they spend are neither excessive nor stingy, but who stand firm evenly between these.

25:68 And they are the ones
who do not call upon any other god with God.
Nor do they kill a soul—
which God has prohibited—except by right.
Nor do they commit illicit sexual intercourse.
For whoever does this
shall meet the penalty of sin:

on the Day of Resurrection for such a one.

Thus he shall abide therein forever, disgraced—

except for whoever repents, and believes, and does righteous deeds.For the likes of them, then,God will substitute their misdeeds with good deeds.

And ever is God all-forgiving, mercy-giving.

25:71 For whoever repents after sinning and works righteousness, then, indeed, such a person has repented to God with a worthy repentance.

Thus the Servants of the All-Merciful, they are the ones who do not bear false witness.

Moreover, when they pass by those uttering vile talk, they pass by honorably.

of the revealed verses of their Lord do not fall deaf and blind to them.

25:74 And they are the ones who say: Our Lord!

سُجَّـدًا وَقِيْمًا أَلَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمً إن عَذَابَهَا كَانَ غَرَامًا إن عَذَابَهَا كَانَ غَرَامًا

وَالنَّيْ اِذَا اَنْفَقُوا لَمْ يُسْرِفُواْ

 وَلَمْ يَقْتُرُواْ وَكَانَ

 مَدِّ مَذَالِكَ فَهَامًا

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللْمُحْمَالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُحْمَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُحْمِمِ اللَّهُ اللْمُحْمِمُ اللَّهُ الْمُحْمِمُ الللْمُحْمِمُ اللَّهُ اللَّهُ اللْمُحْمِمُ اللَّهُ الْمُحْمِمُ

وَمَن يَفْعَلُ ذَالِكَ يَلْقَ أَشَامًا

ا يُضَلَّعَفُ لَهُ ٱلْمَكَذَابُ يَوْمَ ٱلْقِيكَمَةِ يَرَدُهُ مِنْ الْقِيكَمَةِ

وَمَن تَابَ وَعَمِلَ صَلِحًا

 فَاتَهُ دُنُهُ كُ إِلَى ٱللَّهُ مَتَامًا

الله وَالَّذِيكَ لاَيشْهَدُوكَ الرُّورَ وَالْمُورَ وَالْمُورَ وَالْمُورَ وَالْمُورَ وَالْمُورَ وَالْمُورَ وَالْمُورَ وَالْمُوالِ اللَّغُومَ وُوالْكِرَامًا

Grant us in our spouses and our children the joy of our eyes. Moreover, make us an exemplar of goodness for the God-fearing.

25:75 Such as these shall be rewarded with the High Chamber of Heaven, for what they endured patiently in life. And they shall be met therein with a welcoming salutation and peace.

25:76 They shall abide therein forever a most excellent residence and station.

25.77 Say, O Prophet: Never would my Lord even care for you, O people, were it not for your calling upon Him in worship and need. But, truly, you disbelievers have belied faith. Thus your punishment shall soon become inescapable.

الجُزِّهُ التَّاسِعَ عَشَرَ ٤ الله وَٱلَّذِينَ إِذَا ذُكِّرُواْ



The surah that mentions the aimless meandering of unbelieving POETS in their creative effort to versify, and how their own actions belie their artistic messages, though it exempts from this censure poets who are believers and act with justice and righteousness.

## Surah 26 / 227 VERSES / REVEALED AT MAKKAH

# Al-Shu<sup>c</sup>arâ'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 26:1 Tâ Sîn Mîm
- These are the revealed verses of the clear Book of God elucidating truth.
- Perhaps, O Prophet,
  you would consume yourself with sorrow
  because they who belie you
  will not become believers.
- 26:4 If We so will, We shall send down upon them a sign from Heaven so miraculous that their necks shall remain ever bent in submission to it.
- Yet never does any Heavenly reminder from the All-Merciful, come to them anew in the Quran's verses, but they thoughtlessly turn away from it.
- Thus, truly, they have belied divine revelation.

  Therefore, the ill tidings
  of that Judgment
  which they have been mocking
  shall soon come to them.
- Have they not, then, looked to the earth:
  How many of every gracious kind of plant



- الله المستر
- الله عَلَكَ مَايَتُ ٱلْكِئْبِ ٱلْمُبِينِ
  - لَعَلَكَ بَلْخِعٌ نَفْسَكَ
  - أَلَّا يَكُونُواْ مُؤْمِنِينَ
- اِن نَشَأَ نُنزِلْ عَلَيْهِم مِّنَ السَّمَآءِ ءَايَةُ فَظَلَّتَأَعَنكُهُمْ لَهَا خَضِعِينَ
  - ﴿ وَمَا يَأْنِيهِم مِّن ذِكْرِ مِّنَ ٱلرَّحْمَن مُحَّلَثٍ
  - مِن ارجمي عليو إِلَّا كَانُواْ عَنْهُ مُعْرِضِينَ
- ﴿ فَقَدَّكَذَّبُواْ فَسَيَأْتِهِمْ ٱلْبَتَوُّا مَا كَانُواْ بِدِءيَسَنَهْ زُءُونَ مَا كَانُواْ بِدِءيَسَنَهْ زُءُونَ
  - 🕐 أُولَمْ يَرُواْ إِلَى ٱلْأَرْضِ

have We caused to grow therein?

of God's creative power.

Still most of them are not believers!

- Thus it is your Lord, O Prophet, who is most surely, the Overpowering One, the Mercy-Giving.
- Your Lord called Moses, commanding him:
  You shall go to the wrongdoing people,
- 26:11 the people of Pharaoh.

  Have they no fear of God?
- 26:12 He said: My Lord!
  Indeed, I fear that they will belie me.
- 26:13 Thus would my breast narrow with apprehension, and my tongue falter in uttering Your words. So send, as well, for Aaron to accompany me as a messenger.
- 26:14 Moreover, they have a charge established against me.

  So I fear they will kill me.
- So go forth, both of you, with Our miraculous signs. Indeed, We are with you, listening to everything.
- 26:16 Then go, both of you, to Pharaoh, and say:

  We are sent to you, each one, as a messenger

  of the Lord of All the Worlds.
- 26:17 So send forth with us the Children of Israel!
- 26:18 Pharaoh said to Moses:

  Did we not raise you among us as a child?

  And did you not remain with us

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الجُزَّهُ التَّاسِعَ عَشَرَ

كُمْ أَنْلَمْنَا فِهَا مِن كُلِّ زَفْج كَرِيمٍ ﴿ ﴾ إِنَّ فِ ذَلِكَ لَاَئَةً

وَمَاكَانَ أَكْثَرُهُم ثُوْمِنِينَ

🐧 وَإِنَّارَتَكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَن أَبْتِ ٱلْقَوْمَ ٱلظَّالِمِينَ

اللهِ قَوْمَ فِرْعَوْنَ أَلَا يَنَقُونَ

اللهِ عَالَ رَبِّ

إِنِّي أَخَافُ أَن يُكَذِّبُونِ

آگ وَیَصِیتُ صَدْرِی وَلَا یَنطَلِقُ لِسَانِی فَأَدْسِدً اِلَا هَدُونَ

اَنَّ مَعَكُم مُّسْتَمِعُونَ إِنَّا مَعَكُم مُّسْتَمِعُونَ إِنَّا مَعَكُم مُّسْتَمِعُونَ

الله عَلْقِيَا فِرْعَوْكَ فَقُولَا اللهِ الْعَالَمِينَ الْعَالَمِينَ الْعَالَمِينَ الْعَالَمِينَ

الله أَنْ أَرْسِلْ مَعَنَا بَنِيَ إِسْرَتِهِ بِلَ

الجُزَّهُ التَّاسِعَ عَشَرَ

for many years of your life thereafter?

Then you did the evil deed
that you have done, killing one of us.

And thus were you
one of the ungrateful to me.

26:20 Moses said:

I did it then, when I was one of those astray.

26:21 So I fled from you, when I feared you.

Then my Lord granted me revealed wisdom and made me one of the messengers.

26:22 Yet this blessing you claim to have conferred upon me as a child—was it not because you have enslaved the Children of Israel?

26:23 Pharaoh said:
And what is the Lord of All the Worlds?

26:24 Moses said:

He is the Lord of the heavens and the earth, and all that is between them—

if you are willing to be certain and have faith.

26:25 Pharaoh said to those around him: Do you not hear 'this?

26:26 Moses said:

He is your Lord

and the Lord of your forefathers of old.

26:27 Pharaoh said:
Indeed, your messenger
who has been sent to you,
is, most surely, a madman!

26:28 Moses said:

He is the Lord of the East and the West,
and all that is between them,
if you would but use your reason
to understand.

26:29 Pharaoh said:

وَلَيِثْتَ فِينَامِنْ عُمْرِكَ سِنِينَ

الله وَفَعَلْتَ فَعَلَتَكَ

الَّتِي فَعَلْتَ

وَأَنتَ مِنَ ٱلْكَيْفِرِينَ

الله فَعَلَنْهُمَآ إِذَا وَأَنَا مِنَ ٱلطَّهَآلَيْنَ وَأَنَا مِنَ ٱلطَّهَآلَيْنَ

اً فَفَرَرْتُ مِنكُمْ لَمَا خِفْتُكُمْ فَوَاخِفْتُكُمْ فَوَهَبَ لِي رَفِي خُكُمًا فَوَهَبَ لِي رَفِي خُكُمًا

وَجَعَلَنِي مِنَ ٱلْمُرْسَلِينَ وَجَعَلَنِي مِنَ ٱلْمُرْسَلِينَ وَتِلْكَ يَعْمَةٌ تُعَنَّمُ اعْلَى

أَنْ عَبَّدتَّ بَنِيٓ إِسْرَةٍ بِلَ

الله فَرْعَوْنُ وَمَارَبُ ٱلْعَالَمِينَ

الله عَالَ رَبُّ السَّمَاوَتِ وَالْأَرْضِ وَالْأَرْضِ وَمَا يَنْنَهُمَا اللهُ مُنْتُم مُّوقِنِينَ

اللُّهُ عَوْلَهُ اللَّهُ اللّهُ اللَّهُ اللَّاللَّهُ اللَّهُ ا

الكَرُبُّكُونُ اللَّهُ الْمَالِكُونُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَرَبُّ ءَابَآبٍكُمُ ٱلْأَوَلِينَ

قَالَ إِنَّ رَسُولَكُمُ أَنْ الْإِنْكُورُ لَمَجْنُونٌ لَكَانِهُ لَمَجْنُونٌ لَكَانِهُ لَمَجْنُونٌ لَمَعْنَا لَمُعْنَا لَمُعْنَا لَمَعْنَا اللّهُ اللّه

الله عَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَالْمَغْرِبِ وَمَا يَنْهُمَا أَيْنَ كُنُمُ تَعْقِلُونَ

Most surely, if ever you take a god other than me, I shall certainly confine you in isolation. along with those now solitarily imprisoned.

26:30 Moses said: Even if I were to bring you something clear as proof of what I say?

26:31 Pharaoh said: Then bring it forth, if, indeed, you are one of the truthful messengers of God.

26:32 So he threw his staff to the ground, and, behold, it was a manifest snake.

26:33 And he drew forth his hand from the bosom of his garment, and, behold, it was radiant white without blemish to all the onlookers.

26:34 Pharaoh said to the assembly of nobles around him: This is most surely a learned sorcerer!

26:35 He desires only to oust all of you from your land with his sorcery. So what do you command concerning him?

26:36 They said: Delay him and his brother, and send forth ushers into the cities 26:37 who shall bring you every well-learned sorcerer.

26:38 So the sorcerers of Pharaoh were gathered for the appointed time at mid-morning, on a well-known Day of Festival.

26:39 And it was said to the people: Are all of you gathered,

26:40 so that we may follow in procession

الجزِّءُ التَّاسِعَ عَشَرَ ٧

اللهِ عَالَلِينِ أَتَّخَذْتَ إِلَاهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ

قَالَأُولُو جِنْمُنُكَ بِشَيْءٍ مُبين

(٢١) قَالَ فَأْتِ بِهِيَ

إن كُنتَ مرب ٱلصَّادة

فَأَلَقَ عَصَاهُ

فَإِذَا هِيَ ثُعِّيانٌ مُّينٌ

فَإِذَا هِيَ سَضَآءُ لِلنَّاظِرِينَ الله المكلاحة للم

إنَّ هَاذَا لَسَاحِرُ عَلِيمٌ

يُرِيدُ أَن يُغْرِجَكُم مِّنَ أَرْضِكُم بِسِحْرِهِ

فَعَاذَا تَأْمُوونِ

الله قَالُوا أَرْجِدُ وَأَخَاهُ

وَٱبْعَتْ فِي ٱلْمَدَآيِنِ حَاشِرِينَ المَّالُ اللهِ اللهِ

(٢٩) وَقُمَلَ لِلنَّاسِ

الخذه التَّاسِعَ عَشَهَ

after the sorcerers, if it is they who are triumphant?

26:41 So when the sorcerers came, they said to Pharaoh:

Is there to be a worthy reward for us if it is we who are triumphant?

26:42 He said: Yes!

Moreover, you shall, indeed, be of those who are brought near to me as an added honor.

Moses said to them:
Throw to the ground whatever sorcery you are to throw.

26:44 So they threw down their ropes and staffs and said:By the invincible might of Pharaoh, it is we who shall, most surely, be triumphant!

Then Moses threw his staff to the ground, and, behold, it swallowed up all that they had falsified with their sorcery.

26:46 So the sorcerers fell to the ground, in astonishment, bowing their faces down in submission to God.

26:47 They said:We believe in the Lord of All the Worlds,26:48 the Lord of Moses and Aaron!

26:49 Pharaoh said:
Have you believed impetuously because of him,
before I have permitted you to do so?
Indeed, he is certainly your master-sorcerer,
who has taught you sorcery!
Yet, most surely, you shall learn your lesson!
I shall, most surely, cut off

هَلْ أَنتُم تَجْتَمِعُونَ

إِن كَانُوا هُمُ الْغَيلِينَ

إِن كَانُوا هُمُ الْغَيلِينَ

فَلَمَا جَهْ السَّحَرَةُ

قَالُوا لِفِرْعَوْنَ آبِنَ لَنَا لَأَجْرًا

إِن كُنَا خَنُ الْغَيلِينَ

وَالْكُمْ إِنَّا لَغِنُ الْغَيلِينَ

وَالِّكُمْ إِنَّا لَغِنَ الْمُعَلِينَ

وَالِّكُمْ إِنَّا لَغِنَ الْمُعَلِينَ

فَالْ فَهُم مُوسَى

وَالْكُمْ إِنَّا لَغِنَ الْمُعْلِينَ الْمُعْرَفِينَ

فَالْ فَهُم مُوسَى

فَالْ فَلْمُ مُوسَى

فَالْ فَلْمُ مُوسَى

فَالْقُوا مَا أَنتُم مُلْقُونَ

وَقَالُوا بِعِزَةَ فِرْعَوْنَ

وَقَالُوا بِعِزَةَ فِرْعَوْنَ

فَأَلْقَ مُوسَىٰ عَصَاهُ

فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

فَأَلْقِي ٱلسَّحَرَةُ سَيْجِدِينَ

your hands and your feet on opposite sides! Then I shall, most surely, crucify you, all together!

26:50 They said: No harm!

Our faith is firm.

Indeed, to our Lord we are returning.

26:51 Indeed, we hope for our Lord to forgive us our misdeeds, for we have been the first of the believers among our people.

26:52 \*Thereafter, We revealed to Moses:
Set out by night with My servants,
the Children of Israel.
Indeed, you shall be pursued by Pharaoh.

26:53 So Pharaoh sent ushers into the cities to say:

26:54 Indeed, these aliens are but a very small minority.

26:55 And, indeed, they have, most surely, enraged us.

26:56 So we are all together to be on guard and ready to overtake them.

26:57 Thus We drew them forth from gardens and springs,

26:58 and treasure-houses, and a gracious station.

26:59 So it was.

Yet We bequeathed it all to the Children of Israel.

26:60 Thus they followed them at sunrise.

26:61 Then when the two multitudes saw each other, Moses' companions said:Indeed, we are, most surely, 'doomed to be overtaken and killed by Pharaoh's hosts'!

26:62 He said: No, indeed!

Most surely, my Lord is with me.

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الجُزِّهُ التَّاسِعَ عَشَرَ

الَّذِي عَلَّمُكُمُ السِّحْرَ فَلَسُوْفَ تَعْلَمُونَ ۚ لَأَقَطِّمَنَ اَيْدِيكُمْ وَارْجُلَكُمْ مِنْ خِلَفِ وَلَاْصَلِبَنَّكُمْ أَجْمَعِينَ

اللهُ عَالَوا لَاضَيْرَ

لِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ

(الله عَلَمَعُ أَن يَغْفِرُ لَنَا رَبُّنَا خَطَيْنَنَا آوَلُ الْمُؤْمِنِينَ أَن كُنُناً أَوَّلُ الْمُؤْمِنِينَ

(الله عَلَى الله مُوسَى الله مُوسَى الله مُوسَى الله مُوسَى الله مُسَمِّعُونَ اللهُ مُسَمِّعُونَ اللهُ مُسَمِّعُونَ

اللهِ عَوْدُ اللهِ عَرْعَوْدُ اللهِ عَرْعَوْدُ اللهِ عَرْبَعُونُ اللهِ عَرْبَعُونُ اللهِ عَدْدُ اللهِ اللهِ اللهِ عَدْدُ اللهِ ا

في ٱلْمَدَآيِنِ حَشِرِينَ

انَّ هَنَوُلآء لَشِرْدِمَةٌ قَلِيلُونَ اللهُ

وَإِنَّهُمْ لَنَا لَغَآيِظُونَ

ا وَإِنَّا لَجَيِيعُ حَادِرُونَ

الله فَأَخْرَجْنَاهُم مِن جَنَّتٍ وَعُيُونِ

🚳 وَكُنُوزٍ وَمَقَامِرِ كَرِيمٍ

اللهُ كَلَالِكُ وَأُورَثِنْهَا بَنِيَ إِسْرَتِهِ بِلَ

الله المُعْوِهُم مُشْرِقِيك

الله فَلَمَّا نَرَى الْجَمْعَانِ
قَالَ أَصْحَابُ مُوسَى
إِنَّا لَمُدَّدَدُهُنَ

الجنزة التَّاسِعَ عَشَرَ

He will guide me.

So We revealed to Moses:Strike the sea with your staff.Thus the sea split so that each part was like a great mountain.

26:64 And, thereupon, We drew the others near.

26:65 So We delivered Moses and those with him, all together.

26:66 Then We drowned the others.

of God's nearing Judgment—nor were most of them believers!

Thus it is your Lord, O Prophet, who is, most surely, the Overpowering One, the Mercy-Giving.

26:69 Moreover, recite the tidings of Abraham to those of them who disbelieve.

26:70 Behold!He said to his father and his people:What is it that you worship?

26:71 They said: We worship idols!

And to them we remain ever devoted.

26:72 He said:

Do they hear you when you call upon them?

26:73 Or do they benefit you or cause you harm?

26:74 They said:No, but we found our forefathers doing the like of this.

26:75 He said:

Then do you see

what you have been worshipping—

26:76 you and your fathers of old?

They are, indeed, an enemy to me. I worship none except

اللُّهُ عَالَكُلُّدُ إِنَّ مَعِى رَبِّي سَيَهْدِينِ

آ فَأُوحَيْنَا إِلَى مُوسَى اللهِ مُوسَى اللهِ مُوسَى اللهِ اللهُ الْبَحْرُ فَا اللهُ الل

اللهِ وَأَزْلَفْنَا ثُمَّ ٱلْآخَرِينَ وَأَزْلَفْنَا ثُمَّ ٱلْآخَرِينَ

وَ وَأَنْجَيْنَا مُوسَىٰ وَأَنْجَيْنَا مُوسَىٰ وَمَن مَعَهُ وَأَخْعَينَ

اللهُ اللهُ

إِنَّ فِي ذَالِكَ لَآئِيةً
 وَمَا كَانَ أَكْثَرُهُم ثُمُؤْمِنِينَ

﴾ وَإِنَّ رَبَّكَ لَمُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ

الله وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرُهِيمَ

اِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ،

اللهِ قَالُواْنَعَبُدُ أَصْنَامًا

فَنَظَلُّ لَهَاعَكِفِينَ آنَ هَلْ يَسْمَعُونَكُرِ مَا يَعْمِرُهُ مَا يَسْمَعُونَكُرْ

الله المستعمل المستوات المائة

كَذَالِكَ يَفْعَلُونَ

الله عَالَ أَفْرَءَ يَشُرُ الرُّيْةِ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ the Lord of All the Worlds,

- 26:78 the One who has created me. For He is the One who guides me.
- 26:79 And He is the One who feeds me and gives me drink.
- 26:80 And when I become ill, then He is the One who heals me.
- 26:81 And He is the One who will cause me to die. Then He will bring me back to hife in the Hereafter.
- 26:82 And He is the One who I hope shall forgive me my misdeeds on the Day of Judgment.
- 26:83 So he turned to God in prayer: My Lord!
  Grant me wise judgment,
  and unite me with the righteous in Paradise.
- 26:84 Moreover, make for me reverent mention among the latter generations till the end of time.
- 26:85 And make me of the inheritors of the Garden of Delight.
- 26:86 And do forgive my father.

  Indeed, he has become of those who are astray.
- 26:87 Thus do not disgrace me on the Day all are raised up for Judgment,
- 26:88 a Day when mere wealth and children shall not benefit anyone in any way;
- but only those who come to God with a pure heart will be saved.
- 26:90 Thus the Garden of Paradise shall be drawn near for the God-fearing,
- 26:91 while Hellfire shall be brought forth for the deluded.
- 26:92 And it shall be said to 'the latter':

  Where is all that you used to worship,

#### ٤

الجازةُ التَّاسِعَ عَشَرَ

- الله وعَالِمَا وَكُمُ الْأَفْلَمُونَ
  - 💮 فَإِنَّهُمْ عَدُوٌّ لِنَّ

إِلَّارَبَّ ٱلْعَلَمِينَ

- الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ
- اللُّهُ وَٱلَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ
- 🚳 وَإِذَا مَرِضَتُ فَهُوَ يَشْفِينِ
- اللَّهِ وَاللَّهِى يُمِيتُنِي ثُمَّ يُحْيِينِ
- وَالَّذِي َ أَطْمَعُ أَن يَغْفِرَ لِي
   خَطتَقَى وَوْمَ الدّبن
  - الله وَتِهُ هَبُ لِي خُكُمًا

وَٱلْحِقْنِي بِٱلصَّىٰلِحِينَ

- (الله وَلَجْعَل لِي لِسَانَ صِدْقِ في ٱلْآخِينَ
- ( وَ الْجَعَلَني مِن وَرَيْةِ جَنَّةِ النَّعيم
  - (١) وَأَغْفِرُ لِأَبِيَ

إِنَّهُ وَكَانَ مِنَ ٱلصَّهَا لِّينَ

- الله وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ
- 🚳 يَوْمَ لَا يَنْفَعُ مَالٌّ وَلَا بِنُوْنَ
- اللَّامَنْ أَتَى ٱللَّهَ بِفَلْبِ سَلِيمٍ
  - الله وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُنَّقِينَ
    - 🖤 وَبُرِيزَتِٱلْجَحِيمُ لِلْغَاوِينَ

26:93 apart from God?

Can they help you now, or even help themselves?

<sup>26:94</sup> Then are they pitched headlong into it, along with their delusive gods

26:95 and the hosts of Iblîs, all together.

26:96 They shall say, as they wrangle in it:

26:97 By God!

We were, indeed, lost in clear misguidance

26:98 when we made you false gods equal to the Lord of All the Worlds!

26:99 And it was none other than the defiant unbelievers who led us astray!

26:100 Thus for us there are no intercessors,

26:101 nor any intimate friend.

26:102 If only we had a chance to return to the world again! We would then become the best of the believers!

of Abraham and his people there is a sure sign of God's nearing Judgment—nor were most of them believers!

<sup>26:104</sup> Thus it is your Lord, O Prophet, who is most surely, the Overpowering One, the Mercy-Giving.

26:105 And the people of Noah denied the divine mandate of God's messengers, as well.

26:106 Behold! Their brother Noah said to them: Will you not be God-fearing?

<sup>26:107</sup> Indeed, I am a trustworthy messenger sent to you by God.

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الجُزَّهُ التَّاسِعَ عَشَرَ

اللهُمُ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ اللهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ

الله مِن دُونِ ٱللهِ

هَلْ يَنْصُرُونَاكُمْ أَوْ يَنْنُصِرُونَ

الله عَكْبُكِبُوا فِيهَا هُمْ وَٱلْعَاوُدِنَ اللَّهِ اللَّهُ مُ وَٱلْعَاوُدِنَ

0 وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ

اللهُ وَاللهُ اللهُ وَهُمْ فِيهَا يَغْنَصِمُونَ

الله إن كُنَّا الله إن كُنَّا

<u>لَفِي ضَلَالٍ مُّبِينٍ</u>

ا إِذْ نُسُوِيكُم بِرَبِ ٱلْعَلَمِينَ

الله وَمَا أَضَلَّنا إِلَّا ٱلْمُجْرِمُونَ

💮 فَمَالَنَا مِن شَافِعِينَ

الله وَلَا صَدِيقٍ مَمِيم

📆 فَلَوْ أَنَّ لَنَاكُرَّةً

فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ

آن في ذَلِكَ لَأَيَّةً مِنْ مِنْ مِنْ مَنْ مِنْ مَ

الله وَإِنَّ رَبِّكَ لَمُؤَالْمَ رِبُّ ٱلرَّحِيمُ

المُرْسَلِينَ فَوْمُ نُوجٍ ٱلْمُرْسَلِينَ

📆 إِذْ قَالَ لَهُمُّ أَخُوهُمْ نُوحُ

الجُزُءُ التَّاسِعَ عَشَرَ

26:108 So fear God, and obey me!

26:109 I do not ask of you any reward for this 'message'.

Indeed, my reward is only with the Lord of 'All' the Worlds.

26:110 So fear God, and obey me!

26:111 **\***They said:
Shall we believe in you,
while only the vilest have followed you?

26:112 He said:

What knowledge do I have
of what they used to do before believing?

26:113 Indeed, their reckoning
is with none but my Lord,
if only you yourselves were to realize this.

26:114 Nor am I ever to drive away those who have believed.

<sup>26:115</sup> Indeed, I am only a clear forewarner of God's nearing Judgment.

26:116 They said:

Most surely, if you do not desist, O Noah,
you shall assuredly be
one of those who are stoned to death.

26:117 He said: My Lord!

Indeed, my people have belied me.

26:118 So bring about judgment
 between me and them—
 with a clearly decisive judgment.
 And deliver me, and all the believers with me.

26:119 Thus We delivered him—and those with him—in the 'heavily' laden Ark.

26:120 Thereafter, We drowned the disbelievers who remained behind.

26:121 Indeed, in this account there is a sure sign

الانتقون

اِنِّ اللَّهُمْ رَسُولُ أَمِينٌ

الله عَالَقُوا الله وَأَطِيعُونِ اللهِ عَوْدِ

أَنُّ وَمَا أَشَئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ اللهِ عَلَيْهِ مِنْ أَجْرٍ اللهِ عَلَيْهِ مِنْ أَجْرٍ اللهِ اللهِ اللهِ اللهِ عَلَيْهِ مِنْ أَجْرٍ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ الله

عَلَىٰ رَبِّ ٱلْعَلَمِينَ

الله وَاللَّهُ وَأَطِيعُونِ اللَّهُ وَأَطِيعُونِ

قَالَ وَمَا عِلْمِي
 مَاكَاذُهُ أَ يَعْمَلُهُ رَ

ان حِسَابُهُمْ إِلَّا عَلَىٰ رَفِّي لَوْ تَشْعُرُونَ

الله وَمَا أَنَا بِطَارِدِ ٱلْمُؤْمِنِينَ

ان أَنَّا إِلَّا نَذِيُّ مُّبِينٌ

شَ قَالُواْ لَإِن لَّرْ تَنْتَهِ بِنْنُوحُ لَتَكُونَ مِنَ ٱلْمَرْجُومِينَ

اللهِ قَالَرَبِ إِنَّ قَوْمِي كُذَّبُونِ

(۱۱) فَأَفْنَحْ بَيْنِي وَيَلْنَهُمْ فَتْحًا وَنَجِّنِي وَمَن مَّعِيَ

مِنَ ٱلْمُؤْمِنِينَ

الْجَيْناةُ وَمَن مُعَةً.
 فِ ٱلْفُلْكِ ٱلْمَشْحُونِ

of God's nearing Judgment—

26:122 Thus it is your Lord, O Prophet, who is, most surely, the Overpowering One, the Mercy-Giving.

nor were most of them believers!

26:123 The people of 'Âd denied the divine mandate of God's messengers.

26:124 Behold! Their brother Hûd said to them: Will you not be God-fearing?

<sup>26:125</sup> Indeed, I am a trustworthy messenger sent to you by God.

26:126 So fear God, and obey me!

26:127 I do not ask of you any reward for this message.

Indeed, my reward is only with the Lord of All the Worlds.

26:128 Do you build upon every elevation a towering landmark in pursuit of vanity and to belittle other people?

26:129 Moreover, you take for yourselves imposing structures, aspiring to become immortals!

26:130 Furthermore, when you assault, you assault without pity, as hard-hearted tyrants.

26:131 Rather, fear God, and obey me!

<sup>26:132</sup> Thus fear the One who provided you with all that you know.

26:133 He has provided you with cattle and children

26:134 and gardens and springs.

26:135 Indeed, I fear for you the divine torment of an awesome Day!

26:136 They said:

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الجزء التّاسِعَ عَشَرَ

الله مُمَّ أَغْرَقْنَا بَعَدُ ٱلْبَاقِينَ

انَّ فِي ذَلِكَ لَآيَةً اللهُ اللهُ

اللهُ وَإِنَّ رَبُّكَ لَهُو ٱلْعَزِيزُ ٱلرَّحِيمُ

اللهُ كُذَّبَتْ عَادُّ ٱلْمُرْسَلِينَ

الْمَالَ إِذْ قَالَ لَمُمْ أَخُوهُمْ هُودً

الله الله والله المولك المينُ

اللهِ عَالَقُوا ٱللَّهَ وَأَطِيعُونِ اللَّهِ وَأَطِيعُونِ

وَمَا أَسْتُلُكُمْ عَلَيْدِهِ مِنْ أَجْرٍ
 إِنَّ أَجْرِى إِلَّا

عَلَىٰ رَبِّ ٱلْعَلَمِينَ

اً أَتَبْنُونَ بِكُلِّ رِبِعِ اَتَبْنُونَ بِكُلِّ رِبِعِ اَتَبَنُونَ مِنْكُلِّ رِبِعِ اَتَابَنُونَ اللهِ اللهِ

الله وَتَتَّخِذُونَ مَصَائِعَ لَوَيَ مَصَائِعَ لَكُمْ مَخَلُدُونَ لَعَلَيْمُ مَخَلَدُونَ لَعَلَيْمُ مَخَلَدُونَ

الله عَلَّمْ عَلَيْهُ مَا يُطَهِّمُ مَا يَنَ يَطَهُّمُ مَا يَنَ يَطَهُّمُ مَا يِنَ يَا يِنَ يَا يِنَ

الله وَأَنَّقُوا اللَّهُ وَأَطِيعُونِ

المَدَّكُم بِأَنْعَكِم وَبَنِينَ الْمَدَّكُم بِأَنْعَكِم وَبَنِينَ

It is the same to us if you give admonition or if you were never one so moved to admonish.

- 26:137 This way of ours is nothing but the tradition of the noble ancients before us.
- 26:138 And never shall we be chastised by God for adhering to it!
- 26:139 Thus they belied him. So We destroyed them. Indeed, in this account there is a sure sign of God's nearing Judgment nor were most of them believers!
- 26:140 Thus it is your Lord, O Prophet, who is, most surely, the Overpowering One, the Mercy-Giving.
- 26:141 The people of Thamûd denied the divine mandate of God's messengers.
- 26:142 Behold! Their brother Sâlih said to them: Will you not be God-fearing?
- 26:143 Indeed, I am a trustworthy messenger sent to you by God.
- 26:144 So fear God, and obey me!
- 26:145 I do not ask of you any reward for this message. Indeed, my reward is only with the Lord of All the Worlds.
- 26:146 Will you be left secure forever in what is here in your land,
- 26:147 amid gardens and springs,
- 26:148 and plantations and date palms whose spathes are 'pliant and' soft?
- 26:149 Moreover, you carve dwellings skillfully out of the mighty mountains.

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- الله عَلَيْنَا أَوْعَظْتَ اللهِ عَلَيْنَا أَوْعَظْتَ أَمْرَلَةً تَكُنُّ مِنَ ٱلْوَاعِظِينِ
- انْ هَاذَا إِلَّا خُلُقُ ٱلْأُوَّلِينَ

  - إِنَّ فِي ذَالِكَ لَأَمَةً
- وَمَا كَانَ أَكْثُرُهُمُ مُؤْمِنِينَ ُ وَإِنَّارَبُّكَ لَمُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ

  - - إِنِّي لَكُمْ رَمُولُ أَمِينٌ
- اللهُ وَمَآ أَمْتُ لُكُمْ عَلَيْهِ مِنْ أَجِمُ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَالَمِينَ

الجنزة التَّاسِعَ عَشَرَ

26:150 So fear God, and obey me!

<sup>26:151</sup> Nor shall you obey the command of those who are exceedingly rebellious,

26:152 those who spread corruption in the earth and do not set things aright.

26:153 They said:

You are but one who has been bewitched.

26:154 You are only a human being like us.

So bring forth a miraculous sign
of your prophethood, if you are, indeed,
one of the truthful messengers of God.

26:155 He said:

Here is a she-camel brought forth as a sign from God. For her is to be her drinking share and for you is to be your drinking share, each on a known day at the watering place.

26:156 Thus you shall not touch her with any act of evil intent, or you will be seized, suddenly, by the torment of an awesome day.

26:157 But they hamstrung her.
Yet when they faced their doom, they became regretful.

26:158 For the torment seized them, suddenly.

Indeed, in this account there is a sure sign of God's nearing Judgment —
nor were most of them believers!

26:159 Thus it is your Lord, O Prophet,who is most surely,the Overpowering One, the Mercy-Giving.

26:160 The people of Lot denied the divine mandate of God's messengers.

26:161 Behold! Their brother Lot said to them:

🖫 فيجَنَّنَتٍ وَعُيُونِ

ه وَزُرُوعٍ وَنَحْلِ طَلْعُهَا هَضِدُّ

(الله وَتَنْجِتُونَ مِنَ الْجِبَالِ تُمْتَأَفَّهُ هِينَ

(١٥٠) فَأَتَقُوا اللَّهَ وَأَطِيعُونِ

المُسْرِفِينَ وَلَا تُطِيعُوا أَمْرُ ٱلْمُسْرِفِينَ

اللَّذِينَ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا نُصِّلُهُونَ

المُسَحَّدِينَ المُسَحَّدِينَ المُسَحَّدِينَ المُسَحَّدِينَ

وَ مَا أَنتَ إِلَّا بَشَرٌ مِثْلُنَا فَأَتِ عَالِيَةٍ فَأَتِ عَالِيَةٍ فَأَتِ عَالِيَةٍ

إِن كُنتَ مِنَ ٱلصَّلِدِقِينَ

قَالَ هَاذِهِ عَاقَةٌ لَمَّا شِرْبُ
 وَلَكُرْ شِرْبُ يَوْمِ مَعْلُومِ

الله وَلَا تَمَسُّوهَا بِسُوَءٍ فَيَا أُخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ

الله فَعَقَرُوهَا فَأَصْبَحُواْ نَدِمِينَ

أَخَذَهُمُ الْعَذَابُ أَ
 إِنَّ فِ ذَلِكَ لَآئِيةٌ وَمَا كَانَ
 أَحْ ثَرُهُم مُّرْقِمِنِينَ

وَإِذَرَبَكَ
 لَهُوَ الْعَزِيزُ ٱلرَّحِيمُ

Will you not be God-fearing?

<sup>26:162</sup> Indeed, I am a trustworthy messenger sent to you by God.

26:163 So fear God and obey me!

26:164 I do not ask of you any reward for this message. Indeed, my reward is only with the Lord of All the Worlds.

26:165 Are the men among you the only beings in all the world that approach males in lust,

what your Lord has created for you in your wives?

Rather, you are a people who have transgressed all bounds.

26:167 They said:

Most surely, if you do not desist, O Lot, you shall assuredly be of those forever banished from our city!

26:168 He said:

Most surely, I am, indeed, one of those who are utterly loathe to your aberrant doings.

<sup>26:169</sup> He prayed: My Lord!

Deliver me and my family from all that they do.

26:170 Then We delivered him and his family, all together—

26:171 except his wife, an obstinate old woman who was among those who lingered behind.

26:172 Then We demolished the others.

26:173 For We rained down upon them
a devastating rain of marked stones?!
And how evil was the rain
of those who were forewarned
to no avail?!

26:174 Indeed, in this account

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الجيزة التَّاسِعَ عَشَرَ

(الله كَذَبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ الْمُرْسَلِينَ اللهِ الْمُرْسَلِينَ اللهِ الْمُرْسَلِينَ اللهِ اللهُ ا

الله إلى لَكُمْ رَسُولُ أَمِينُ

الله وَأَنْقُوا ٱللَّهُ وَأَطِيعُونِ

وَمَا آَسْتَلُکُمْ عَلَيْهِ مِنْ أَخْرٍ
 إِنْ أَخْرِى إِلَا

عَلَىٰ رَبِّ ٱلْعَالَمِينَ

التَّأْتُونَ ٱلذُّكُرَانَ مِنَ ٱلْعَكَمِينَ الْعَكَمِينَ

بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

الله عَالُوا لَهِن لَّرْ تَنْتَ مِ يَنْلُوطُ لَتَ اللهُ عَنْ اللّهُ عَا عَنْ اللّهُ عَا عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَا عَلَا عَلَا عَالِمُ عَلَّا عَلَا عَ

الله عَمَلِكُمُ مِينَ ٱلْقَالِينَ الْعَالِينَ الْقَالِينَ

الله رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ اللهِ مِمَّا يَعْمَلُونَ

الله فَنَجَّينَهُ وَأَهْلُهُ وَ أَجْمَعِينَ

الله إلاعَجُوزَا فِي ٱلْعَابِرِينَ

الله مُمَّ دَمَّزَنَا ٱلْآخَرِينَ مُ

الله وَأَمْطَرْنَاعَلَيْهِم مَّطَرَّأُ

الخثزة التَّاسِعَ عَشَرَ

there is a sure sign
of God's nearing Judgment—
nor were most of them believers!

26:175 Thus it is your Lord, O Prophet, who is, most surely, the Overpowering One, the Mercy-Giving.

26:176 The Dwellers of the Thicket of Al-Aykah denied the divine mandate of God's messengers.

26:177 Behold! Shuʿayb said to them: Will you not be God-fearing?

26:178 Indeed, I am a trustworthy messenger sent to you by God.

26:179 So fear God, and obey me!

26:180 I do not ask of you any reward for this message . Indeed, my reward is only with the Lord of All the Worlds.

26:181 \*Thus you shall equitably fill the measure, and you shall not be of those who give people less than their rightful due.

26:182 Moreover, you shall weigh out goods with an even and just balance.

26-183 And you shall not defraud the people of their rightful things.Nor shall you make mischief in the earth, sowing corruption in it .

26:184 Therefore, fear the One who created both you and the populations of the ancient generations before you.

26:185 They said:

You are but one who has been bewitched! 26:186 For you are only a human being like us.

فَسَآءَ مَطُرُ ٱلْمُنذَدِينَ إِنَّ فِي ذَلِكَ لَاَيَةً وَمَا كَانَ ٱكْدُرُهُمْ مُؤْمِينِنَ

الله وَإِنَّا رَبُّكَ لَمُو ٱلْعَزِيرُ ٱلرَّحِيمُ

ش كُذَّبَ أَصْعَلَبُ لَيَنِكَةِ ...

الله المُعَمِّ اللهُ الل

الِي لَكُمْ رَسُولُ أَمِينًا

اللهُ وَأَتَقُوا اللهَ وَأَطِيعُونِ اللهِ وَأَطِيعُونِ

وَمَا أَسْتُلُكُمْ عَلَيْتُهِ مِنْ أَجْرٍ
 إِنْ أَجْرِى إِلَّا

عَلَىٰ رَبِّ ٱلْعَكَامِينَ

وَلَا تَكُونُوا مِنَ ٱلْمُحْسِرِينَ

وَزِنْوَا بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ

الله وَاتَّقُوا الَّذِي خَلَقَكُمْ

And, indeed, we think you are most certainly to be counted among the sheer liars.

26:187 So let a deadly patch of sky drop down upon us, if you are, indeed, one of the truthful messengers of God.

26:188 He said:

My Lord is most knowing of all that you do.

26:189 Thus they belied him.

Then the torment of the day of the darkening cloud seized them, suddenly.

Truly, it was the torment of an awesome day!

26:190 Indeed, in this account, there is a sure sign of God's nearing Judgment nor were most of them believers!

26:191 Thus it is your Lord, O Prophet, who is most surely, the Overpowering One, the Mercy-Giving.

26:192 Now, this Quran is, indeed, a revelation from the Lord of All the Worlds.

26:193 The Trustworthy Spirit, Gabriel, descends with its verses

26:194 upon your heart, O Prophet so that you may become one of the chosen forewarners of God's nearing Judgment—

26:195 in a clear Arabic tongue.

26:196 Moreover, it has, indeed, been foretold in all the revealed Writs of the ancients.

26:197 Has it not been a sign for those of them who are uninformed of divine revelation 45

الجُزْءُ التَّاسِعَ عَشَرَ

الله وَمَا أَنتَ إِلَّا مَنْهُ مِثْلُنَا وَ إِن نَّظُنُّكَ لَمِنَ ٱلْكَندِينَ

> فأسقط عكننا كسفا مِّنَ ٱلسَّمَايَهِ

ان كُنت مرزَ ٱلصَّيادة من

قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْتَمَلُونَ

انَّ فِي ذَلِكَ لَآيَةً

وَمَا كَانَ أَكْثَرُهُمُ مُؤْمِنِهِ

that the learned among the Children of Israel recognize it as true?

26:198 Yet had We sent it down to one of the non-Arabic speaking—

26:199 such that he could miraculously recite it to them—
still they would never believe in it!

26:200 And so it is that We have thrust this message into the hearts of the defiant unbelievers by way of your call, O Prophet, to make them accountable.

26:201 They shall not believe in it until, 'at last,' they see the painful torment!

26:202 For it shall come to them, suddenly, while they are unaware of it.

26:203 Then they shall say:

Can we be granted respite

from divine judgment and then believe?

26:204 Is it Our imminent torment, then, that truly they seek to hasten?

<sup>26:205</sup> Yet have you considered, O Prophet, if We were to let them enjoy themselves for years,

as to divine judgment came to them?

26:207 Would that respite of time which they were given to enjoy have availed them at all?

26:208 Yet never have We destroyed any town without it having had messengers come to it as forewarners of God's nearing Judgment,

26:209 as a reminder to them of God's way.

For never do We wrong anyone that divine destruction befalls.

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الجُزِّءُ التَّاسِعَ عَشَرَ

اللهِ وَإِنَّهُ لَفِي زُبُرِ ٱلْأُوَّلِينَ ﴿ وَإِنَّهُ لَفِي زَبُرِ ٱلْأُوَّلِينَ

🚳 وَلَوْ نَزَّلْنَهُ

عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ

(الله عَفَرَأَهُ, عَلَيْهِم مَاكَانُوا بِهِ. مُؤْمِنِينَ

فِي قُلُوبِ ٱلْمُجْرِمِينَ

🕥 لَا يُؤْمِنُونَ بِهِ. حَةًّ، رَوُا الْعَذَابَ ٱلْأَلْسَةَ

المارية المارية

ومام يستريك المالي فَنَهُ أَوْا هَلْ نَعَنْ مُنظَرُونَ

المَيْ أَفَيعَذَابِنَا يَسْتَعْمِدُونَ الْمَا يَسْتَعْمِدُونَ

الأسرة الأسرة

إِن مَّتَّعَنكَهُ مَّ سِنِينَ

اً ثُرُّ جَآءَهُم مَّا كَانُوا يُوعَدُّونَ

أَغْنَىٰ عَنْهُم مَّا أَغْنَىٰ عَنْهُم مَّا كَانُهُا ثُهُ يَّهُمْ

الله وَمَا أَهْلَكُنَامِن قَرْبَيْةٍ

الجئزة التَّاسِعَ عَشَرَ

26:210 Thus as for the Quran, the satans have not brought it down to the Prophet as the godless wrongdoers claim!

26:211 Nor is it for the likes of them to do so?!

Nor can they!

26:212 Indeed, they are far removed from even hearing its verses being revealed.

26:213 Then you shall not,
O human being,
call upon any other god with God.
For then you will become
one of those who are punished.

26:214 So forewarn, O Prophet, your nearest relatives.

26:215 And lower your wing of compassion for the believers who follow you.

26:216 Yet if they who disbelieve disobey you, then say:
Indeed, I am innocent of all that you do.

26:217 Thus rely only upon the Overpowering One, the Mercy-Giving—

26:218 the One who sees you when you rise at night for the Prayer,

in the postures of your Prayer among those who bow their faces down to the ground, worshipping Him alone.

26:220 Indeed, it is He who is the All-Hearing, the All-Knowing.

26:221 Shall I tell you, O disbelievers, upon whom it is that the satans do, indeed, descend?

إِلَّا لَمَا مُنذِرُونَ

الله وَكُرَىٰ وَمَاكُنَّا ظَلِمِينَ

الله وَمَا نَنَزُلَتْ بِهِ ٱلشَّيْطِينُ

الله وَمَا يَنْبَغِي لَمُمْ

اللهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ السَّمْعِ لَمَعْزُولُونَ

الله وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ

الله وَلَخْفِضْ جَنَاحَكَ لِمَنِ أَنْهُمُ مِن اللهُ مِن

المناك مَنْ مُنْ اللهِ مُنْ اللهِ

إِنِّي بَرِيَّ أُمِّ مِنَّا تَعْمَلُونَ

الله وَيُوكِّلُ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ

الَّذِي يَرَينكَ حِينَ نَقُومُ اللهِ المِلْمُلِي اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ

(١١١) وَتَقَلُّبُكَ فِي ٱلسَّدِجِدِينَ

26:222 They descend upon every habitually sinful liar and soothsaver.

26:223 They cast to these
whatever they may hear.
Yet most of these satans
are themselves sheer liars

26:224 As for the poets, only the deluded follow them.

26:225 Do you not see that they but wander in their verse aimlessly, as if from valley to valley,

26:226 and that they say in their poetry what they do not do?

26-227 Excepted are those poets who believe, and do righteous deeds, and remember God much, and who seek to make the believers triumphant after they have been wronged by the disbelievers.

Yet all those who do wrong, who are godless in heart, will most surely know, after death, how evil is that place of return to which they are bound to return!

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الخذة التَّاسِعَ عَثْمَ

الله هُو السَّمِيعُ الْعَلِيمُ الْعَلِيمُ

الله هَلُ أُنبِتُكُمُ

عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَنطِينُ

اللهِ عَلَىٰ كُلِّ أَفَّاكٍ أَشِيرٍ اللهِ أَشِيرٍ

الله المُتَّافِّةُ السَّمْعَ السَّمْعَ مَا السَّمْعَ السَّمَةِ السَّمَعَ السَّمَعَ السَّمَعَ السَّمَعَ السَّمَع

الشُّعَرَآةُ يَنْبِعُهُمُ ٱلْعَاوُنَ

الرُّرُ أَنَّهُمْ الْمُرْتَرُ أَنَّهُمْ

فِي كُلِّ وَادِيَهِ مِنُونَ

الله عَلَيْهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ

﴿ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَاتِ وَذَكَرُواْ ٱللَّهَ كَثِيرًا وَانتَصَرُواْ مِنْ بَعْدِ مَاظُلِمُواْ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُواْ The surah that speaks of the Valley of THE ANTS, through which the hosts of Solomon were once marching, wherein God miraculously enabled Solomon to hear one of them as she warned the others to flee into their homes before being crushed—a miracle of audition and understanding for which Solomon thanked God profusely.

### Surah 27 / 93 verses / revealed at makkah

## Al-Naml

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- These are the revealed verses of the Quran, and it is a clear Book from God elucidating truth.
- 27:2 It is guidance to a straight way of salvation, and glad tidings

  of everlasting delight in Paradise for all the believers—
- those who duly establish the Prayer, and who give the Zakât-Charity, and who within themselves have utter certainty of the imminence of the Hereafter.
- As for those who do not believe in the Hereafter,

  We have made their deeds fair-seeming to them.

  Thus they wander through life blindly in their misguidance.
- These are the ones for whom there shall be the very worst torment in this life.And in the Hereafter, it is they themselves who shall be the greatest losers.
- 27:6 For, indeed, O Prophet,



you are, most surely, receiving the Quran from One who is all-wise, all-knowing.

27:7 Behold! Moses said to his family:
Indeed, I have noticed a fire.
From it, I shall bring you some news
to guide us on our way,
or bring you a flaming firebrand,
so that you may warm yourselves.

27:8 So when he came to it, he was called by God:
Blessed be whoever
is in the effulgence of the fire
and whoever is around it!
For highly exalted is God alone,
Lord of All the Worlds!

O Moses! Indeed, it is I!
I am God,
the Overpowering One, the All-Wise.

27:10 Now throw your staff to the ground.

Then when he saw it moving
as if it were a great serpent, he turned and fled—
and would not turn back.

God said: O Moses!

Have no fear!

For in My presence, messengers have nothing to fear.

27:11 Even should one have done wrong, then replaced iniquity with good still, I am, indeed, all-forgiving, mercy-giving.

27:12 Moreover, let your hand
enter the bosom of your garment.

It shall come forth
radiant white, without blemish.

This is one of the nine miraculous signs
that you shall show to Pharaoh and his people.

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الجئزة التَّاسِعَ عَشَرَ

 وَإِنَّكَ لَنُلُقِّى ٱلْقُرْءَات من لَدُنْ حَكِيم عَليم

إِذْ قَالَ مُوسِىٰ لِأَهْلِهِ عَ إِنِّ ءَانسَّتُ نَاكُ سَنَاتِيكُمْ مِنْهَا مِخْبَرِ أَوْ ءَاتِيكُمْ مِنْهَابٍ قَبَسِ لَعَلَكُمْ تَصْطَلُونَ

﴿ فَلَمَّاجَاءَهَا نُودِى أَنْ بُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا وَشُبْحَنَ ٱللَّهِ رَبِّ ٱلْعَالَمِينَ

الله يَعُوسَيَ إِنَّهُ الْمَالِدُ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ

اَنْ وَأَلْقِ عَصَاكَ فَا فَالَمْ عَصَاكَ فَالَمَا رَعَاهَا مَهَا ثُمُّ كَأَنَّهَا جَآنَّ فَا فَلَمَا رَعَاهَا مَهَا ثُمَّ كَأَنَّهَا جَآنَّ فَا وَلَى مُدْمِرًا وَلَمْ يُعَقِّبُ عَلَيْ مُدْمِلًا وَلَمْ يُعَقِبُ يَعْمُونِي لَا تَعْفَ يَدْمُونِي لَا تَعْفَ إِلَى الْمُؤْسَلُونَ إِلَيْ كَالْمُؤْسَلُونَ إِلَيْ لَا يَعْافُ لَدْقَى ٱلْمُؤْسَلُونَ إِلَيْ مَعْلُونَ لَدَى الْمُؤْسَلُونَ الْمُؤْسَلُونَ الْمُؤْسَلُونَ الْمُؤْسَلُونَ الْمُؤْسَلُونَ الْمُؤْسَلُونَ الْمُؤْسِلُونَ الْمُؤْسِلِينَا الْمُؤْسِلُونَ الْمُؤْسِلُ الْمُؤْسِلُونَ الْمُؤْسِلُونَ الْمُؤْسِلُونَ ال

الله مَن ظَلَمَ ثُمَّ بَدُلُ حُسْنًا

وَأَدْخِلْ يَدَكُ فِي جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوَءٍ فِي تِسْعِ ءَايَنتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۖ

Indeed, they have been an ungodly people.

27:13 Yet when Our signs came to them, manifest before their very eyes, they said: This is clear sorcery!

27:14 Thus, even though, within their souls, they were certain of them being from God they disavowed them, wrongfully and haughtily. So see how devastating was the end of the sowers of corruption!

27:15 Now, indeed, We gave David and Solomon revealed knowledge, as well. And ever did they say: All praise is for God alone who has favored us above many of His believing servants.

27:16 Thus Solomon inherited prophethood and the throne from David, wherefore he said: O people! We have been taught to comprehend the utterance of birds. Moreover, we have been given something of nearly every good thing in the world. Indeed, this is most surely evidence of manifest favor from God.

27:17 So assembled before Solomon were his hostsfrom the jinn, and the human beings, and the birds. Thus were they 'duly' marshaled to march in force.

27:18 And at last, when they came upon the Valley of Ants, an ant said: O you ants!

الجُزُهُ التَّاسِعَ عَشَرَ

إِنَّهُمْ كَانُواْ فَوْمًا فَسِقِينَ الله عَلَمًا جَآءَتُهُمْ ءَايَنْنَا مُبْصِرةً قَالُواْ هَٰٰذَا سِحْرٌ مُّيرِبُ

الله وَحَمَدُواْ بِهَا وَٱسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُواً فَأَنْظُ كُفَكَانَ

عَنقَدُهُ ٱلْمُفْسِدِينَ

(١٥) وَلَقَدُ ءَانْدَنَا دَاوُرِدَ وَسُلَيْكَ: عِلْمُأْ وَقَالَا الْمُعَدُلِلَهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَيْثِرِ مِنْ عِنَادِهِ ٱلْمُؤْمِنِينَ

(١٦) وَوَرِثَ سُلَيْمَدُنُ دَاوُرُدُ وَقَالَ يَتَأَتُّهَا ٱلنَّاسُ عُلِّمِنَا مَنطِقَ ٱلطَّبِر وَأُوتِينَا مِن كُلِّ شَيْءً إِنَّ هَاذَا لَمُو ٱلْفَضْلُ ٱلْمُسَنُّ

(١٧) وكشير لسكتك، حيوده مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ بوه وبرو بر فهم نوزغون

( حَقَّىٰ إِذَا أَتُواْ عَلَىٰ وَادِ ٱلنَّـمَل قَالَتْ نَسْلَةٌ ثَرَأَتُكَ ٱلنَّسْلُ

الجيزة التاسع عشر

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Enter quickly into your dwellings, and let not Solomon and his hosts crush you while they are unaware!

27:19 So he smiled, laughing at her statement, and said in gratitude: My Lord!

Dispose me always to give thanks for Your grace, with which You have graced me and my parents, and that I do righteous deeds with which You are pleased.

And admit me, by Your mercy, into the company of Your righteous servants.

Then he said:

Why do I not see the hoopoe,
or is he of those who are absent without leave?

I shall, most surely, punish him
with a severe punishment;
or I shall, most surely, slaughter him,
unless he brings me a clear warrant
for his absence.

27:20 And so he reviewed the birds.

27:22 Yet he remained away—but not for long.

Then he came and said:

I have compassed a momentous matter which you, O Solomon, have not compassed!

For I have come to you from the land of Sheba with sure news.

27:23 Indeed, I found a woman ruling over them—and she has been given something of nearly every good thing in the world.

Moreover, she has a magnificent throne.

27:24 I found her and her people bowing their faces down to the sun in worship

أَدْخُلُواْ مَسْكِنَكُمْ اللَّيْمَانُ لَا يَعْطِمَنَكُمْ اللَّيْمَانُ وَجُنُودُهُ، وَهُرَ لَا يَشْعُرُونَ وَجُنُودُهُ، وَهُرَ لَا يَشْعُرُونَ فَذَابِسَّمَ ضَاحِكًا مِّن قَوْلِهَ وَقَالَ رَبِّ أَوْزِعْنِيَ

وَنَفَقَدُ الطَّيْرَ فَقَالَ

 مَالِ لَآ أَرَى اللَّهُ دَهُدَ

 أَمْ كَانَ مِنَ الْفَآيِينِ

 اللهِ كَانَ مِنَ الْفَآيِينِ

 اللهِ كَانَ مِنَ الْفَآيِينِ

أَوْ لَأَاذَ بَحَنَّهُ وَ

اَوْ لِكَأْوَيَى بِسُلْطَنِ ثَمِينٍ

اَوْ لِيَا أُوتِيَى بِسُلْطَنِ ثَمِيدٍ فَقَالَ

اَحَطَتُ بِمَا لَمْ تُحِطْ بِهِ وَ الْحَالَةِ مَحْطُ بِهِ وَ الْحَالَةِ مَحْطُ بِهِ وَاللّهِ مَحْطُ بِهِ وَاللّهِ مَحْدَدُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

رَبِّهُ مِقِينٍ

إِنِّهُ وَجَدَّتُ آمْرَاَةً

تَمْلِكُهُمْ وَأُويِيَّتُ

مِن كُلِّ مَنْيُو

وَهُمَا عَرْشُ عَظِيمً

الله وجَدتها وقومها يَسْجُدُونَ لِلشَّيْسِمِن دُونِ ٱللَّهِ instead of bowing to God. For Satan has made their godless works fair-seeming to them.

Thus has he barred them from the path of God, and, therefore, they are not rightly guided,

27:25 so that they do not bow their faces down to God—though He is the One who brings out all that is hidden in the heavens and the earth, and who alone knows what you keep secret and what you make known.

27:26 God!

There is no God but Him,
the Lord of the Magnificent Throne!

27:27 \*\* Solomon said to the hoopoe:

We shall see whether you have spoken the truth or if you are to be counted as one of the sheer liars.

27:28 Go with this letter of mine to the court of Sheba.

Then cast it down to them.

Then turn aside from them.

Then see what answer they shall return.

27:29 When the letter reached the Queen, she said:
O assembly of nobles:
An honorable letter has been cast down to me.

27:30 It is from Solomon. And it is written herein: In the name of God, the All-Merciful, the Mercy-Giving.

27:31 Do not exalt yourselves against me in defiance of revealed truth.Rather, come to me as muslims, in willing submission to God alone.

27:32 She said: O assembly of nobles!

الجزّهُ التَّاسِعَ عَشَرَ مُؤْوَاللَّهُ مَالِنَ

وَزَيْنَ لَهُمُ الشَّيْطَنَنُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْ تَدُونَ أَلَّا يَسْجُدُواْ يَلِيَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِ السَّمَنُوتِ وَالْأَرْضِ وَيَعْلَمُ مَا يَخْفُونَ وَمَا تُعْلِيُونَ وَيَعْلَمُ مَا يَخْفُونَ وَمَا تُعْلِيُونَ سَلَّهُ لَا إِلَهُ إِلَّا هُو رَتُ الْعَرْشِ الْعَظِيمِ

رب معرون معویم ﴿

أَمْ كُنتَ مِنَ ٱلْكَاذِبِينَ

(ألَّ أَذْهَبَ بِكِتَنِي هَـَـُـذَا فَأَلْقِدْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَأَنْظُرْ مَاذَا يَرْجِعُونَ

الله عَالَتْ يَكَأَيُّهَا ٱلْمَلَوُّا الْمَلَوُّا الْمَلَوُّا الْمَلَوُّا اللهُ كَانِّةُ كَرَيْمُ اللهُ كَانِّةُ كَرَيْمُ

بِشْدِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيدِ ﴿ اَلَّا تَعْلُواْ عَلَىَّ وَأَنُونِ مُسْلِمِ مِنَ

المَا عَالَتَ يَكَأَيُّهَا ٱلْمَلَوُّا

الجيزّة التّاسِعَ عَشَرَ

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Counsel me in my affair.
For I decide no vital affair unless you bear witness and consent with me.

27:33 They said:

We are a people endowed with 'great' force.

Moreover, 'we are endowed

with mighty 'military' power.

Thus the command is yours, 'O Queen'.

Consider, then, what you shall command.

Indeed, when kings enter a city, they spread corruption in it.

Moreover, they reduce its people of dignity to abject humility—
and this is, indeed, what they do!

Thus, I am sending to them a gift in response.

Then I will consider that wherewith the messengers I send return.

27:36 So when her envoy came to him,
Solomon said:
Would you extend to me mere wealth?
Yet what God has given me
is far better than all that He has given you.
Rather, you are exultant
with regard to your gift.

27:37 Return to them, O messengers, those who have sent you bearing gifts.

For, most surely, we shall come to them with hosts the like of which they shall never be able to face.

Moreover, we shall, most surely, expel them from their land in abject humility.

Thus shall they be abased!

أَفْتُونِي فِي أَمْرِي مَاكُنتُ فَاطِعَةً أَمْرُ حَقَّى تَشْهَدُونِ اللهِ قَالُوا خَنْ أَوْلُوا فُوَّةٍ وَأُولُوا بَأْسِ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ

الله قَالَتَ إِنَّ ٱلْمُلُوكَ إِذَا دَحَـُ لُواْ قَرْبَيَةً أَفْسَلُوهَا وَجَعَلُواْ أَعِنَّ أَهْلِهَا آذِلَةً وَاللهُ وَكَاللهُ وَهَا وَكَالَاكُ وَهُمَا وَكَاللهُ وَكَاللهُ وَلَا لَهُمُ الْوَكَ وَكَاللهُ وَلَا لَهُمْ الْوَكَ

وَإِنِّ مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةِ فَنَاظِرَةٌ إِمَ يَرْجِعُ ٱلْمُرْسَلُونَ

الله فَلَمَّا جَآء سُلِيْمَنَ قَالَ أَتُمِدُّونَن بِمَالِ فَمَا ءَاتَسْن ءَ اللهُ خَيْرٌ مِّمَّا ءَاتَسْكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ نَفْرَدُونَ بَلْ أَنتُم بِهَدِيَّتِكُمْ نَفْرَدُونَ الله المَّه عَلَيْنَا فِينَا لِينَهُمُ الله المَّه مُلَنَا لِينَهُمُ

> ۅڵڹڂؘڔۣڿڹٚۿؙؠؙڡؙؚؖ ۅؘۿؠٞڝڵۼ۬ۯؙۅؽؘ

الجُزْهُ التَّاسِعَ عَشَرَ

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27:38 Thereafter, when Solomon anticipated her coming to him, he said to his court: O assembly of nobles! Which of you will bring me her throne before they come to me in willing submission?

27:39 One of great power serving Solomon from the jinn said: I shall bring it to you before you rise from your position. For I am, indeed, the one for such a task, being both very strong and trustworthy.

27:40 Yet he who had knowledge from the Heavenly Book said: I shall bring it to you even before the glance of your eye to the sky can return to you! So the moment he beheld it settled before him, Solomon said: This is of my Lord's favor upon me, to try me, as to whether I will be thankful to Him or ungrateful.

Yet anyone who is thankful to God is but thankful for the good of his own soul. And whoever is ungrateful—then, nevertheless, my Lord is self-sufficient, all-generous!

27:41 He said:

Alter the appearance of her throne so it becomes unfamiliar to her, so that we may see whether she shall follow right guidance after seeing this miracle, or if she will remain of those who are not guided aright.

27:42 So when she arrived at his court, it was said to her:

الْمُأَا الْمُأْمُا الْمُأَمُّا الْمُأَمُّا الْمُأَمُّا الْمُأَمُّا أيُكُمْ يَأْتِينِي بِعَرِثِهَا فَبْلُ أَن يَأْتُوني مُسْلِمِينَ اللهِ عَفْرِيتُ مِّنَ لَلْحِنَّ عَلَيْكُ مِن لَلْحِنَّ أَنَاْ ءَانِيكَ بِهِ ۽ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَويُّ أَمِينٌ (٤٠) قَالَ ٱلَّذِي عِندُهُ عِلْمُ مِنَ ٱلْكِئْب أَنَا ءَائِيكَ بِهِ ۽ فَنْلَ أَنْ مَرْ تَذَ إِلَيْكَ طَرَّ فُكَّ قَالَ هَاذَامِن فَضْل رَبِّي لسُّلُونَ ءَأَشَكُوٰ أَمْ أَكُفُرُ فَانَّمَا يَشُكُّ لَنُفْسِهُ } وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كُرِيمٌ (11) قَالَ نَكُرُوا لَمَّا عَرَشَهَا نَنظُرُ أَنْهُنَدِئَ أَمْرِ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ الله فَلَقَاحَآهَتَ

Does your throne resemble this one? She said: It is as though it were it itself! Then and there, perceiving her inclination to truth, Solomon said to his court: It is we who have been given revealed knowledge long before her. And ever have we been muslims, in willing submission to God alone.

27:43 What she had been habituated to worshipping apart from God caused her at first to turn away from faith. For, indeed, she was from a disbelieving people.

It was said to her: Enter the palace court.

So when she saw it, she thought it was an expansive, rippling pool.

So she bared her shins to cross it.

He said:

It is but a court of polished glass plates overlaying water.

Suddenly, realizing the truth, she turned to God in prayer and said:

My Lord!

I have, indeed, wronged myself by worshipping the sun.

And I now submit myself with Solomon

27:45 And very truly,

We sent to the people of Thamûd,
their brother Şâlih as a messenger, saying:
Worship God alone!
And, at once, they became divided
into two contending factions
of faith and unbelief.

to God alone. Lord of All the Worlds.

الجنزة التَّاسِعَ عَشَرَ سُؤَنَا وَالنَّبَتُكُ لَا

وَلَقَدُ أَرْسَلْنَا ٓ إِلَىٰ ثَمُودَ

27:46 He said to the disbelievers: O my people!
Why do you hasten
to bring evil doom upon yourselves
instead of the good tidings of faith?
Will you not seek God's forgiveness,
so that you may be shown mercy?

They said to him:

We presage an omen of ill fate from you and from those who believe along with you. He said:

Your deserved fate, good or ill, rests with God alone.

Rather, you are a people who have been put to trial by Him.

There were in the city nine men, heads of their clans, who spread corruption in the earth and did not set things aright.

They said:
Swear to one another, by God,
that at night you shall together ambush him
and his household and kill them all!
Then we shall say emphatically
to any heir of his that seeks retribution
that we were not present
at the annihilation of his household—
and that, indeed, we are, most surely, truthful!

27:50 Thus they who disbelieved devised a wicked plan against Sâlih.

But We devised a plan to save him—
while they were entirely unaware of it.

27:51 Then see how devastating was the end of their plotting!

For, indeed, We demolished them and their people, all together.

الجُزُّهُ التَّاسِعَ عَشَرَ يُؤْرَؤُ النَّبَتَالِيُّ

وَالْ يَنْعَوْمِ لِمَ تَسْتَعْجِلُونَ الْمَسْنَةِ فَمْلُ الْحَسْنَةِ لَمْ الْمَالَعُمْ مُرْحَمُونَ اللّهَ لَعَلَيْحُمُ مُرْحَمُونَ اللّهَ فَالْمَالُمُ الْمُحْمُونَ اللّهَ فَالْمُ الْمُحْمُ مُرْحَمُونَ اللّهَ فَالْمُ الْمُحْمُ مُرْحَمُونَ اللّهِ فَالْمُ الْمُحْمُ مِنْدَاللّهِ فَالْمَالِمُ اللّهُ مَعْدَاللّهِ مَلْمُ اللّهُ مَعْدَاللّهِ فَالْمَدِينَةِ مَلْمَانَتُهُ مَعْدَاللّهِ فَالْمَدِينَةِ مَلْمُ اللّهُ مَعْدَاللّهِ فَالْمَدِينَةِ مَلْمُ اللّهُ مَعْدَاللّهِ فَالْمُدِينَةِ مَلْمُ اللّهُ مَعْدِينَةِ مَلْمُ اللّهُ اللّهُ مَعْدَاللّهِ فَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ ا

شُمَّ كَنَقُولَنَّ لِوَلِيَّهِ، مَاشَهِ ذَنَامَهُ لِكَ أَهْلِهِ، وَإِنَّا لَصَعَدِ قُونَ وَمَكَرُواْ مَصْرًا وَمَكَرُنَا مَصْرًا

(الله فَانْظُرْكَیْف كات عَلَقِبَهُ مَكْرِهِمْ النّادَمَّرْنَاهُمْ النّادَمَّرْنَاهُمْ وَقَوْمَهُمُ أَجْمَعِينَ وَقَوْمَهُمُ أَجْمَعِينَ

وَهُمْ لَا يَشْعُرُونِكَ

المجزّة العشرون

27.52 So there were their dwellings, in ruinous desolation, because of the 'grave' wrong they did.

Indeed, in this 'account' there is a sure sign for a people who would know that divine retribution is unfailing'.

27:53 Yet We delivered from destruction those among them who believed and were ever God-fearing.

27:54 Moreover, mention how God delivered Lot. Behold! He said to his people:

Do the men among you openly commit such abominable lewdness with each other, even while you look upon one another?

27:55 Do you approach men in lust instead of women? Indeed, you are a people who are shamefully ignorant of God's commandments.

27:56 \*Yet the response of his people was only to say to each other:

Expel the family of Lot from your town, for they are a people who seek to keep themselves pure from our ways.

27:57 So We delivered him
and his family from doom—
except his faithless wife:
Her We adjudged to be among those
who would linger behind.

27:58 Thus We rained down upon them
a devastating rain of marked stones?!

And how evil was the rain
of those who were forewarned to no avail!

فَتِلْك بُيُوتُهُمْ
 خَاوِبَةَ بِمَاظَلَمُوَاً
 إِنَّ فِى ذَلِكَ لَآبَةً
 يقَوْمِ يَمْ لَمُونَ
 وَأَنِيَّ نَا ٱلَّذِينَ ءَامَنُواْ

وَكَانُواْ سَنَّقُوْ بَ

وُلُوطًا إذْ قَكَالَ لِقَوْمِهِ أَتَأْتُونَ ٱلْفَكِحِشَةَ وَأَنتُدْ تُبْعِرُون

آيِنَّكُمْ لَتَأْتُونَ الرِّحَالَ شَهُوةً مِن دُونِ النِّسَاءَ مَن دُونِ النِّسَاءَ مَن بَلْ أَنْتُمْ قَرَّمْ تَجَعَلُونَ

(٥) ﴿ فَمَا كَانَ جَوَابَ قَوْمِهِ ۚ إِلَّا أَن قَالُوا أَخْرِجُوا ءَالَلُوطِ مِن قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَنَطَهَرُونَ إِنَّهُمْ أَنَاسٌ يَنَطَهَرُونَ (٧) فَأَنِحَنْكُ وَأَهْلَهُ رُونَ

قَدَّرْنَكَهَا مِنَ ٱلْفَكِيِكِ

وَأَمْطُرُنَا عَلَيْهِم مَطَرًا اللهُ فَسَلَةَ مَطَرُ الْمُنذِدِينَ
فَسَلَةَ مَطَرُ ٱلْمُنذِدِينَ

إِلَّا أَمْرَأَتَ ثُهُ



الجُزِّءُ العشُّ ونَ

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27:59 Then say, O Prophet: All praise is for God alone, whose deliverance is sure, and whose profound peace is upon His servants. the ones whom He Himself has chosen to bear His messages. Thus ask the unbelievers: Is God, the All-Availing, worthier of worship, or the helpless idols that they who disbelieve falsely associate

as gods with Him?

27:60 Or ask them, O Prophet: Who is it that created the heavens and the earth? And who has sent down to you, from the sky, water, with which We cause to grow orchards of delight? It is not possible for you to cause even one of their trees to grow without it. Then is there another god to be worshipped along with God? Rather, those who say this are a people who veer from the straight path and ascribe equals to Him.

27:61 Or ask them: Who has made the earth a hospitable place of settlement for all the living? And who made rivers flow all through it? And who set in it anchoring mountains to balance it? And who placed a seamless divide between the sweet and salty waters?

اللهُ عَلَى الْمُعَدُ لِلَّهِ اللهُ وَسَلَنُمُ عَلَىٰ عِبَادِهِ ٱلَّذِيرِ كَ ٱصْطَفَرُ ۗ ءَٱللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ٱلسَّكِينَاوَتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُمُ مرب السَّماء ماء فأنبتنا بهء حَدَآيِقَ ذَاتَ بَهْجَاةٍ مَّاكُانَ لَكُوْ أَن تُنبِتُوا شَجَرَهَا أَوِلَنَهُ مَّعَ ٱللَّهِ بَلْ هُمْ قَوْمٌ يَعَدِلُونَ أُمَّن جَعَلَ ٱلأَرْضَ قَدَارًا وجعكل خلاكها أنهدا

الجنزة العشرون

Then is there another god to be worshipped along with God? Indeed, most of them do not truly know the greatness of God.

27:62 Or ask them:

Who answers the one in distress when he cries out to Him and He lifts the affliction? And who has appointed you human beings as successors to inherit authority in the earth? Then is there another god who has given you of the dominion to be worshipped along with God? How very little you remember God's favor upon you!

27:63 Or ask them:

Who guides you safely through the veils of darkness in the land and the sea? And who sends the winds bearing glad tidings before the rain-showers of His mercy? Then is there another god to be worshipped along with God? Most high is God far above all that they associate as gods with Him.

27:64 Or ask them:

Who is it that originates creation, then causes it to return to being after it passes away?

And who provides sustenance for you from the stores of the heaven and the earth? Then is there another god to be worshipped along with God?

Say to the unbelievers:

أمَّن يُجيبُ ٱلْمُضْطَرَّ أُمِّن يَهْدِيكُمْ فىظُلُمَئتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمِن يُرْسِلُ ٱلرِّينَ حَ لَشِّهُ أَ يَأْوِبُ لَدَى دَحْمَتِهِ عَ أَءِكُ مَّعَ ٱللَّهِ تَعَكَى ٱللَّهُ عكماً يُشْرِكُون اللهُ أَمَّن يَبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعيدُهُ

الجزء العشرون

Bring forth your proof, if you are truthful!

27:65 Then say to them:

None who is in the heavens or the earth knows the knowledge of the unseen realm, except God.

And they who claim knowledge of it are utterly unaware even of when they themselves will be raised up for Judgment!

27:66 Indeed, the accretion of all their knowledge amounts to no certainty in the Hereafter.

Rather, they are in complete doubt about it.

Rather, they are utterly blind to it!

When we, and our forefathers, have become dust, shall we, indeed, be brought forth again to life?

27:68 Truly, we have been promised this—
we and our long dead forefathers before us.
This is nothing but tales of the ancients!

27:69 Say, O Prophet, to the unbelievers:

Journey through the earth
and see how devastating was the end
of the defiant unbelievers!

27:70 So do not grieve over those of them who oppose you, nor be in any distress because of what they plot against you.

27:71 Furthermore, they say in contempt:

When will this promise

of divine judgment be fulfilled,

if, indeed, you believers are truthful?

27:72 Say to them:

It may well be that following right behind you is some of the devastation

قُلَّ هَاتُواْ بُرْهَا نَكُمْ إِن كُنتُدَّ صَائِدِ قِينَ ﴿ ﴾ قُل لَا يَعْلَهُ

مَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ ٱلْغَيَّبَ إِلَّا ٱللَّهُ

وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

الله بَلِ أَذَرَكَ عِلْمُهُمْ فَ فَلَ الْأَخِرَةَ فَلَهُ الْآخِرَةَ اللهُ مِنْهُمَّ اللهُ مِنْهُمَّ اللهُ مَنْهُمَّ اللهُ مَنْهُمَا عَمُونَ اللهُ اللهُ مَنْهُمَا عَمُونَ اللهُ اللهُ مَنْهُمَا عَمُونَ اللهُ اللهُ مَنْهُمُ اللهُ اللهُ

أَءِذَا كُنَّا نَّزُابًا وَمَا بَآؤُنَا أَنِنَا لَمُخْرَجُونِ

الله لَقَدْ وُعِدْ نَاهَنَدَا لَعَنْ وَءَابَآقُنَا مِن قَبْلُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اله

عَنْ وَهِ إِنْ هَنَدُاۤ إِلَّاۤ أَسَطِيرُ ٱلْأَوَّلِينَ إِنْ هَنَدُاۤ إِلَّاۤ أَسَطِيرُ ٱلْأَوَّلِينَ

قُلْ سِيرُواْ فِي ٱلأَرْضِ
 قُانْظُرُواْ كَيْفَكَانَ

عَلِقِبَةُ ٱلْمُجْرِمِينَ ﴿ وَلَاتَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْق

مِمَّا يَمْكُرُونَ

و وَيَقُولُوك مَنَىٰ هَاذَا ٱلْوَعَدُ إِن كُنتُمْ صَادِقِينَ إِن كُنتُمْ صَادِقِينَ

اللهُ عَلَى اللهُ اللهُ

that you seek to hasten.

27:73 Yet, indeed, your Lord is ever bountiful to all people, O Prophet, affording them time and provision.

But most of them do not give thanks for this.

27:74 Yet, indeed, your Lord knows well all that their hearts harbor and all that they make known.

27:75 For there is not any unseen thing anywhere in the heaven or the earth, but that it is inscribed with God in a clear Book, preserved in Heaven.

27:76 Indeed, this Quran relates the truth to the Children of Israel about most of that over which they dispute.

27:77 Moreover, herein there is, indeed, guidance for those gone astray, as well as mercy from the torment of the Hereafter for all the believers.

27:78 Indeed, on the Day of Resurrection, your Lord will decide every issue in dispute between them, in accordance with His all-wise Judgment. For He alone is the Overpowering One, the All-Knowing.

27:79 So rely on God alone, O Prophet, for you are following upon the path of clear truth.

27:80 Indeed, you cannot make the dead of heart hear.Nor can you make the deaf of heart hear the call of truth when they have turned back in retreat from it.

27:81 Nor can you guide the blind in heart

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الجُزِّءُ العشْرُونَ

بَعْضُ ٱلَّذِى تَسْتَعْجِلُونِ

٣﴾ وَإِنَّ دَنَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ سَرِّى تَرَّ خَرْثُ ثِرْدٍ دَرَدْ مِوْدٍ

وَإِنْ رَبَّكَ لِيَعْلَمُ مُ وَإِنْ رَبَّكَ لِيَعْلَمُ مُ وَرُهُمْ مَ مَا تُكِنُّ صُدُورُهُمْ مَ مَا تُكِنُّ صُدُورُهُمْ

وَمَامِنْ غَآبِتَةٍ
 فِ ٱلسَّمَآءِ وَٱلأَرْضِ
 إِلَّا فِى كِنْنَبٍ مُّبِينٍ

انَّ هَذَا ٱلْقُرُوانَ يَقُصُّ عَلَى بَنِيَ إِسْرَةِ يَلَ أَحُنُّرُ ٱلَّذِي هُذُ فِهِ مَغْتَلُفُونَ

الله وَإِنَّهُ لَمُذَى

وَرَحْمَةُ لِلْمُؤْمِنِينَ

﴾ إِنَّ رَبَّكِ يَقْضِى بَيْنَهُم مِحُكُمِهِ ۚ وَهُوَ ٱلْعَرِيزُ ٱلْعَلِيـمُر

فَتُوكُلُ عَلَى اللهِ
 أَلَك عَلَى الْحَقِّ ٱلْمُسن

﴿ إِنَّكَ لَا نُسْعِعُ الْمَوْقَى وَلَا نُشِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَوْا مُذْرِينَ

الله وَمَا أَنتَ

بِهَٰدِی ٱلْعُنِي عَن ضَلَالَتِهِدُّ

out of their misguidance. You can only make hear this call those who believe in Our signs and who, therefore, are *muslims*, in willing submission to God alone.

\*Thus, when the word of the Hour of Doom shall come to pass against the disbelieving among them,
We shall bring forth for them a beast out of the earth that shall speak to them, heralding the Day of Judgment; for people will have had no certainty in Our signs revealed in the Scriptures.

27:83 Thereafter, shall come the Day that We assemble from every community a throng of those who 'vehemently' belied Our 'revealed' signs—and they shall all be duly marshaled.

when they come forth for Judgment,
God shall say to them:
Did you belie My revealed signs,
while you did not
even attempt to comprehend them
in knowledge?
Or if this is not the case,
what then were you doing?

27:85 Thus the word of punishment shall come to pass against them for all the wrong they had been doing. Nor shall they utter even a word in their own defense.

27:86 Have they not considered that, indeed, it is We alone who have made the night for them

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الجنزة العشرون

أَخْرَجْنَا لَهُمْ دَأَبَّةُ مِنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَاذُ أَخَاكِتِنَا لَادُ فِينُونَ من كُلِّ أُمَّة فَوْحًا مِّينَ ثُكَّذَتُ بِعَاكِتِنَا فَهُمْ يُوزَعُونَ قَالَ أَكَذَّبْتُم بِنَايِئِي وَلَمْ تَحِيطُواْ بِهَا عِلْمًا وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم (١٨) أَلَة رَوْا أَنَّا حَعَلْنَا ٱلَّتَا.

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to repose therein, and the daylight by which to see? Indeed, in this there are sure signs for a people who would believe.

the Trumpet of Resurrection is blown, then all who are in the heavens and all who are in the earth shall be terror-stricken—except for whomever God so wills.

Thus all shall come to Him utterly humbled.

27:88 Moreover, you shall see the mountains, that you deem firmly fixed, passing away like traces of clouds pass away. Behold the mighty doing of God—He who has perfected all things! Indeed, He is all-aware of all the acts that you do.

27:89 Whoever comes forth on that Day, having done the good deed of sustaining true faith in God alone, then he shall have far better than it as a reward in Paradise.

And from a great terror, on that Day, shall such be made secure.

27:90 But whoever comes forth on that Day having done the evil deed of belying God, then shall their very faces be pitched into the Fire of Hell.

And they shall be asked:

Are you now being recompensed for other than all the evil that you had been doing in life?

27:91 Say to the unbelievers, O Muhammad:

إِنَّ فِي ذَالِكَ لَاَيكَ وَلَيْكَ الْكِيكَ وَلَهُ وَلَوْمِ مُؤْمِهُ وَنَ وَيَوْمَ مُنِنَ فَي الصَّورِ فَقَاعُ مَن فِي الصَّموَتِ فَقَاعُ مَن فِي الصَّموَتِ وَمَن فِي الأَرْضِ وَمَن فِي الأَرْضِ الْآرضِ وَكُلُّ أَنَوْهُ دَخِرِينَ وَكُلُّ السَّعَابِ وَهِي تَمُرُّ مَلَّ السَّعَابِ وَهُ مَنْ أَلْلُونَ مَا اللَّهُ عَلَيْكُ وَلَا مِمَا اللَّهُ عَلَيْكُ وَلَا مِمَا اللَّهُ عَلَيْكُ وَلَى اللَّهُ عَلَيْكُ وَلَا مَا اللَّهُ عَلَيْكُ وَلَى اللَّهُ عَلَيْكُ وَلَا اللَّهُ عَلَيْكُ وَلَا اللَّهُ عَلَيْكُ وَلَيْكُونَ وَاللَّهُ عَلَيْكُونَ وَاللَّهُ عَلَيْكُ وَلَا عَلَيْكُ اللَّهُ عَلَيْكُ وَلَى اللَّهُ عَلَيْكُ وَالْمَالَ عَلَيْكُ وَالْمَنْ عَلَيْكُونَ وَالْمُؤْلُونَ وَاللَّهُ وَلَا عَلَيْكُونَ وَالْمُؤْلُونَ وَلَا مُؤْلُونَ وَالْمُؤْلُونَ وَلَا اللَّهُ وَلَا مُؤْلُونَ وَالْمُؤْلُونَ وَلَا اللْمُؤْلُونَ وَلَيْمُ وَلَا اللْمُؤْلُونَ وَلَا اللْمُؤْلُونَ وَلَا الْمُؤْلُونَ وَلَا اللَّهُ وَلَا الْمُؤْلُونَ وَلَا اللْمُؤْلُونَ وَالْمُؤْلُونَ وَلَا الْمُؤْلُونَ وَلَا اللَّهُ وَلَا الْمُؤْلُونَ وَلَالَالِهُ وَلَا الْمُؤْلُونَ وَلَا الْمُؤْلُونَ وَلَا الْمُؤْلُونَ وَلَالِمُ الْمُؤْلُونَ وَالْمُؤْلِقُولُ وَلَا الْمُؤْلُونَ وَلَالْمُؤْلُونَ وَلَالِمُ الْمُؤْلُونُ وَلَالِهُ وَلَا الْمُؤْلُولُ وَالْمُؤْلِقُولُ وَلَالْمُؤْلُونَ وَلِي مُلْكُلُونَ وَلَالِهُ وَلِلْمُؤْلُولُ وَلَالِهُ وَلَالِمُ وَلِلِهُ وَلِلْمُؤْلُولُولُولُ

يومِيدِ مامِنون ﴿ وَمَن جَآءَ بِٱلسَّيِنَةِ فَكُبَّتَ وُجُوهُهُمْ فِي ٱلنَّارِ هَلْ تَجُنَّزُونِ الَّا مَا كُنُتُ تَعْمَلُونَ

Indeed. I have been commanded only to worship the Lord of this habitation of Makkah. the One who has Himself made it sacred. For to Him alone do all things belong. Moreover, I have been commanded to be of those who are muslims. in willing submission to God alone -27:92 and to recite the Ouran to all people. So whoever shall be guided by it, then he is guided only for the benefit of his own soul. As for whoever goes astray from its straight path—then to such say only: Indeed, I am but one of the prophetic forewarners. 27:93 Moreover, say: All praise is for God alone. He shall show all of you His wondrous signs, so that you shall know them to be utterly true. For never is your Lord at all heedless

of what you human beings do.

الجرَّهُ العِشَرُونَ مُؤْزَؤُ البَيْمَانِيِّ

إِنَّمَا أَمُرِتُ أَنْ أَعْبُدَ رَبَّ هَمَاذِهِ أَلْبَلْدَةِ الَّذِى حَرَّمَهَا وَلَهُ حَكُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الشَّيلِيِينَ فَنَنِ اهْتَدَىٰ فَنَنِ اهْتَدَىٰ وَمَن ضَلَّ فَقُلُ إِنَّمَا أَنَا مِنَ الْمُنذِدِينَ وَمَن ضَلَّ فَقُلُ إِنَّمَا أَنَا مِنَ الْمُنذِدِينَ مَدُي كُورَ ءَاينِهِ فَنَعْرِفُونَهَا مَدُي كُورَ ءَاينِهِ فَنَعْرِفُونَهَا وَمَارَبُكَ بِغَنِهِ لِمَعْفِلِ عَمَّا تَعْمَلُونَ The surah that mentions how Moses at came to the wells of Midian and related to the aged believer, whose daughters he had helped, the series of events and THE STORIES of his flight from Egypt; and that mentions, as well, the stories of Moses' at call to prophethood and confrontation with Pharaoh, his Exodus with the Children of Israel, and that of Korah of Israel, whom God destroyed.

## Surah 28 / 88 VERSES / REVEALED AT MAKKAH

## Al-Qaşaş

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 28:1 Tâ Sîn Mîm
- These are the revealed verses of the clear Book of God elucidating truth.
- 28:3 We recite to you, in truth, something of the great tiding of Moses and Pharaoh, for a people who would believe in divine revelation.
- Indeed, Pharaoh exalted himself
  with lawless insolence in the land of Egypt
  and segregated its people into factions,
  oppressing a group of them,
  slaying their sons
  and keeping their womenfolk alive in bondage.
  Indeed, he was of those
  who sowed corruption on earth.
- Yet We intended to confer favor on those oppressed in the land and to make them exemplary leaders in faith; and to make them inheritors of Our commandments;
- 28:6 and to establish them securely in the land;



تِلْكَ اَيْنَتُ الْكِنْنِ الْشِينِ
 نَتْلُواْ عَلَيْكَ مِن نَبَالٍ
 مُوسَىٰ وَفِرْعَوْنِ مِالْمَعَقِ
 لِقَوْمِ نُوْمِنُونِ
 إِنَّ فِرْعَوْنِ عَلَا فِي الْأَرْضِ
 وَحَعَلَ الْمُلْهَا شَعًا

يَشْتَضْعِفُ طَآيِفَةُ مِّنْهُمْ يُدَيِّحُ أَشَآءَ هُمْ وَيَسْتَخِيء نِسَآءَ هُمْ إِنَّهُ كَاكَ مِنَ الْمُفْسِدِينَ إِنَّهُ كَاكَ مِنَ الْمُفْسِدِينَ وَثُرِيدُ أَن نَمُنَّ عَلَ الَّذِينَ اَشْتُضْعِفُواْ فِ الْأَرْضِ وَجَعَمَلَهُمْ أَيْمِتَةً وَجَعَلَهُمْ أَيْمِتَةً وَجُعَمَلَهُمْ أَيْمِتَةً 28:7

and to show Pharaoh and Hâmân and their hosts, by means of them, the fulfillment of the very fear that they were so vigilantly guarding against.

So We revealed to Moses' mother,

after she had delivered him: Nurse him.

Then when you fear for his life,
cast him into the river in a basket.

And do not fear Pharaoh;
and do not grieve over this parting.

Indeed, We shall, most surely,
return him to you.

And We shall make him
one of the messengers of God.

Thereafter, the House of Pharaoh retrieved him from the River Nile—that he might become for them in time an enemy and a cause of grief.

Indeed, Pharaoh and Hâmân and their hosts were a sinful people.

28:9 So the wife of Pharaoh said to Pharaoh:
He can be a joy to the eye for me and for you.
Do not kill him.
He may benefit us, or we may take him as a son.
For they had no sense
of what God would do through him.

Yet the heart of Moses' mother became devoid of feeling for all but Moses, to the point that she very nearly disclosed his identity, had We not secured her heart to be of the believers of unfailing faith.

28:11 Thus she said to his sister: Trail him.

So she watched over him from afar,
though they who had retrieved him

الجتزة العشرون ميون المنتفان

نُتُكُهُ هُ عَسَمَ إِنَّ يَنفَعَنَآ يَّا خِذَهُ، وَلَدًا

did not sense her presence.

28:12 \*Thus before returning him to his mother,
We caused him to abstain from all wet-nurses.
Then his sister came forth,
and she said to them:
Shall I direct you to the people of a household
who will foster him for you
and who will treat him well?

28:13 Thus did We restore him to his mother, so that her eyes might be comforted and find joy in him, and that she might not grieve, and that she might know that the promise of God is ever true. Yet most of them who disbelieve do not know that God's will is ever done.

28:14 And when he had reached full maturity and become full-grown,
We gave him prophetic wisdom and knowledge of God—
and thus do We reward those who excel in doing good.

28:15 But, before this,
he had entered the city of Pharaoh
at a time of midday rest
when its dwellers were unaware
of activities therein,
and wherein he found
two men fighting each other:
One from his own people
and one from his enemies.
The one from his own people
cried out for his help
against the one from his enemies.

وَهُمْ لَا يَشْعُرُونَ

الله وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلَ أَذَّلُكُو عَلَى آهْلِ بَيْتِ يَكُفُلُونَهُ لَكَعُمْ وَهُمْ لَهُ نَصِحُونَ وَهُمْ لَهُ نَصِحُونَ اللهُ فَرَدُدُنَهُ إِلَى أُمِّهِ عَلَى نَقَرً

عَيْنُهُا وَلَا يَحْدَثَ عَيْنُهُا وَلَا يَحْدَثَ وَلِتَعْلَمُ أَنَ وَعْدَ اللَّهِ حَقِّ وَلَكِئَ أَحْدُرُهُمْ لَا يَعْلَمُونَ

وَلَمَّا بَلَغَ أَشُدَّهُ وَأَسْتَوَى مَانَيْنَهُ مُحَكِّمًا وَعِلْمَاً

وَكُذَالِكَ نَجْزِي ٱلْمُحْسِنِينَ وَكُذَالِكَ نَجْزِي ٱلْمُحْسِنِينَ

عَلَىٰ حِينِ عَفْدَلَةٍ مِّنْ أَهْلِهَا فَرَجَدَ فِيهَا رَجُلَيْنِ يَقْتَئِلَانِ هَندَا مِن شِيعَئِهِ مَ وَهُلَدًا مِن شِيعَئِهِ مَ وَهُلَدًا مِنْ عَدُوتِهِ مَ فَاشْتَعَنْدُهُ ٱلَّذِي مِن شِيعَئِهِ مَ عَلَىٰ اللّهُ عَلَىٰ مِن شِيعَئِهِ مَ عَلَىٰ اللّهُ عَلَىٰ مِن شِيعَئِهِ مَ عَلَىٰ اللّهُ عَلَىٰ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَىٰ عَلَىٰ اللّهُ عَلَىْ اللّهُ عَلِمَا عَلَىٰ اللّهُ عَلَى اللّهُ عَلَىٰ اللّهُ عَلَىٰ اللّهُ عَلَ

So Moses struck him who was of the enemy with his fist and finished him, and said in regret:
This is of the doings of Satan.
He is, indeed, a manifest, misguiding enemy.

28:16 He said: My Lord!

I have, indeed, wronged myself, so forgive me; so He forgave him.

Indeed, He is the All-Forgiving, the Mercy-Giving.

28:17 He said: My Lord!
Because of all of that
with which you have graced me,
I shall never be an upholder
of the defiant unbelievers.

28:18 Thus by morning,
he had become fearful and wary,
in the streets of the city.
Then when the man who had sought his help
the day before cried out to him for help again,
Moses said to him:
Indeed, you are clearly
a most quarrelsome fellow.

28:19 So when he intended again to assault the one who was an enemy to both of them, the enemy said to him: O Moses!

Do you intend to kill me as you have killed a person only yesterday? You want merely to become a tyrant in the land, and you do not want to become of those who do righteousness.

Then there came a man from the furthest part of the city,

الجُزِّهُ العِشْرُونَ سُوْلَا الْعَبَيْنِ

قَالَ هَلْدَا مِنْ عَمَلِ ٱلشَّيْطُكُنُّ ا إِنَّهُ عَدُولُ مُضِلٌّ مُبِينٌ (الله عَالَ رَبِ إِنِّي ظُلَمَتُ نَفْسِي فَأَغْفُرُ لِهُ أَغُفُرُ لِلْهُ إِنْكُهُ مُو ٱلْغَفُورُ ٱلرَّحِيمُ الله قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَكُنَّ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ الله عَأْصُبَحَ فِي ٱلْمَدِينَةِ اللهُ الْمَدِينَةِ خُآبِفَايَدُقَّهُ فَإِذَا ٱلَّذِي ٱسْتَنصَهُ وَ. بِٱلْأَمْسِ نَسْتَصْمِ خُفُرُ قَالَ لَهُ مُوسَى إِنَّكَ لَغُويٌّ مُّبِينٌ (١١) فَلَمَّا أَنْ أَدَادَأَن بَطِثَ بِٱلَّذِي هُوَ عَدُقُّ لَهُمَا قَالَ يَنْمُوسَينَ أَتُرِيدُ أَن تَفْتُكَني كُمَا قَنْلَتَ نَفْسًا بِٱلْأَمْسُ إِن تُريدُ إِلَّا أَن تَكُونَ جَبَّارًا فِي ٱلأَرْضِ وَهَاتُر مِدُّ أَن تَكُونَ مِنَ ٱلْمُصَلِحِينَ الله وَحَاةُ رَحُلُ

مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ

الجُزِّءُ العِشْرُونَ

rushing to him.
He said: O Moses!
The assembly of nobles of Egypt are conspiring against you—to kill you.
So depart at once from this land!
I am, indeed, one of those who sincerely mean you well.

28:21 So at once he departed from it, fearful and wary.He said: My Lord!Deliver me from the wrongdoing people.

28:22 And when he turned his face toward the land of Midian, he said:

It may be that my Lord will guide me upon the most even way.

he had reached the water wells of Midian, he found there a large group of people drawing water for their herds.

And standing apart from them, he found two women holding back their flock. He said: What is it that makes you do this? They said: We cannot water our flock until the shepherds drive away their herds. For our father is an aged man, and we are his only helpers.

28:24 So he watered the flock for them.

Then he turned aside
to the shade of a tree and said:

My Lord!

Of whatever good You may send down to me,
most surely, I am most needful.

28:25 One of the two women then came back to him, walking bashfully.

قَالَ يَكُمُومَنَى إِنْ ٱلْمَلَأَ يَأْتَمُرُونَ بِكَ لِيَقْتُلُوكَ فَأُخْرُجُ إِنِّي لَكَ مِنَ ٱلنَّصِحِينَ فَرْجَ مِنْهَا خَآبِفًا يَثَرُقُبُ قَالَ رَبِّ نَجِّني مِنَ ٱلْقَوْمِ ٱلنَّطْلِلِمِينَ أَن يَهْدِينِي سَوَآءَ ٱلسَّكِيلِ وَلَمَّا وَرَدَ مَاءً مَدْتَنَ وَحَدَ عَلَتِهِ أُمَّةً وَوَجَكَدَمِن دُونِهِمُ أمَّرَأَتَ بَن تَذُو دَانًا ثُمَّ تَوَلَّنَ إِلَى ٱلظِّلِّ فَعَالَ رَبِ إِنَّى لِمَا أَنْزَلْتَ إِلَّى مِنْ خَيْرِ فَقِيرٌ تَمْشِي عَلَى ٱسْبِيْحِياً إِ

She said:

Truly, my father calls for you to recompense you with a reward for watering our flock for us.

So when he came to him and related to him the story of his escape from Egypt, the father said: Have no fear.

You have been delivered from the wrongdoing people who are godless in heart.

28:26 One of the two women said:

My dear father! Hire him.

Indeed, the best man you could hire is one like him who is strong and trustworthy.

28:27 The father said:

I wish to marry you to one of these two daughters of mine, provided you hire yourself out to me for eight years.

And should you 'decide to' complete ten 'years', then it shall be of your own 'free will.

Nor do I desire to bring hardship upon you.

You shall find me, if God so wills.

to be of the righteous.

28:28 Moses said:

This is agreed upon between me and you.

Whichever of the two terms I fulfill,
then I shall not come under any duress.

And God is a guardian over all that we say.

28:29 \*So when Moses fulfilled the term and moved on with his family, he noticed a fire on the side of Mount Tûr and said to his family:

Remain here. Indeed, I have noticed a fire.

٧

الجنزء العشرون

قَالَتْ إِنَ أَبِى يَدْعُوكَ لِيَجْزِيكَ أَجْرَ مَا سَقَيْتَ لَنَاً فَلَمَّا جَاءَهُ، وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا تَغَفَّ جَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّالِمِينَ

قَالَتْ إِحْدَنْهُمَا
 يَتَأْبَتِ ٱسْتَخْجِرُهُ أَ
 إِن خَيْرَ مَنِ ٱسْتَخْجَرْتَ
 الْقَوِيُّ ٱلْأَمِينُ

الله قَالَ إِنِّ أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى أَبْنَى هَدَيْنِ عَلَى أَن تَأْجُرِنِ ثَمَنِي حِجَجَ فَإِنْ أَتَّمَمْتَ عَشْرًا فَمِنْ عِندِكَ وَمَا أُرِيدُ أَنْ أَشُقَ عَلَيْكَ سَنَجِدُ فِي إِن شَاءَ الله مِنَ الْعَبَيْلِحِينَ

﴿ فَلَمَّا قَضَىٰ مُوسَى ٱلْآَجُ وَسَارَ فِأَهْلِهِ تَانَسَ مِن جَانِبِ ٱلطُّورِ نَسَارًا قَالَ لِأَهْلِهِ ٱمْكُثُواْ إِنِّ عَائِسْتُ نَارًا

الجئزةُ العشِّهُ ولَ

Perhaps, from it, I shall bring you news to guide us on our way, or bring you an ember from the fire, so that you may warm yourselves. 28:30 So when he came to it, he was called by God from the right bank of the valley, in the blessed site, from the effulgent tree: O Moses! Indeed, I am! I am God, Lord of All the Worlds. 28:31 Now throw your staff to the ground. Then when he saw it moving

as if it were a great serpent, he turned and fledand would not turn back. God said: O Moses! Come near, and have no fear. for you are, indeed, of those who are secure against all harm.

28:32 Pass your hand into the bosom of your garment. It shall come forth radiant white, without blemish. Then enfold your shining hand to yourself, underneath your other arm, to return it to its former state and allay your fright. These, then, shall be two proofs from your Lord to Pharaoh and his assembly of nobles, for they have been an ungodly people.

28:33 He said: My Lord! I have killed a person from among them. So I fear that they will kill me.

28:34 And Aaron, my brother, is more fluent of speech than me. مِنَ ٱلشُّحَدَةِ أَنْ نَكُوسَهُ

So send him with me as an aid to confirm me in my mission. Indeed, I fear that they will belie me.

28:35 He said:

We shall strengthen your arm with your brother. And We shall confer on both of you such manifest authority that none shall attain to harming either of you. By virtue of Our miraculous signs, both of you, and all those who follow you, shall be triumphant.

28:36 So when Moses came to them
with Our clear and miraculous signs, they said:
This is nothing but forged sorcery.
We have not heard of this claim
occurring in the time of our forefathers of old.

28:37 Moses said:

Yet my Lord is most knowledgeable about one who 'truly' comes with guidance from Him and one who shall have the ultimate abode of delight in the Hereafter'. For, indeed, the 'godless' wrongdoers shall never succeed.

I know of no god for you other than me.
So kindle a fire for me, O Hâmân,
to bake bricks' out of clay.
Then make for me a lofty tower,
so that I may ascend it
and look upon the God of Moses.
For, indeed,
I think he is, most surely, of the liars.

Thus he grew so very arrogant in the land, he and his hosts, without any right.

الجزّة العِشْرُونَ مُؤْلِلًا لِمُتَالِّعُ مُثَالًا لِمُتَالِعُ مُنْ لِمُنْ لِمُ لِمُنْ لِمِنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمِنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمُنْ لِمِنْ لِ

فَأَرْسِلَهُ مَعِيَ رِدْءَا يُصَدُّفِّنَ ۖ إِنَّ أَخَافُ أَن يُكَذَّبُونِ الله المنتقدة عَصْدَلَهُ اللهُ بأخبك وتخعك لكما سُلْطَكُنَا فَلَا يَصِيلُهُ نَ الْتَكُمَّا كَاكُنَا أَنْتُكُا وَمَن أَتَّبَعَكُمُا ٱلْغَلِيثُونَ الله فَلَمَّا جَآءَهُم مُّوسَى بِعَايِنِنَا بِيَنَاتِ قَالُواْ مَا هَلِذَا إِلَّا سِحْ \* ثُمُّفَةً كَي وكماسكعنا بعكذا في مَالِكَ إِنَا ٱلْأُوَّ لِينَ اللهُ وَقَالَمُوسَىٰ رَبِّيٓ أَعْلَمُ بِمَن جَكَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِ وَمَن تَكُونُ لَدُرِعَنِقَيَةُ ٱلدَّارِ إِنَّهُ. لَا يُقْلِحُ ٱلظَّالِمُونَ وَقَالَ فِرْعَدُ ثُلَاثُهُمَا ٱلْمَلَاثُ ما عَلِمْتُ لَكُمُ مِّنَ إِلَىٰ غَيْرِي فَأَوْقِدُ لِي يَنْهَنْ مَنْ عَلَى ٱلطِّينِ فَأَجْعَكُ لِي صَرِّحُنَا لَعَكَاتِ أَطَّلِعُ إِلَىٰ إِلَىٰ مُوسَون في ٱلْأَرْضِ بِعَكِيرِ ٱلْحَقِّ

الخانةُ العشهُ ونَ

For they believed, indeed, that they would never be returned to Us in the Hereafter for Judgment.

Then We seized him and his hosts, suddenly, and We cast them into the sea.

So look how devastating was the end of the godless wrongdoers who defied Me!

28:41 And thus have We made them leading exemplars of unbelief, calling whoever follows their example to the Fire of Hell.

For on the Day of Resurrection, never shall they be helped against their punishment.

We have caused a curse to follow them in this world for all time.

And on the Day of Resurrection, they shall be banished from all goodness.

28:43 And very truly,
We did give the Torah as a Scripture to Moses,
after We had destroyed
the earlier defiant generations.
In it were manifest proofs against idolatry
for all the people of Israel,
as well as guidance and mercy from God,
so that they might become mindful
of His commandments

28:44 Yet you were not there, O Prophet, on the western mountainside of Tûr when We decreed to Moses the Commandments.

Nor were you there among those of the Children of Israel

وَظَنُّواْ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ

فَأْخَذْنَكُهُ وَجُمُودُهُ,
 فَنَبَذْنَهُمْ فِالْيَرِّ
 فَانظُرْكَيْفَكاك
 عَنقِبَةُ الظَّلِمِين

(أ) وَجَعَلْنَاهُمْ أَيِمَةُ كِنْدَعُونَ إِلَى النَّكَارِّ وَيَوْمَ الْقِيكِمَةِ لَا يُنْصَرُونَ

وَأَتَّبَعْنَاهُمْ
 في هَالْمِ اللَّائيَّا لَعْنَالُهُ
 وَيَوْمُ الْفِيسَمَةِ
 هُم مِّنَ الْمَقْبُوحِينَ

وَلَقَدُ عَالَيْنَا مُوسَى الْحَالَةِ الْمِنْا مُوسَى الْحَالَةِ الْمَاكَمُنَا مِنْ بَعْدِ مَا أَهْلَكُمُنَا الْقُرُوبَ الْأُولَى بَصَالِمَ لِلنَّاسِ بَصَالِم لِلنَّاسِ وَهُدًى وَرَحْمَةً وَهُدَى وَرَحْمَةً لَعَلَمُهُمْ يَتَذَكّرُونَ الْمَالِمَةُ مَا يَتَذَكّرُونَ الْمَالِمةُ مَا يَتَذَكّرُونَ الْمَالِمةُ مَا يَتَذَكّرُونَ الْمَالِمةُ مَا يَتَذَكّرُونَ اللَّهُ مَا يَتَذَكّرُونَ اللَّهُ مَا يَتَذَكّرُونَ اللَّهُ مَا يَتَذَكّرُونَ اللَّهُ مَالْمَالُهُمْ مِنْ اللَّهُ مَا يَتَذَكّرُونَ اللَّهُ مَا يَتَذَكّ اللَّهُ مَا يَتَذَكُمُ اللَّهُ وَالْمُعَلِّمُ اللَّهُ اللَّهُ مَا يَتَذَكُونَ اللَّهُ مَا يَتَذَكُمُ اللَّهُ مَا يَتَعَلّمُ اللَّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ ال

﴿ وَمَا كُنتَ بِجَانِبِ ٱلْمَـٰرَٰنِيَ إِذْ قَضَيْنَكَ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَاكُنتَ who bore witness to these events.

28:45 Furthermore,

We brought forth many generations after Moses. such that the life spans of heedlessness that stretched over them grew so very longuntil they forgot God's Covenant. Moreover, you were not there with Moses when he was dwelling among the people of Midian, so that you might rehearse before them Our verses regarding Moses' sojourn there, so as to verify them. Rather, it is We alone who have decreed to send you, O Prophet, as a messenger with these revealed tidings.

28:46 For you were not there on the mountainside of Tûr when We called Moses in the Holy Valley of Tuwâ. Rather,

it is We who have sent you, O Prophet, with this account, as a mercy from your Lord, to forewarn of God's nearing Judgment a people to whom no forewarner before you has ever come, so that they may become mindful of God's commandments.

28:47 And never would We have sent you as a forewarner to the unbelievers,
O Prophet, were it not for the fact that when the deadly affliction from God strikes them—

٢

الجزء العشرون

مِنَ الشَّهِدِينَ وَلَكِكُنَّا أَنشَأْنَا فَحُرُونَا وَمَاحَتُنتَ ثَاوِيَا وَمَاحَتُنتَ ثَاوِيَا تَنْفُواْ عَلَيْهِمْ اَيْنِينَ وَلَكِكَنَّا حَمُنَا مُرْسِلِينَ وَلَكَكِنَا حَمُنَا مُرْسِلِينَ وَلَكَكِنَا وَلَا اللَّهُم مِن نَذِيرِ مِن وَيَلِكَ لِينَ الْمَلْمِينَ الْكِيرِ مَن وَيَلِكَ لِينَ الْمَلْمُ مِن نَذِيرِ مَن وَيُلِكَ اللَّهُم مِن نَذِيرٍ الْعَلَّهُمْ يَنذَكَ وَوَلَا أَن فَصِيبَهُم مُصِيبَةً مُصِيبَةً مُصِيبَةً

الجزّة العِشْرُونَ

for all the evil that their own hands have advanced in life—
they would, most surely, say on Judgment Day:
Our Lord!
If only You had sent to us a messenger,
we would then have followed
Your revealed verses
and become of those who believed
in You alone.

28:48 But when the truth
came to them from Us in this Quran,
they who disbelieve said of you, O Prophet:
If only he were given miracles
the like of which Moses was given!
Yet have they themselves not disbelieved
in what was given to Moses of old?
They said of both you and Moses, O Prophet:
They are but two sorcerers,
upholding one another!
Moreover, they said:
Indeed, we disbelieve in both of them!

28:49 Say to them:

Then bring a Book from God
that is more guiding than either
the Quran or the Torah,
so that I may follow it,
if you are truthful about your claims.

Thus if they do not respond to you,
then know that they, in fact, follow
nothing but their own whims.
And who could be further astray from the truth
than one who follows his mere whims
without any guidance from God?
Indeed, God does not guide
the wrongdoing people

أرَّ سَكْتَ الْسُنَا رَسُولًا فَنَتَّبُعُ ءَايِكِنِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ( المَّنَّ الْمَاجَاءَهُمُ ٱلْحَقَّ الْحَقَّ الْحَقَّ مِنْ عِندِنَا قِيَالُواْ لَوْلِاۤ أُونِي مِثْلَ مَآ أُوتِي مُوسَىٰ أوَلَمْ يَكُفُرُواْ بِمَاۤ أُونِيَ مُوسَىٰ مِن قَبْلُ قَالُواْ سِحْرَانِ تَظَلَهُ ا وَقَالُوا إِنَّا بِكُلِّ كَنفُرُونَ (١١) قُلْ فَأَنُّوا بِكِئْكِ مِنْ عِندِ اللهِ هُوَ أَهْدَىٰ مِنْهُمَاۤ أَتَبُعُهُ إِن كُنتُ صَددة رَبَ فَإِن لَّمْ يَسْتَجِيبُواْ لَكَ

بَتَبِعُونَ أَهُوْإَءَهُمُ

وَمَنَّ أَضَلُّ مِمَّنِ ٱتَّبُعُ هُوَيْكُ

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who are godless in heart.

28:51 \*Yet steadily have We caused the word of this Quran to reach them, so that they may become mindful of God's commandments.

28:52 Indeed, those who are pure in heart to whom We had previously given the Scripture—believe in this Quran.

28:53 Thus when it is recited to them, they say: We believe in all of it. Indeed, it is the very word of Truth from our Lord. Indeed, even before this we have ever been muslims. in willing submission to God alone.

28-54 Believers such as these will be given their reward twice for having believed in both Revelations, and for having been patient in keeping their covenants and for averting what is evil with what is good. Moreover, they spend charitably from what We have provided them.

28:55 Moreover, when they hear vile talk, they turn away from it. Rather, they say to those who malign them: For us shall be the recompense of our deeds And for you shall be the recompense of your deeds. Peace be upon you! We do not seek to emulate those who are ignorant and belligerent.

28:56 O Prophet! Indeed, you cannot guide

الجئزة العشة ون سورة المحص

🐠 ﴿ وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ مَنْذَكَّرُونَ (اللَّذِينَ عَالَيْنَهُمُ ٱلْكِنَتَ اللَّذِينَ عَالَيْنَهُمُ ٱلْكِنَتَ مِن قَبِيلهِ عَلَم به عَ تُؤْمِنُونَ الله وَإِذَا يُنْالِي عَلَيْهِ قَالُواْ ءَامَنَّا بِهِ إِنَّهُ ٱلْحَقُّ مِن رَّبِّناً انَّاكُنَّامِن قَيْلهِ عِمْسُلمِينَ الله أَوْلَيْهِكَ يُؤْتَوْنَ أَجْرَهُم مَرَّنَيْنِ بِمَا صَبَرُواْ وَيَدْرَءُونَ وَمِمَّا رَزَقَنَاهُمْ مُنفِقُونَ ( و إِذَا سَهِعُواْ ٱللَّغُوَ أَعْرَضُهِ أَعَنَّهُ وَقَالُواْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَنُمُ عَلَيْكُمْ لَا نَبْنَغِي ٱلْجَنهلينَ

(م) إِنَّكَ لَا تَمْدِي مَنْ أَحْسَدَ }

الجزء العشرون

all those whom you love to Islam. Rather, it is God alone who guides whomever He so wills. For He alone knows best those who are truly guided aright.

say to you, O Prophet:

Were we to follow
the guidance of your God along with you,
we would be snatched away
from our own land for abandoning our gods.
Yet is it not We alone
who have established for them
a secure Sanctuary in Makkah,
to which the fruits of all things are brought
in abundant provision from Us?
However, most of them do not know
that this is from God.

Then how many a city have We devastated that insolently exulted in its bounteous livelihood?

So there are their dwellings—which were never inhabited after them—except a very few.

Rather, it is We alone who were the inheritors of it all.

28:59 But never would your Lord destroy the cities of a disbelieving people until He had first sent forth a messenger, in the midst of their mother-town, reciting to them Our verses.

Nor would We ever destroy any communities unless their people were wrongdoers, godless in heart.

وَهُوَ أَعْلَمُ بِٱلْمُهَتَدِينَ وَقَالُواْ إِن نَتَّبِعِ ٱلْمُدَىٰ مَعَكَ نُنَخَطَف مِنْ أَرْضِنَا أَ أَوَلَمْ مُنكِّ الْمُنْ حَامَا عَامِنَا يُحْيَجُ إِلَيْهِ نُمَرَتُ كُلِّ شَيْءٍ رَزْقَا مِن لَّدُنَّا وَلَئِكِنَّ أَكْثُرُهُمْ لَا يَعْلَمُونَ

الَّا وَأَهْلُهَا ظَلِلْمُونَ

الجزَّهُ العِشْرُونَ

Now, all that you have been given of anything in life, O humankind, is no more than the mere enjoyment of the life of this world and its adornment. But what is awaiting with God is far better and everlasting.

Will you not, then, understand that life is fleeting?

28:61 So is one to whom We have promised the fair promise of Paradise — who attains it in everlasting fulfillment — like one on whom We have bestowed the passing enjoyment of the life of the world, who then, on the Day of Resurrection, is of those brought to Us for eternal torment?

28:62 For the Day God calls them to Judgment, He shall say to the godless wrongdoers: Where, now, are My associate-gods that in the world you used to allege that I have?

28:63 Those leaders of unbelief
against whom the word of doom
has come to pass
shall say of those who followed them:
Our Lord!
Those whom we deluded,
we deluded only because
we ourselves were deluded.
We disavow before You their claims!
It was not us whom they worshipped.

28:64 Then it shall be said to them all:

Cry out to your associate-gods for help!

So they shall cry out to them.

But they will not answer them.

And then they shall see Hell's torment loom.

أُوَيِستُد مِّن شَيْءٍ فَمَسَّكُمُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللْمُوالِمُ اللَّهُ اللَّهُ اللَّهُ ا

الله أَفَمَنُ وَعَدْنَهُ وَعُدًا حَسَنَا فَهُو لَقِيهِ كَمَنَ مَّنَعَنَهُ فَهُو لَقِيهِ كَمَنَ مَّنَعَنَهُ مَتَعَ الْحَيَوةِ الدُّنْيَا ثُمَّ هُو مَتَعَ الْحَيوةِ الدُّنْيَا ثُمَّ هُو نَوْمَ الْقِينَمَةِ مِنَ الْمُحْضَرِينَ

تُ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءَى

ٱلَّذِينَ كُنتُو تَزْعُمُونَ

٣ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَاهَ تَوْلَآ الَّذِينَ أَغْوَيْنَا أَغُورِيْنَكُهُمْ كَمَا غُورِيَّنَا تَكَوَّنِنَاكُمْ مُكَمَا غُورِيَّنَا

مَا كَانُوٓا إِيَّانَا يَعْبُدُونَ

وقيلَ أدْعُوا شُرَكَاءَكُرْ
 فَدَعَوْهُمْ فَلَرْيَسْتَجِيبُوا لَهُمْ
 وَرَأُواْ الْعَذَابَ

If only they had been rightly guided!
28:65 For the Day God calls them to Judgment,
He shall say to them:

What answer did you return to the messengers I sent you?

28:66 Yet because they belied them,
all tidings and answers on that Day
shall be blotted out from their minds.
Thus they shall not even be able
to ask one another for answers.

As for whoever repents in life, and truly believes and works righteousness, then it may well be that such as these shall be of the truly successful in this life and the Hereafter.

28:68 Moreover, your Lord alone creates whatever He so wills.

And He alone chooses whomever He so wills to convey His message.

Never is it for any of them who disbelieve to choose for God!

Highly exalted is God, and most high is He, far above all that they associate as gods with Him.

28:69 Thus your Lord knows well all that their hearts harbor and all that they make known.

For it is He alone who is God.

There is no God but Him.

To Him alone all praise is due—
foremost in this world

and forever in the Hereafter.

Thus to Him alone does all judgment belong.

And to Him alone you are all returning.

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الجزَّءُ العِشْرُونَ

لَوَ أَنَّهُمْ كَانُواْيَهَٰذُونَ وَيَوْمَ لِنَادِيهِمْ فَيَقُولُ مَاذَا أَحْدَثُهُ الْهُ سَاءِنَ

فَعَمِيتَ عَلَيْهِمُ الْأَنْبَآءُ
 يَوْمَبِلِوفَهُمْ لَا يَسَآءَ الوَن

الله فَأَمَّا مَن تَابَ وَءَامَنَ وَعَيِلَ صَدَيِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُقْلِحِينَ

وَرَبُكَ يَغَلَقُ مَا يَشَكَآءُ وَيَغْتَكَارُّ مَاكَانَ لَمُهُمُ ٱلْخِيرَةُ سُبْحَنَ اللَّهِ وَتَعَكَلَىٰ عَمَّا يُشْرِكُونَ عَمَّا يُشْرِكُونَ

الله وَرَيُّكَ يَعْلَمُ اللهِ مَا تُكِنَّ صُدُورُهُمْ مَا تُكِنَّ صُدُورُهُمْ مَا وَمُايُعُلِنُونَ فَيَا مُنْ لِنُونَ

وَهُوَاللَّهُ لَآ إِلَنهَ إِلَّا هُوَّ لَكَ إِلَّا هُوَّ لَكَ أَلْكَ وَالْأَخِرَةِ اللَّهُ وَلَى وَالْآخِرَةِ اللَّهِ وَلَهُ وَالْمَاعِدُ وَالْمَاعُونَ وَالْمَاعُونَ وَالْمَاعُونَ وَالْمَاعُونَ وَالْمَاعُونَ وَالْمَاعُونَ وَالْمَاعُونَ وَالْمَاعُونَ وَالْعَامُ وَالْمَاعِونَ وَالْمَاعُونَ وَالْمُعْمُونَ وَالْمَاعُونَ وَالْمَاعُونَ وَالْمُعْمُونَ وَالْمَاعُونَ وَلَامُونَ وَالْمَاعُونَ وَالْمُعْمُونَ وَالْمَاعُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمِونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمِينَ وَالْمُعْمُونَ وَالْمُعْمِينَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمِينَ وَالْمُعْمُونَ وَالْمُعْمِينَ وَالْمُعْمُونَ وَالْمُعِلَّمُ وَالْمُعْمُونَ وَالْمُعِمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ والْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعُونَ وَالْمُعْمُونُ وَالْمُعْمُونَ وَالْمُعْمُونَ وَالْمُعْمُون

الجيزة العشة ون

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28:71 Say to humanity, O Prophet:

Have you ever considered

if God were to make the night
endless over you until the Day of Resurrection?

Who is the god other than God
that would bring you sunshine?

Will you not, then, hear God's words?

28:72 Say to humanity, O Prophet:

Have you ever considered

if God were to make the daylight
endless over you until the Day of Resurrection?

Who is the god other than God
that would bring you night in which to repose?

Will you not, then, see God's signs?

28:73 For it is only out of His mercy, O humankind, that He has made for you the night and the daylight, for you to repose therein, and for you to seek of His bounty—so that you might give thanks!

Yet the Day God calls them to Judgment,
He shall say to the godless wrongdoers:
Where, now, are My associate-gods
that in the world you used to allege
that I have?

28:75 Moreover, We shall bring forth
from every community a witness
that God's message was duly conveyed.
Then We shall say
to those who rejected their prophets:
Now bring us your proof
for all that in life you claimed!
They shall know then
that all truth belongs to God alone.
For all the false gods that they used to forge

قُلْ أَرَّ يَتُمْ إِن جَعَلَ اللَّهُ

 عَلَيْكُمُ الْيَّلُ سَرْمَدًا

 إِلَى يَوْمِ الْقِينَةِ مَنْ إِلَهُ

 غَيْرُ اللَّهِ يَأْتِيكُم بِضِياً عِنْكُم بِضِياً عِنْدُ اللَّهِ يَأْتِيكُم بِضِياً عِنْدُ اللَّهِ يَأْتِيكُم بِضِياً عِنْدُ اللَّهِ عَلْمِينَا عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلْمُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللْمُنْ اللَّهُ الللَّهُ اللَّهُ الللْمُلْمُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ الللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الللْمُلْمُ اللَّهُ اللْمُلْمُ الللّهُ الللْمُلْمُ اللْمُلْمُ الللِمُ الْمُلْمُ اللْمُلْمُ ال

شُ قُلْ أَرَءَ يَشُمْ إِن جَعَلَ اللّهُ عَلَيْحَكُمُ النّهَ ارَسَرْمَدًا إِلَى يَوْمِ الْقِيكَمَةِ مَنْ إِلَكُ عَيْرُ اللّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيةٍ إِلَيْلٍ تَسْكُنُونَ فِيةٍ أَفَلا تُبْصِرُون

(س) وَمِن زَحْمَتِهِ عَمَلَ لَكُمُ اللهِ وَمِن زَحْمَتِهِ عَمَلَ لَكُمُ اللهِ اللَّهُ اللَّا اللَّا اللَّا اللَّهُ اللَّهُ اللَّا اللَّالِمُ الللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ ا

الله وَيَوْمُ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِ يَ ٱلَّذِينَ كُنتُ مَّ تَزْعُمُونَ

(٥٠) وَنَرَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَا تُوا بُرْهَنَكُمُ فَعَلِمُواْ أَنَّ ٱلْحَقَّ بِلَّهِ shall have strayed from them.

was, indeed, from Moses' people.

But he committed injustice against them with insolence and arrogance—
though We had given him such treasure-troves that their keys alone would weigh down a band of men endowed with might.

Behold! Some of his people said to him:
Do not exult in the wealth of the world!

Indeed, God does not love those who are exultant.

Rather, with all that God has given you seek the glory of the abode of the Hereafter.

Do not forget your portion of the good life in this world, but do good to God's servants as God has been good to you.

Yet do not seek to sow corruption in the land. For, indeed, God does not love the sowers of corruption.

28:78 He said:

Indeed, this wealth has been given to me by virtue of a deep sacred knowledge that I possess.

Did he not know, then, that God had truly destroyed before him entire generations who were greater than him in power and far more in number and wealth? Those of defiant unbelief shall not be asked by God about their sins in order to verify them,

but only to censure and punish them.

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الجئزة العشه وذ

وَضَلَّعَنَّهُم مَّاكَانُواْيَفَتَرُون

الدَّار الآخِرةَ وَلا تَسْكَ الله الدَّار الآخِرةَ وَلا تَسْكَ الله نَصِيبَكَ مِن الدُّنْيا وَالْحَسْن الدُّنْيا وَالْحَسْن الدُّنْيا وَالْحَسْن اللهُ إِلَيْكَ أَوْلا تَسْن اللهُ إِلَيْكَ وَلَا تَشْغ الْفَسَاد فِي الْأَرْضِ وَلَا تَشْغ الْفَسَاد فِي الْأَرْضِ الْحَسْن اللهُ لَا يُحِبُ المُفْسِدِينَ وَلَا اللهُ اللهُ عَلَيْه المُفْسِدِينَ وَلَا اللهُ ا

عَلَى عِلْمِ عِندِئَ أُولَمْ يَعْلَمْ أَكَ اللَّهُ قَدْ أَهْلَكَ مِن قَبْلِهِ عِندِئَ أُولَمْ يَعْلَمْ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُونَةً وَأَكْثَرُهُمْ عُلَّ وَلا يُسْتَلُ عَن دُنُوبِهِ مُعالَّ وَلا يُسْتَلُ

الجُزِّهُ العِشْرُونَ

28:79 And so he came forth to his people one day in all his adornment.

Those who desired the life of this world said: If only we had the like of what has been given to Korah!

Indeed, he is of magnificent fortune.

28:80 But those who had been given knowledge said:
Woe to 'all of' you!
The reward of God is 'far' better,
for one who believes and does righteousness.
Yet none shall receive it
except for those who are patient.

28:81 Then We caused the earth to swallow him up—along with his dwelling—and he did not have any company to help him apart from God!

Nor was he one of those who could help themselves.

Thus by morning,
all those who had longed greatly
to be in his place only the day before
were saying: Ah!
Indeed, it is God alone
who extends abundant provision
to whomever He so wills among His servants.
And He alone restricts it!
Had God not conferred favor upon us,
He would, most surely, have caused the earth
to swallow us up too!
Ah! Indeed, the disbelievers are never successful.

28:83 Such is the abode of the Hereafter:

We have made it only for those who do not desire exaltation in the land nor corruption.

انَّهُ لَذُو حَظِّ عَظِيمٍ فُنْسَفْنَابِهِ، وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُ مِن فِئَةِ متشكك ألدِّزفَ لمَن مَشَآهُ مِنْ عِبَادِهِ ۽ وَ يَقَدَرُ

الجنزة العشرون

Thus the ultimate outcome is success for the God-fearing. 28:84 Whoever comes forth on that Day, having done the good deed of sustaining true faith in God alone. then he shall have 'far' better than it as a reward in Paradise But whoever comes forth on that Day having done the evil deed of belying God -then let it be known. that as to those who do the evil deedthey shall not be recompensed for other than all the evil that they were doing in life. 28:85 Indeed, He who has made adhering to and conveying the Ouran binding upon you, O Prophet, shall, most surely, bring you back to Makkah, the place of return that your heart longs for. Say to the unbelievers: My Lord is most knowledgeable about he who has come to humanity with the guidance of God. And He is most knowledgeable about who is utterly lost in clear misguidance. 28.86 For never did you even hope, O Prophet,

for the Book of God to be conferred upon you.

ٱلَّذِينَ عَمِلُواْ ٱلسَّيِّئَاتِ إلَّا مَا كَانُواْ يَعْمَلُونَ فَدَضَ عَلَىٰكَ ٱلْقُرْءَانَ لَرَّآِذُكَ إِلَىٰ مَعَادٍ قُل زَنِّيَّ أَعْلَمُ مَن جَآءَ بِٱلْمُدُكُ وَمَنْ هُوَ فِي ضَلَالِ مُبينِ وَمَا كُنتَ تَدْجُوۤ أَأَن مُلْقَتِ النك السكتث إِلَّا رَحْمَةً مِن زَّيِّكُ ۗ

28:87 Thus you shall not let them bar you from conveying the verses of God after they have been sent down to you

Yet it is revealed to you as a mercy from your Lord. So do not ever be an upholder

of the disbelievers.

from Him.

Rather, call humanity

to the worship of the One God, your Lord, and do not ever be of those who associate gods with God.

Thus you shall not call upon any other god with God.
There is no God but Him.
Everything is perishing except His Face.
To Him alone does all judgment belong.
And to Him alone you are all returning.

الجَرِّهُ المِسْرُونَ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ وَأَدْعُ إِلَى رَبِكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ وَلَا تَدْعُ مَعُ اللَّهِ إِلَنَهَا ءَاخَرُ لَا إِلَكَهُ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكُ إِلَا وَجْهَهُ. مَا اللَّهُ إِلَا وَجْهَهُ.



The surah that mentions the practical fragility of the webbed home of THE SPIDER as an analogy for those who take false deities as a shelter.

## Surah 29 / 69 VERSES / REVEALED AT MAKKAH

## Al-ʿAnkabût

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

29:1 Alif Lâm Mîm

- 29:2 Do people think that they will be left simply to say: We believe! and they will not be put to the test?
- 29:3 Yet, very truly, We have tested all those who came before them. Thus God shall, most surely, distinguish those who speak the truth about their belief.

And He shall, most surely, distinguish the liars.

- Moreover, as to those who do evil deeds, do they truly think they shall escape Us? So very grievous is the judgment they make!
- Whoever has hope in the Meeting of God and His reward in the Hereafter, then let him be ready, for, indeed, God's term of Judgment is certainly coming.

  And He is the All-Hearing, the All-Knowing.

Thus whoever strives in the path of God strives only for the benefit of his own soul. Indeed, God is, most surely, self-sufficient,



- ا أَحَسِبَ النَّاسُ أَن يُتْرَكُّوا أَن يُتُركُوا أَن يُتُوكُوا أَن يَقُولُوا ءَامَنَكا
- وَلَقَدْ فَتَنَا ٱلَّذِينَ مِن قَبْلِهِمُّ فَلَيْعَ لَكُونَ مِن قَبْلِهِمُّ فَلَيْعَ لَكُونُ اللَّهُ ٱلَّذِينَ صَدَقُواْ
  - أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّنَاتِ أَن نَدْهُمْنًا
  - سَاءً مَا يَعْكُمُونَ
  - أَن كَانَ يَرْجُواْ لِفَاءَ اللّهِ فَإِنَّ أَجَلَ اللّهِ لَآتِ وَهُوَ السَّكِمَةُ الْعَلَامُ
    - نَّ وَمَنجَهَدَ ﴿ فَإِنَّمَا يُجَهِدُ لِنَفْسِهِ

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without any need for any of His creation in all the worlds.

Yet as to those who believe and do righteous deeds,
We shall, most surely, absolve them of their misdeeds.
Moreover, We shall, most surely, reward them with the very best they have ever done.

29:8 Now, We have charged each human being with dutifulness and goodness toward one's parents.

But if ever they strive to compel you to associate gods with Me—
or command you to anything about which you have no sure knowledge from God—then do not obey them.

To Me alone is the return of all of you.
Then I shall tell you the due recompense of all that you have been doing in life.

Yet as to those who believe and do righteous deeds,We shall, most surely, admit them to Paradise among the righteous.

We believe in God.

But when one of them suffers for 'the sake of God, he loses faith and makes 'it as though' persecution from people were equal to punishment from God.

But whenever a victory comes from your Lord 'to the believers', they, most surely, say:

Indeed, we were with you!

إِنَّ ٱللَّهَ لَغَنِیُّ عَنِ ٱلْعَدَلَمِينَ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّلِحَتِ لَتُكَفِّرَنَّ عَنْهُمْ سَيِّعَاتِهِمْ وَلَنَجْزِينَهُمْ أَحْسَنَ ٱلَّذِى كَانُواْيَعْمَلُونَ

وَوَصَيْنَا ٱلْإِنسَانَ بِوَلِدَيْهِ حُسْنَا وَإِن جَهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمُ فَلَا تُطِعْهُمَا الْكَ مَرْجِعُكُمْ فَلَا تُطِعْهُما اللّهِ اللّهَ مَرْجِعُكُمْ فَأَنْبِقَكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

وَٱلَّذِينَ ءَامَنُواْ
 وَعَمِلُواْ ٱلصَّلِحَتِ
 لَنُدُخِلَنَّهُمْ فِٱلصَّلِحِينَ
 وَمِنَ ٱلنَّاسِ مَن نَقُولُ

ومن الناس من يعول المناس من يعول الله المنكا في الله المنكافي الله المنكافي الله المنكاني الله ولين جآء المنكر من رّبيك ليقولُنَ الله المنكمة المنكرة المنكرة

Does God not know best
all that inheres within the breast
of everyone in all the worlds?

Thus, most surely, God knows well
those who have truly believed.
And, most surely, He knows well
all the hypocrites.

29-12 Now, as to those who disbelieve, they say to those who believe:
Follow our way of life and we shall bear your sins.
But they shall bear none of their sins.
Indeed, they are liars!

Yet they will, most surely,
bear their own burdens of sin —
and other burdens along with their own burdens for perverting others.
And they will, most surely, be questioned on the Day of Resurrection
about all that they have forged against God.

29:14 And very truly, We sent Noah to his people. So he remained patiently among them calling them to worship God for a thousand years, less fifty years. Then, suddenly, the flood seized them, for they were wrongdoers, godless in heart.

29:15 So We delivered him and the people of the Ark. And We made it a sign 'of admonition, preserved' for all the worlds.

29:16 And 'remember how We delivered' Abraham. Behold! He said to his people: Worship God 'alone' and fear Him.

أُوَلِيْسَ ٱللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ ٱلْعَاكِمِينَ وَقَالَ ٱلَّذِينَ كَعَمُواْ للَّذِينَ ءَامَنُهُ أ أتبعه أسسكنا مِنْ خَطَا كُهُم مِّن شَيْءً وَلَيْسَتُلُنَّ مَوْمَ ٱلْقِيكَمَةِ عَمَّا كَانُواْ يَفْتَرُونَ (١١) وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ، فَلَيِثَ فِيهِمُ أَلْفَ سَنَةِ إلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَاتُ وكجعلنكهكآ ءاسكة للعكمات

وَ إِنَّ هِمْ إِذْ قَالَ لِقَوْمِهِ

That is best for you,
if only you were to know God's reward for it.

29:17 Indeed, all that you worship apart from God
are nothing more than graven images.

Thus you create no more than fabrications.
Indeed, those objects you worship
apart from God
do not hold even a morsel of provision for you.
So seek all of your provision from God.
Therefore, worship Him alone,
and be thankful to Him.
To Him alone
shall you all be returned for Judgment.

29:18 So if you unbelievers belie God's messenger, know that nations before you have belied God's messengers, as well. Yet nothing is incumbent upon the messenger of God except the clear conveyance of God's message. 29:19 Have they not seen how God begins creation, then causes it to return to being after it passes away? Indeed, that for God is ever so easy. 29:20 Say, O Prophet, to those who deny resurrection in the Hereafter: Journey through the earth and see the wonder of how He originated all creation. Thereafter be certain that God shall bring into being the existence of the Hereafter. Indeed, God is powerful over all things. 29:21 He shall punish whomever He so wills

as they deserve.

250 الخيزة العنب ون أَعْبُدُواْ ٱللَّهُ وَٱتَّقَدُهُ إن كُنتُه تَعَلَّمُونِ (۱۷) انَّمَا تَعْمُدُونَ مِن دُونِ ٱللَّهِ أَوْثُنَا وَتَخَلُقُونَ إِفْكًا ۚ ارى ٱلَّذِينَ تَعْبُدُورِي م : دُون الله لَايَمْلِكُونَ لَكُمْ رِزْقًا فَأَبْنَغُواْ عِندَ ٱللَّهِ ٱلرِّزْقِ وأغبدُوهُ وأشْكُوا لَهُ اليه تُرْجَعُورِب إلَّا ٱلْبَكَاءُ ٱلْمُدِثُ كَيْفَ مُنْدِئُ ٱللَّهُ ٱلْخَلْةَ. إِنَّ ذَٰلِكَ عَلَى ٱللَّهُ سَهِ اللَّهِ الله الله المركوا في ألأرض كَنْفُ مَدَأَ ٱلْخَلْقُ ثُمَّ ٱللَّهُ يُنشِيُ ٱلنَّشَّأَةُ ٱلْآخِرَةُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ فَدِرُّ

الجزَّءُ العِشْرُونَ

And He shall have mercy on whomever He so wills. For to Him alone shall you all be turned over for Judgment.

29:22 And never, O people,
shall you be able to elude
the mighty Hand of God—
neither in the earth nor in the heaven.
Nor have you apart from God
any patron or supporter to help you.

29:23 Yet as to those who have disbelieved in the revealed signs of God, and in the inevitable Meeting with Him in the Hereafter—
it is these who shall forever despair of My mercy.
Thus for them there is a most painful torment awaiting there.

29:24 So it is that Abraham was belied.

The response of his people to his call was but to say: Kill him, or burn him alive!

But God delivered him from the fire that they kindled.

Indeed, in this there are sure signs for a people who would believe.

29:25 For he said to them:
Indeed, you have taken
graven images for worship apart from God
as a means of attaining
to a genuine mutual love
between yourselves as a people
in the life of this world.
But then on the Day of Resurrection
you will disbelieve in one another.

وَيَرْحُمُّ مَن يَشَاءٌ أَنَّ وَمَا أَستُم بِمُعَجِزِينَ وَمَا أَستُم بِمُعَجِزِينَ وَمَا أَستُم بِمُعَجِزِينَ فِي السَّمَاءُ وَمَا لَحَصُّم مِّن دُونِ السَّم الْأَرْضِ وَلَا فِي السَّمَاءُ مِن دُونِ السَّه مِن دُونِ السَّه مِن دُونِ السَّه مِن دُونِ السَّه وَلِمَّ مِن دُونِ السَّه وَلِمَّ مَن دُونِ السَّه وَلِمَّ مَن دُونِ السَّه وَلِمَا اللَّه وَلَمَ اللَّه وَلَمَا اللَّهُ مِن النَّالِ اللَّهُ وَلَمَا اللَّه وَلَمَا اللَّه وَلَمَا اللَّهُ مِن النَّالِ اللَّهُ وَلِمَا اللَّهُ مِن النَّالِ اللَّهُ وَلَمَا اللَّهُ مِن النَّالِ اللَّهُ وَلَمُ اللَّهُ مِن النَّالُ اللَّهُ مِن النَّهُ وَلِمَا اللَّهُ مِن النَّالِ اللَّهُ وَلَمَا اللَّهُ مِن النَّهُ وَلَمَا اللَّهُ مِن النَّهُ وَلَمُ اللَّهُ مِن النَّهُ وَلَمِن اللَّهُ اللَّهُ مِن النَّهُ وَلَمُ اللَّهُ مِن النَّهُ وَلَمِن اللَّهُ وَلَمِن اللَّهُ اللَّهُ مِن النَّهُ وَلَمُ اللَّهُ مِن النَّهُ وَلَمُ اللَّهُ مِن النَّا اللَّهُ مِن النَّهُ وَلَمِن اللَّهُ اللَّهُ مِن النَّهُ وَلَمُ اللَّهُ اللَّهُ مِن الْمَا اللَّهُ اللَّهُ مِن اللَّهُ اللَّهُ مِن اللَّهُ اللَّهُ مِن الْمَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ مِن اللَّهُ اللَّهُ مِن اللَّهُ مِن اللَّهُ اللَّهُ مِن اللَّهُ الْمُنْ الْم

لَايَاتِ لِقَوْمِ يُؤْمِنُونَ

وَقَالَ إِنَّهَا ٱتَّخَذَتُهُ

الجُزِّءُ العشُّ ونَ

Moreover, you will curse one another. For your eternal abode is the Fire of Hell. Thus for the likes of you, there shall not be any helper against God's punishment.

\*So his nephew Lot believed in him, whereupon Abraham said to his people: Indeed, I am migrating to my Lord. For, indeed, it is He alone who is the Overpowering One, the All-Wise.

29:27 Thereafter, We granted him Isaac, and, from Isaac, Jacob. Thus did We place prophethood and the Heavenly Scripture among his children. Moreover, We gave him his due reward in this world. And in the Hereafter. he shall, most surely, be of the righteous.

29:28 Remember, also, how God delivered Lot. Behold! He said to his people: Indeed, you commit an act of lewdness with which none has preceded you in all the worlds.

29:29 Do the males among you approach men in perverted lust? And do you cut the roadway to rob people of their wealth and lives? And do you openly commit lewd abomination in your gatherings? Yet the response of his people to his call was only to say: Bring upon us the torment of God, if, indeed, you are of the truthful prophets! 29:30 He said: My Lord!

وَيَلْعَنُ بَعْضُكُم بَعْضَا وَمَأْوَىنَكُمُ ٱلنَّارُ وَمَا لَكُمُ مِن نَسْمِ مِن ا فَعَامَنَ لَهُ لُوطُكُ وَقَالَ إِنِّي مُهَاجِرُ إِلَىٰ رَبِّيًّا إِنَّهُ مِهُ ٱلْعَذِيزُ ٱلْحَكَمُ وَوَهَبِنَالُهُ إِسْحَاقَ وَيَعْقُونَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ ٱلثُّنُةَ ةَ وَٱلْكَنَابَ وَءَاللَّانَهُ أَجِهُ أَدِي اللَّهُ أَكِهُ مِنْ فِي اللَّهُ مُنَّالًا وَإِنَّهُ فِي ٱلْآخِرَةِ لَمِنَ ٱلصَّلِحِينَ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ ٱلْفَلْحِشَكَةَ مَا سَبَقَكُم بِهَا مِنْ أُحَدِ مِنَ ٱلْعَلَمِينَ

المِنْكُمْ لَتَأْتُونَ ٱلرَّجَالَ الرَّجَالَ

وَيَقْطَعُونَ ٱلسَّكِيلَ

وَتَأْتُونَ فِي نَكَادِيكُمُ

ٱلْمُنكِ ۖ فَمَا كَانِ

جَوَاك قَوْمِهِ

أَثْتِنَا بِعَذَابِ ٱللَّهِ

ان كُنتَ مِنَ ٱلصَّلِدِقِينَ

الْآأَن قَالُواْ

Support me against these people who are sowers of corruption.

29:31 So when Our angel-messengers came to Abraham with the glad tiding of a son from his wife Sarah, they said:

Indeed, we are here to destroy the people of this township of Sodom.

Indeed, its people have become wrongdoers, godless in heart.

29:32 Abraham said:

But Lot resides in it, and he is not of them? They said:

We are more knowing of who is in it than you. Most surely, we shall deliver him and his family—except his wife.

She is of those who shall linger behind.

29:33 So when Our angel-messengers came to Lot in the form of men, he was greatly troubled about them.

Thus he grew helplessly distressed concerning them.

But they said:

Have no fear, and do not grieve.

We are God's messengers.

Indeed, we shall deliver you and your family from the doom we bring to your people—except your wife.

She is of those who shall linger behind.

29:34 Indeed, we shall send down upon the people of this township a castigation from Heaven for the deeds of ungodliness they have committed.

29:35 And, truly, We have left traces of the destruction of it as a clear sign

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الجنزءُ العشرُونَ

﴿ قَالَرَبِ أَنصُرُفِ عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿ وَلَمَّا جَآءَتْ رُسُلُنَا

ولِما جاءَت رسَلنا إِبْرَهِي مَ بِٱلْبُشْرَىٰ قَالُوَاْ إِنَا مُهْلِكُواْ أَهْل هَلِذِهِ ٱلْقَرَيةِ إِنَّ

اهن هيوه العربيويات أهلها كانوا ظايلمين

قَالَ إِنَ فِيهَا لُوطَأَ
 قَالُواْ خَنْ أَعْلَمُ بِمَن فِيهَا
 لَنُنَجِينَكُهُ وَأَهْلَهُ
 إِلَّا أَمْرَأَتَهُ
 إِلَّا أَمْرَأَتَهُ

كَانَتْ مِنَ ٱلْغَنْبِرِينَ

رَّهُ وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوطًا سِتَ عِبِمْ وَضَافَ بِهِمْ ذَرْعًا وَقَالُواْ لَا تَخَفْ وَلَا تَحْزَنَّ إِنَّا مُنَجُّوكَ وَأَهْلَكَ

كَانَتْ مِنَ ٱلْعَكْبِرِينَ

إِنَّا مُنزِلُونَ عَلَىٰ أَهْلِ هَاذِهِ الْقَرْكِةِ رِجْزًا مِن السَّمَاءِ بِمَا كَانُواْ يَفْسُقُونَ وَلَقَاد تَّرَكُنَا مِنْهَا

الَّا أَمْرَأَتِكَ

for a people who would use their reason to understand.

29:36 And to the people of Midian

We sent their brother Shu'ayb as a messenger.

So he said to them: O my people!

Worship God alone
and have hope in His Judgment
on the Last Day.

Moreover, you shall not
make mischief in the earth,
sowing corruption in it.

29:37 But they belied him.

Then the convulsion

of the earth seized them, suddenly,
and by morning they were dead,
laying prostrate in their dwelling-place.

29:38 And the peoples of 'Âd and Thamûd were also destroyed for defying God — something that has long been evident to you people of Makkah from the ruins of their dwellings that you pass on your trade routes. For Satan made their godless works fair-seeming to them and, thereby, barred them from the path of God, though they were endowed with the power to discern truth from falsehood.

29:39 And so too Korah and Pharaoh and Hâmân—all were destroyed for defying God.

Truly, Moses came to them with clear and miraculous proofs.

But they grew so very arrogant in the land.

الجزّةُ العِشْرُونَ ٢ لِّقَوْمِ يَعْقِلُونَ الله مَذَيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ كَفَوْمِ أَعْدُدُواْ أَلِلَّهُ وَأَرْجُواْ ٱلْيَوْمَ ٱلْآخِرَ وكا تَعْثُواْ في ٱلْأَرْضِ مُفْسِدِينَ ١٩٥١ فك ذَّه ه فأخذته ألآخفك الله وعنادًا وَتَنهُ دَا وَقَد تُبَيَّنَ لَكُمُ مِّن مُّسُحِنِهِمُّ وَذَتَرَبَ لَهُمُ ٱلشَّيْطِنُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وكانوا مستيصرين وَلَقَدُ جَآءَهُم فَأَسْتَكَبُرُوا فِي ٱلْأَرْضِ

الجزِّءُ العِشْرُونَ

Yet never could they escape the grip of God. 29:40 For each one of them We seized, suddenly, with an awesome torment for his sinfulness. Such are of the peoples God has destroyed for their unbelief. So of them are those upon whom We sent a raging storm of lethal pellets. And of them are those who were seized by the deadly blast. And of them are those whom We caused the earth to swallow. And of them are those whom We drowned. Yet never would God wrong them by punishing them without cause. But, rather, it was their own souls they were 'all the while wronging with ungodliness.

The parable of those who take to themselves false gods as patrons to give them shelter apart from God, is this:

They are like the spider.

It makes for itself a home for refuge which cannot avail it against destruction.

For, indeed, the frailest of all homes is, most surely, the spider's home—

if only they who disbelieve were to know what horror awaits them in the Hereafter.

Indeed, God knows that all that they call upon apart from Him is in reality nothing.For He alone is the Overpowering One, the All-Wise.

29:43 So such are the parables

We set forth for the benefit of people.

Yet none comprehend them
but the people of knowledge,

وَمَا كَانُواْ سَهِقِينَ فَكُلًّا أَخَذْنَا مِذَنِّهِ مَا فَمِنْهُم مِّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبُا وَمِنْفُ مِّنْ أَخَذَتُهُ الصَّبِيحَةُ وَمِنْفُهِ مِّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْفُ مِّنْ أَغْرَقْنَاأً هُ مَا كَانِ ٱللَّهُ لظلمهم وكنكن كأنوا أَنفُسَهُمْ يَظِّلِمُونَ مَثَارُ الَّذِينَ النَّحَادُوا مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثُل ٱلْعَنكَبُوتِ ٱتُّخَذَتَ مَلَّتُكُا وَ إِنَّ أَوْهُرِبِ ٱلْمُعُوتِ لَيْتُ ٱلْعَنْكُونَ الْعَنْكُونَ الْعَنْكُونِ اللَّهِ الْعَنْكُونِ اللَّهُ اللَّهُ الْعَنْكُونِ اللَّهُ الْعَنْكُونِ اللَّهُ الْعَنْكُونِ اللَّهُ الْعَنْكُونِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَنْكُونِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَنْكُونِ اللَّهُ اللَّالِ اللَّهُ اللَّهُ اللَّالِي اللَّالِي اللَّهُ اللَّهُ اللَّالِي ال لَهُ كَانُواْ يَعْلَمُونَ إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ من دُونِهِ مِن شُوم عِيهِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

(١٦) وتاك الأمنكار

the contemplative ones.

29:44 It is God who created the heavens and the earth with 'profound' truth.

Indeed, in 'all of' this there is a sure sign 'of God's creative power' for 'all' the believers.

29:45 O Prophet!

Recite to humanity
all that has been revealed to you
of the Quran, the Book of God.

Moreover, duly establish the Prayer.
Indeed, the Prayer
guards one against immorality and evil.

Yet, most surely, the remembrance of God
in the life of this world
is greater extolment for one still.

And God knows all that you do.

O you who believe, matters of faith with the People of the Scripture in other than the fairest way—except as to those of them who do wrong to you, out of hostility. Rather, say to them:

We believe in the Quran that has been sent down from God to us, and in the Scripture that has been sent down from God to you. Thus our God and your God is One. Thus are we muslims, in willing submission to Him alone.

29:47 For just as We have given revelation to other messengers, O Muhammad, We have sent down to you this Quran, as the Book of God.

الجُزَّةُ الْحَادِى وَالْعِشْرُونَ يُرْوَالْهِ كَنَوْالْهُ كَبَوْكِ

وَمَا يَعْقِلُهُ اَ إِلَّا ٱلْمَسَالِمُونَ ﴿\*\*) خَلَقَ ٱللَّهُ

الله خلق الله السّمَنوَتِ وَالْأَرْضَ بِالْحَقِّ اللهُ السّمَنوَتِ وَالْأَرْضَ بِالْحَقِّ اللهُ السّمَنوَتِ فَاللّمَ اللّمَةُ فِينِينَ اللّمَةُ اللّمُؤْمِنِينَ اللّهُ اللّمُؤْمِنِينَ اللّهُ اللّمُؤْمِنِينَ اللّهُ اللّمُؤْمِنِينَ اللّهُ اللّمُؤْمِنِينَ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

ا أَتُلُ مَا أُوحِى إِلَيْكَ مِنَ الْكِنْكِ وَأَفِيدِ الصَّكُوةُ إِنَّ الصَّكُوةُ تَنْهَىٰ عَنِ الْفَحْشَآةِ وَالْمُنْكَرُّ وَلَذِكْرُ اللَّهِ أَحْبَرُ

> و من المستومون ﴿ وَكَذَالِكَ أَنزَلْنَا التَكَ ٱلْكَتَكَ الْكَتَكَ



Thus, some of those to whom We have previously given the Scripture believe in it.

And some of those
with no revealed Book believe in it.
Yet none disavows Our revealed verses
but the inveterate disbelievers.

29.48 For never have you recited any Heavenly Book before this Quran, O Prophet.

Nor have you ever transcribed one with your right hand.

For then the real progenitors of falsehood would have had cause to doubt your prophethood.

of self-evident verses from God,
preserved in the hearts of those believers
who have been granted knowledge.
Thus none disavows Our revealed verses
but the wrongdoers who are godless in heart.

29:50 Moreover, they have said of you, O Prophet:
Why are no miraculous signs
sent down to him from his Lord?
Say to them:
Indeed, the miraculous signs
are with God alone.
For I am only a clear forewarner

of His nearing Judgment, sent to all of you.

29:51 Is it not sufficient confirmation
of your prophethood for them
that We have sent down to you
the Quran as a Heavenly Book
that is being recited to them?
Indeed, in this Quran

الجُزَّةُ المَادِي وَالعِشْرُونَ يُؤْوَا

فَٱلَّذِينَ ءَانَّيْنَهُمُ ٱلْكِنَابَ
يُؤْمِنُوكَ بِهِ ﴿
وَمِنْ هَنَوُّلَآءِ مَن يُؤْمِنُ بِهِ ۚ
وَمَا يَجْحَدُ بِشَاكِنِيْنَا
إِلَّا ٱلْكَنْفِرُونَ

وَقَالُواْ لَوَلاّ أُنِكَ عَلَيْهِ عَايَنْتُ مِّن زَّيِهِ أَهُ قُلْ إِنَّمَا ٱلْآيَنَ عِندَ ٱللهِ وَإِنَّمَا ٱلْآيَانَ الْآيِنِ مِنْ مَيْنِ وَإِنَّمَا ٱلْآيَانَ الْآيِنِ مُنْ مَيْنِ وَإِنَّمَا آثَا لَذِينٌ مُنْ مِنْ مَنْ

أولَّة يَكْفِهِمْ أَنَّا
 أَنْزَلْنَا عَلَيْكُ ٱلْكِتَنِ
 يُتْلَى عَلِيْهِمْ

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there is sure mercy from God and a reminder of His covenant for a people who would believe. 29:52 Say to them: Sufficient is God as a Witness between me and you. He knows all that is in the heavens and the earth. Yet as to those who believe in falsehood and disbelieve in Goddespite His clear signs it is such as these who are the losers of an everlasting Paradise. 29:53 Thus do they ask you, O Prophet, in utter defiance to hasten the punishment of which you forewarn them. And were it not for a stated term of life preordained for them by God, the punishment they seek to hasten would, most surely, come to them. But, most surely, it shall yet come upon them, suddenly while they are entirely unaware of it. 29:54 They ask you to hasten the punishment of which you forewarn them. And, indeed, Hell looms to utterly encompass the disbelievers— 29:55 on a Day Hereafter when the torment shall enveil themfrom above them and from beneath their feet. God shall, then, say to them: Taste the penalty for all the evil that you used to do in the world.

وَٱلَّذِينَ ءَامَنُواْ مِٱلْمَطَلِ وَكَفُرُواْ مِٱللَّهُ أُوْلَيْهِكَ هُمُ ٱلْخَسِرُونَ (الله وَيَسْتَعْجِلُونَكَ بِٱلْعَذَاتَ وَلَوْلَا أَحَلُ مُسَمَّى لَمُا الْعَذَابُ وَلَيَأْنِيَنَّكُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ

الجُزِّةُ الحَادِي وَالعِشْرُونَ

29:56 O My servants who believe!
Indeed, My earth is spacious.
So if you fear persecution, migrate.
And Me alone shall you worship.

29:57 Every single soul shall taste death.

Then to Us shall you all be returned for recompense.

29:58 Yet as to those who believe and do righteous deeds,
We shall, most surely, settle them in Heavenly Chambers of the Garden of Paradise, beneath which rivers flow—wherein they shall abide forever. How exceedingly commendable is the reward of those who ever do the will of God!

29:59 It is these who have endured life's trials with patience, and upon their Lord alone do they rely.

is there treading the earth that does not carry with it its own provision? It is God alone who provides for each one of them—and for all of you! For He is the All-Hearing, the All-Knowing.

29:61 And, indeed, O Prophet, if you asked the disbelievers:

Who created the heavens and the earth, and subjugated the sun and the moon to a fixed order?

They would, most surely, say: It is God. How, then, are they turned away from worshipping Him alone?

اِنَّ أَرْضِي وَسِعةً المَنُواَ فَا أَرْضِي وَسِعةً المَنُواَ فَا أَرْضِي وَسِعةً فَا أَرْضِي وَسِعةً فَا أَرْضِي وَسِعةً فَا أَرْضِي وَاسِعةً أَلْمَوْتِ فَا كُلُّ نَفْسِ ذَا يَهِمَّةُ ٱلْمَوْتِ مَنَّ أَلِمَتْنَا تُرْجَعُونَ وَاللَّذِينَ ءَامَنُوا فَا الْمَسْلِحَاتِ وَعَمِلُوا الْمَسْلِحَاتِ وَعَمِيْنَ وَمِنْ الْمَسْلِحَاتِ وَعَمِيْنَ وَمِنْ اللَّهِ وَمِنْ اللَّهِ الْمُسْلِحَاتِ وَعَمِلُوا الْمَسْلِحَاتِ وَعَمِلُوا الْمَسْلِحَاتِ وَعَمِلُوا الْمَسْلِحَاتِ وَعَمِلُوا الْمَسْلِحَاتِ وَعَمِلُوا الْمَسْلِحَاتِ وَعَمِلْوا الْمَسْلِحَاتِ وَعَمِلْوا الْمَسْلِحَاتِ وَعَمِلُوا الْمَسْلِحَاتِ وَعَمِلُوا الْمَسْلِحَاتِ وَعَمِلُوا الْمَسْلِحَاتِ وَعَلَيْنِ وَعَلَيْهِ الْمُسْلِحَاتِ وَعَمِلُوا الْمَسْلِحَاتِ وَعَلَيْهِ الْمُسْلِحَاتِ وَعَلَيْهِ الْمُسْلِحَاتِ وَعَلَيْهِ الْمُسْلِحَاتِ وَعَلَيْهُ الْمُسْلِحَاتِ وَعَلَيْهِ وَالْمِسْلِحَاتِ وَعَلَيْهِ وَالْمِسْلِحَاتِ وَعَلَيْهِ وَالْمُسْلِحَاتِ وَعَلَيْهِ وَالْمَسْلِحَاتِ وَعَلَيْهِ وَالْمُسْلِحَاتِ وَالْمَلْمُولُوا الْمُسْلِحَاتِ وَعَلَيْهُ وَالْمُسْلِحَاتِ وَالْمُسْلِحَاتِ وَالْمَلْمِ وَعَلَيْهِ وَالْمَلْمُولُوا الْمَسْلِحَاتِ وَالْمَلْمِ وَعَلَيْهِ وَالْمُسْلِحِيْمِ وَالْمُسْلِحِيْمِ وَالْمِلْمِ وَالْمِلْمُ وَالْمُسْلِحِيْمِ وَالْمِلْمُ وَالْمِلْمُ وَالْمِلْمُ وَالْمُسْلِحِيْمِ وَالْمِلْمِ وَالْمِلْمُ وَالْمُلْمِ وَالْمُلْمِ وَالْمِلْمُ وَالْمُلْمِ وَالْمُلْمِي وَالْمُلْمُولُوا الْمُسْلِحِيْمِ وَالْمِلْمُ وَالْمُلْمِ وَالْمُلْمِيْمِ وَالْمِلْمِ وَالْمِلْمُ وَالْمُلْمِ وَالْمِلْمُ وَالْمُلْمِ وَالْمُلْمِ وَالْمُلْمُ وَالْمُلْمِ وَالْمِلْمُ وَالْمُلْمُ وَالْمُلْمِ وَالْمُلْمِ وَالْمُلْمِ وَالْمُلْمِ وَالْمِلْمُ وَالْمُلِمِ وَالْمِلْمُ وَالْمُلْمِ وَالْمُلْمِ وَالْمُلْمِ وَالْمِلْمِ وَالْمُلْمِ وَالْمِلْمُ وَالْمُلْمِ وَالْمُلْمِ وَالْمُلْمِ وَلَمِلْمِ وَالْمُلْمِ وَالْمُلْمِ وَالْمُلْمِ وَالْمِلْمُ وَالْمُلُولِمِ وَالْمِلْمِ وَالْمُلْمِ وَالْمُلْمِ وَالْمُلُولُولِمِ وَل

وَعَمِلُوا الصَّلِحَاتِ
لَنْبُوِّنَهُم مِنَ الْجَنَّةِ عُرَفًا
تَجَرِي مِن تَحْنِهَ الْأَنْهَرُ
خَلِدِينَ فِهَأَ
يَعْمَ أَجُرُ الْعَلِمِلِينَ
((٥) الَّذِينَ صَدَّوُا

وَعَلَى رَبِّهِمْ يَنُوَكُلُونَ وَكَأْتِن مِّن دَاَبَّةِ لَا تَحْمِلُ رِزْقَهَا اللهُ يَرْزُقُهَا وَإِيَّاكُمُّ وَهُو السَّمِيعُ الْعَلِيمُ

مَّنْ خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيُقُولُنَ ٱللَّهُ فَأَنَّى يُؤْفِكُونَ لَيُقُولُنَ ٱللَّهُ فَأَنَّى يُؤْفِكُونَ

الجُزَّةُ الحَادِي وَالْعِشْرُونَ

29.62 It is God alone who extends abundant provision to whomever He so wills among His servants. And He alone restricts it for whomever He so wills. Indeed, God is all-knowing of all things.

29:63 And, indeed, O Prophet, if you asked them: Who sends down, from the sky, water, with which He gives life to the earth after its death? They would, most surely, say: It is God. Say to them: All praise is for God alone, who by their own word confirms His proof against them. But most of them do not use their reason to understand their own contradiction of this truth.

29:64 For the life of this fleeting world is nothing but amusement and play. But, indeed, it is the abode of the Hereafter that is, most surely, life everlasting itself, if only they were to know what awaits them there.

29:65 Thus in heedlessness do human beings invoke false deitiesuntil such times as when they embark on ships and face danger at seathen do they call upon God for rescue with all sincerity, devoting their religion to Him alone. Yet when He delivers them safely ashore, immediately, they associate gods with Him, once more.

يَشَآهُ مِنْ عِبَادِهِ وَيَقَدِرُ لَهُ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلَيْمٌ الله وَلَين سَأَلْتَهُم مَّن نَّزَّلَ مِرْبِ ٱلسَّمَآءِ مَآءً فَأَحْمَا مِهِ ٱلْأَرْضَ مِنْ بَعْدِ مَوْتِهَالَيَقُولُنَّ ٱللَّهُ قُل ٱلْحَمَّدُ لِلَّهِ مَلَ أَكُنُهُمْ لَا يَعْقَلُونَ (الله وَمَا هَاذِهِ ٱلْحَاوَةُ ٱلدُّنْاَ ] إِلَّا لَهُ \* وَلَعَتُ وَإِنَّ ٱلدَّارَ ٱلْآخِرَةَ لَهِيَ ٱلْحَيُوانُ لَةُ كَانُواْ مَعْلَمُونِ (الله عَاذَا رَكِمُوا فِي ٱلْفُلْكِ دَعُواْ ٱللَّهَ مُغِلصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَحَمْنُهُمْ إِلَى ٱلْبَرِّ

29:66 So let them be ungrateful for all 'the good' that We have given them 'in life'.And let them enjoy themselves a little while'.For, assuredly, they shall know

the recompense of the ungodly!

29:67 Then as to the people of Makkah,
have they not considered
that We have made for them a secure Sanctuary
in the precincts surrounding the Ka bah,
while people all around them
are being snatched away in violence and strife?
Then is it in false gods that they will believe,

while in the blessing of God they disbelieve?

29:68 Yet who does a greater wrong than one who forges lies against God, or who belies the revealed truth when it reaches him?

Is there not in Hell a well-deserved dwelling place for the disbelievers?

29:69 But as to those who strive for Us alone, against every evil,

We shall, most surely, guide them upon Our pathways to salvation.

For, indeed, God is, most surely, with those who excel in doing good.

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الجُزِّءُ المَادِي وَالعِشْرُونَ

إِذَاهُمْ يُشْرِكُونَ

الله لِيكُفُرُواْ بِمَا ءَاتَيْنَاهُمْ وَلَنَتَمَنَّعُواْ فَسَوْفَ بَعْلُمُونَ

🐨 أُولَمْ بَرُواْ

أَنَّا جَعَلْنَا حَرَمًا عَامِنَا وَيُنْخَطَّفُ النَّاسُ مِنْ حَوْلِهِمً أَفِهَ الْبَعْطِلِ يُوْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكُفُرُونَ

الله وَمَنْ أَظْلَمُ

مِمَّنِ أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا
الْوَكَذَّبَ بِالْحَقِّ لَمَّا جَآءُهُۥ
الْلِسَ فِي جَهَنَّمَ
مَثْوَى لِلْحَفِيفِرِينَ
مَثْوَى لِلْحَفِيفِرِينَ
وَالْلَذِينَ جَنَهَدُواْ فِينَا
لَنَهْدِينَهُمْ سُبُلُنَاْ

The surah that mentions the defeat of THE BYZANTINES and the divine promise of their forthcoming victory in several years—and in prophesying this, implying martial triumph for the Muslims over their idolatrous adversaries at the same time. The surah is occasioned by the celebration of the idol-worshipping opponents of the Prophet at the news of the Byzantine defeat by the Persians, for they drew an analogy between themselves and the fire-worshipping Persians as defenders of polytheism in opposition to the monotheism of the Muslims and Byzantine Christians.

#### Surah 30 / 60 verses / revealed at makkah

### Al-Rûm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

30:1 Alif Lâm Mîm

30:2 The Byzantine Empire has been defeated by the Persians

in the nearby land of Syria.

Yet after their defeat,
they shall be triumphant over them

30:4 within several years.

The command of all creation belongs to God alone —

before their coming victory and thereafter.

And on that day of triumph the believers will rejoice

in the victory of God.

He gives victory to whomever He so wills.

For He alone is the Overpowering One, the Mercy-Giving.

This is the promise of God—

This is the promise of God—
and never does God fail to fulfill His promise.
But most people do not know
that God's word is ever true.

30:7 They merely know the outer nature of the life of this world,

لله ٱلأَمْثُ مِن قَدْلُ يَفْرَجُ ٱلْمُؤْمِنُونِ وَهُوَ ٱلْعَكَزِيْرُ ٱلرَّحِيمُ (١) وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ. وَلَئِكِنَّ أَكُثُرَ ٱلنَّاسِ مِّ أَلْحُكُمْ الدُّنْكَا

while they are utterly unmindful of the reality of the Hereafter.

God did not create the heavens and the earth, and all that is between them, except with the very essence of all truth—and for a stated term preordained by Him, to be followed by His Judgment—though many of the people are disbelievers in the inevitable Meeting with their Lord in the Hereafter.

Have they not journeyed through the lands to see how devastating was the end of those who denied faith before them? They were far greater than them in power. For they cultivated the land with great competence.

Moreover, they built it up far more proficiently than these disbelievers have built it up.

Then their messengers came to them with clear and miraculous proofs from God, and they belied them.

For never would God wrong them by punishing them without cause.

But, rather, they wronged their own souls with ungodliness.

30:10 Thereafter, the end of those who wrought evil was the worst kind of end.

For they had belied the revealed signs of God

For they had belied the revealed signs of God. Indeed, they used to mock them.

30:11 It is God alone who originates all creation. Then He shall cause it to return to being, after it passes away.

Then to Him alone shall you all be returned

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الجئزة الحادى والعشرون

وَهُمْ عَن ٱلْآخِرَةِ هُمْ غَيفالُونَ أُوَلَمْ يَنَفَكُّرُواْ فِي أَنفُسهم ۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَاهِ أَتِهِ وَٱلْأَرْضَ وَمَا بِنَّنَّهُمَّا إِلَّا بِٱلْحَقِّ وَأَجُل مُسَمِّيٌّ وَ إِنَّ كَثِيرًا مِنَ ٱلنَّاسِ بلِقَآي رَبِّهِمْ لَكَيْفِرُونَ أُولَة يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُوا كَيْفَكَانَ عَنِقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ كَانُواْ أَشَدَّ مِنْهُمْ قُوَّةً وأثاروا الأرض وعمروها أَكِيْ مِمَّا عَمَهُ وَهَا وَحَآءَتُهُمُ رُسُلُهُم بِٱلْبَيِنَاتِ فَمَاكَاكَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أنفسهم يظلمون اللهُ اللهُ اللهُ عَالَمَ عَالَمَ عَالَمَ اللهُ ٱلَّذِينَ أَسَكُهُ ا ٱلسُّهَ آيَ أَن كَذَّنُواْ بِنَايَنتِ ٱللَّهِ وَكَانُواْ بِهَا يَسْتَهْزِءُونَ الله كالدؤا الخلق

for Judgment.

Thus the Day the Hour of Doom shall come, God will raise the dead, and the defiant unbelievers shall be utterly despondent.

30:13 For never shall those
whom they worshipped in life
as their associate-gods
be intercessors for them
with God in the Hereafter.
Moreover, they will themselves
become ardent disbelievers
in their associate-gods.

shall come—
that Day they shall be forever separated into believers and disbelievers.

As for those who have believed and done righteous deeds, they shall be made to reside in a lovely meadow, jubilant with joy.

30:16 But as for those who have disbelieved and belied Our revealed signs and denied the inevitable Meeting with God for Judgment in the Hereafter, these, then, shall be thrust into ever present torment.

30:17 Therefore, highly exalt God when you come to nightfall, and when you come to morning.

30:18 For to Him alone is due every praise in the heavens and the earth.

So highly exalt Him, as well, at evening and when you come to noontime.

30:19 He brings forth the living from the dead.

الجُزِّءُ الْحَادِي وَالْعِشْرُونَ يُؤْوَالْتُرْمُ وَالْ

الله وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُسْ اللهُ عُرِمُونَ يُسِلِسُ ٱلمُحْرِمُونَ

يبوس كبول وَلَمْ يَكُن لَهُم مِّن شُرَكاً يِهِمْ شُفَعَتُوُا وَكَانُوا بِشُركاً يِهِمْ كَنورين

وَيَوْمَ نَقُومُ السَّاعَةُ وَيَوْمَ نَقُومُ السَّاعَةُ يَوْدِي يَنْفَرَقُونِ

الله عَلَّمُ اللَّذِينَ عَامَنُوا وَعَكِمْ اللَّهِ السَّلِحَاتِ وَعَكِمْ الطَّسَلِحَاتِ فَهُمْ فَي رَوْضَكَةٍ فَي رَوْضَكَةٍ

أَمَّا الَّذِينَ كَفَرُواْ
وَكَذَّبُواْ بِنَايَنتِنَا
وَلِقَآيَ ٱلْآخِرَةِ فَأُولَتهِكَ
فِي ٱلْمَذَابِ مُحْضَرُونَ

الله فَسُبَحَننَ اللهِ حِينَ تُمْسُونَ حِينَ تُمْسُونَ وَعِينَ تُمْسُونَ وَعِينَ تُصْبِحُونَ

﴿ وَلَهُ ٱلْحَمْدُ

فِى ٱلسَّمَىٰ وَسِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

المُنْ يُغْرِجُ ٱلْعَقَ مِنَ ٱلْمَيْتِ

And He brings forth the dead from the living. Thus He gives life to the earth after its death. And even so shall you human beings be brought forth from death for Judgment.

30:20 Moreover, of His wondrous signs is that He has created you from dust. Then, behold!

You are human beings spreading yourselves about.

30:21 And of His wondrous signs is that He has created for you, from yourselves, mates, so that you may repose in them.

And He has set between you genuine mutual love and tenderhearted mercy.

Indeed, in all of this there are sure signs for a people who would reflect on the handiwork of God.

30:22 And of His wondrous signs is the creation of the heavens and the earth and the variety of your tongues and your colors. Indeed, in 'all of' this there are sure signs for a people of knowledge.

30:23 And of His wondrous signs is your sleep, by night and by day, and your seeking of His bounty in the daylight. Indeed, in all of this there are sure signs for people who would hear and give ear.

30:24 And of His wondrous signs is that He shows you lightning to inspire in you fear and hope.

Thus He sends down, from the sky, water, with which He gives life to the earth

الجُزَّءُ الحَادِي وَالعِشْرُونَ مُؤْوَالِرُوْيَرِ

وَيُخْرِجُ ٱلْمَيْتَ مِنَ ٱلْحَيِّ وَيُحْيِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَكُذَالِكَ تُخْرَجُونَ

وَمِنْ عَايَنتِهِ عَأَنْ خَلَقَكُم مِن تُرَابٍ ثُمَّ إِذَا أَنتُم بَشَرُ تَنتَشِرُون

وَمِنْ عَالِمَنِهِ الْنَّ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَجَا لِتَسْكُنُواْ إِلَيْهَا وَجَعَلَ بَيْنَكُمُ مُودَةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَاَيُمْتِ لِقَوْمِ يَنفَكُمُ

﴿ وَمِنْ ءَايَـٰدِهِ .
خَلْقُ السَّمَـٰوَتِ وَٱلْأَرْضِ
وَٱخْدِلَـٰنَ ٱلسِّـنَانِكُمْ
وَٱلْوُنِكُمُ
أَلُونِكُمْ
إِنَّ فِي ذَلِكَ
لَافَدَت الْعَالَمِينَ

وَمَنْ أَيكَنِهِ وَاللَّهُ اللَّهُ وَمَنْ أَيكَنِهِ وَاللَّهُ اللَّهُ اللَّا الللَّا اللَّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللل

﴿ وَمِنَّ ءَايَنَظِهِ يُرِيكُمُ ٱلْبَرَقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِن ٱلسَّمَآءِ مَآءَ فَيُحْيء بِدِ ٱلْأَرْضَ بَعْدَ مَوْتِهاً after its death.

Indeed, in all of this there are sure signs for a people who would use their reason to understand.

30:25 And of His wondrous signs is that heaven and earth hold firm by His command.

Then, behold!

When He summons you from the grave with a single call, you shall, at once, rise out of the earth resurrected.

30:26 For to Him alone belongs all who are in the heavens and in the earth.

All are devoutly obedient to Him, willingly or unwillingly.

For He is the One who originates creation.

Then He causes it to return to being after it passes away.

And restoring your creation is even easier for Him!

For to Him alone belongs the most transcendent attribute in the heavens and in the earth.

For He alone is the Overpowering One, the All-Wise.

from your own lives
for those who ascribe partners to God:
Do you ever take your own servants—
whom your hands rightfully possess—
as full partners in all the wealth
We have provided you,
such that both of you become equals therein,
so that you would have fear of them

الجُزَّءُ المَادِى وَالعِشْرُونَ يُوْفَعُ الرُّرُيْرُ

إِن فِي ذَلِك لَآيَنتِ لِقَوْمِ يَعْقِلُونَ ﴾ وَمِنْ ءَايَنهِ اَن تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ً وُنَّ إِنْ رَبُكُمْ

ٱلسَّمَآهُ وَٱلْأَرْضُ بِأَمْرِهِ، ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَا أَنتُدْ تَغْرُجُونَ

الله مَن فِي اَلسَّمَاوَتِ وَالْأَرْضِ كُأْرُ أَلُهُ وَنندُنَ كُأْرُ أَلُهُ وَنندُنَ

وَهُوَ الَّذِى يَبْدَقُوا الْخَلْقَ ثُمَّرَ يُعِيدُهُ

وَهُوَ أَهُونُ عَلَيْهُ وَلَهُ ٱلْمَثَلُ الْأَعْلَىٰ فِى ٱلشَّنَوْتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَرْبِرُ ٱلْحَكِيدُ

صَرَبَ لَكُمْ مَّشَلَا مِنْ أَنفُسِكُمْ هَل لَكُم مِن مَّا مَلكَتْ أَبْمَنْكُمُ مِن شُركَاءَ هِن شُركاءَ

فَأَنتُدْ فِيهِ سَوَآةٌ نَّخَافُونَهُمْ كَفِيفَتِكُمْ أَنفُسَكُمُّ

الحُرِّةُ الخَادِي وَالْعَشْدُونَ

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freely sharing in it like the fear you have of your actual partners from among yourselves? Never would you accept this! Thus do We make distinct the signs for a people who would use their reason to understand.

30:29 But those who have done wrong by worshipping false gods follow only their own whims without any revealed knowledge.

Then who is it that can guide one whom God has left to stray?

Thus for them, there shall not be any helpers against God's punishment.

30:30 Set your face devoutly toward God and to the true religion, O Prophet, and so too all who would follow you being ever upright in heart! This is the natural disposition given you by God, upon which He originated all humankind. There shall be no altering of God's creation. That is the upright way of religion, but most people do not know it. 30:31 \*So hold fast to it. turning always to Him in repentance. Thus shall you fear Him. Thus shall you duly establish the Prayer. Thus shall you never be of those who ascribe partners to God, 30:32 like those partisans before you who divided up their religion

and became factions—each party exulting in whatever they have taken hold of.

كَذَلِكَ نُفَصِّلُ ٱلْأَيْتِ لِقَوْمِ يَعْقِلُونَ الله عَلَيْ اللَّهُ عَلَيْكُ طَلَّمُوا اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ ا وَمَا لَحُهُم مِّن نَّلْصِرِينَ فطرك ألله ٱلَّتِي فَطَ ٱلنَّاسَ عَلَيْماً لَا بُلِّدِيلَ لِخَلْقِ ٱللَّهِ ۗ ذَلكَ ٱلدِّبِثُ ٱلْقَيِّمُ وَلَكُوبُ أَكُوبُ ألنت اس لَا يَعْلَمُونَ الله مُنيبينَ إِلَيْهِ وَأَتَّقُوهُ وأقمموا الصكوة وَلَا تَكُونُواْ

calling it truth.

30:33 Now, when harm touches people, they call upon their Lord for relief, penitent to Him.

Then when He gives them a taste of mercy from Him, at once, a group of them associate gods with their Lord—

30:34 to show their ingratitude for all the good that We have given them in life!

So enjoy yourselves a little while.

For, assuredly, you shall know the recompense of the ungodly!

30:35 Or is it that We have sent down to them any Heavenly authority that speaks with approval of these false gods that they have been associating with God?

When We give people a taste of Our mercy, they exult in it.

But if any harm befalls them—for all the evil that their hands have advanced in life—at once, they turn despondent.

30:37 Have they not considered that it is God alone who extends abundant provision to whomever He so wills, and that He alone restricts it for whomever He so wills?

Indeed, in all of this there are sure signs for a people who would believe.

Therefore, you shall give to the close relative his every due right with kindness.

And you shall give due charity

الجُزَّةُ المَادِى وَالْعِشْرُونَ فَوْزَوْ الرَّوْزِوْ

لِيكَفُرُواْ بِمَآ ءَالَيْنَهُمَّ
 فَتَمَتَّعُواْ فَسَوْفَ تَعْلَمُون

رُّ وَإِذَا أَذَ فَنَكَ النَّاسَ رَحْمَةُ فَرِحُوا بِهَا وَإِن تُصِبَّهُمْ سَيِّنَةُ

بِمَا قَدَّمَتْ أَيْدِيمِمْ إِذَا هُمْ يَقْنَطُونَ

فَعَاتِ ذَا الْقُرْنَى حَقَّهُ
 وَالْمِسْكِينَ وَابْنَ السَّمِيلَ

الحُزِّءُ لِلْحَادِي وَالْعَشْهُ وِنَ

to the indigent and the wayfarer. That is best for 'all' those who desire only the Face of God. For it is these who are the truly successful.

30:39 Yet beware. for whatever you give others in usuryto gain increase from the wealth of people shall never increase with God! But blessed is whatever you give of the Zakât-Charitydesiring only the Face of God. For it is such as these who shall have a much multiplied reward.

30:40 God is the One who created you. Thereafter, He provided for you in life. Thereafter, He shall cause you to die. Thereafter, He shall give you life again on the Day of Resurrection. Are there any among your associate-gods who can do anything of this? Highly exalted is He, and most high, far above all that they associate as gods with Him.

30:41 Corruption prevails in the land and the sea because of all the evil that the hands of humanity have earnedso that He may cause them to taste something of that which they have done so that they may return in penitence to God.

30:42 Say, O Prophet, to the unbelievers: Journey through the earth and see how devastating was the end of those misguided generations who came before you!

٩ فَلَا رَبُواْ عِندَ اللَّهِ فَأُوْلَئِيكَ هُمُ ٱلْمُضِّعِفُونَ ٱللهُ ٱلَّذِي خَلَقَكُمْ مِن ذَالِكُم مِّن شَيْءً بَا كُسِيدَ أَنْدَى ٱلنَّاسِ يقَهُم بَعْضَ ٱلَّذِي عَمِلُواْ

عَنِقِبَةُ ٱلَّذِينَ مِن قَبْلُ

Most of them ascribed partners to God.

30:43 So set your face
toward the upright way of religion,
before there comes
a Day of Reckoning from God
that cannot be turned back.
On that Day Hereafter
they shall be parted forever:

Whoever disbelieves in God, then his unbelief is only against himself.

But whoever does righteous deeds in life, they shall have smoothed a way for themselves to Paradise.

30:45 And so it is
that 'God' may reward from His bounty
those who believe and do righteous deeds.

Yet', indeed, He does not love the disbelievers.

30:46 And of His wondrous signs is that He alone sends forth the winds bearing clouds as glad tidings—so that He may cause you to taste the rainfall of His mercy; and so that ships may sail, by His command; and so that you may seek of His bounty; and that, therefore, you might give thanks to God.

We have sent messengers before you to their own people.

Thus they came to them with clear and miraculous proofs from God. But they were belied.

Therefore, We took vengeance on those who were defiant unbelievers.

الجُزّةُ المَادِي وَالْعِشْرُونَ مُؤْلَا الرَّوْلِا

كَانَ أَحْتَرُهُم مُشْرِكِينَ فَأَقِمْ مُشْرِكِينَ فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِى يَوْمٌ لَا مَرَدَّ لَهُ مِنَ ٱللَّهِ لَا يَوْمَ لِلْهَ مِن اللَّهِ يَوْمَ لَا يَوْمَ لِن اللَّهِ لَا يَوْمَ لِن اللَّهِ لَا يَوْمَ لِن يَصَدَّعُونَ يَوْمَ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ أَوْمَ اللَّهُ اللَّهِ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ أَوْمُ اللَّهُ وَمَنْ عَمِلَ صَلِهُ كَانَتُهُ كُفُرُهُ أَوْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللْمُلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُلْمُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْت

(ٷ) لَيْجَزِى الذِين ءامنوَا وَعَمِلُوا ٱلصَّلْلِحَنْتِ مِن فَضْلِهِ؞ إِنَّهُۥ لَا يُحِثُ ٱلْكَفْرِينَ

وَمِنْ عَلَيْدِيةَ

أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَةِ

وَلِيُدِيقَكُمْ مِن رَّحْمَتِهِ عَلَيْهِ عَلَيْهُ مَنْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ مَنْهُ عَلَيْهِ عَلَيْهُ مَنْهُ عَلَيْهُ مَنْهُ عَلَيْهُ مَنْهُ عَلَيْهُ عِلْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْ

الجُزَّءُ المَادي وَالعِشْهُ وِنَ

For helping the believers to victory is ever incumbent upon Us.

30:48 God alone is the One
who sends forth the winds.
Then they stir up the clouds.
Then He spreads them across the sky—
however He so wills.
Then He rends them into billowing patches.
Then you see rainfall issuing from their midst.
Then when He brings it down
upon whomever He so wills of His servants,
behold, they rejoice.

Yet, indeed, previously just before it was sent down upon them they were utterly despondent in their drought.

30:50 So look at the traces of the mercy of God, how He gives life to the earth after its death. Even thus shall He, most surely, give life to the dead on the Day of Resurrection.

For He is powerful over all things.

30:51 But if ever We send a blighting wind and they see the harvest fade yellow, they continue, thereafter, to disbelieve.

30:52 And so it is, O Prophet, that you cannot make the dead of heart hear.

Nor can you make the deaf of heart hear the call of truth when they have turned back in retreat from it.

Nor can you guide
the blind in heart out of their misguidance.
You can only make hear this call
those who believe in Our signs,
and who, therefore, are *muslims*,
in willing submission to God alone.

وَكَاتَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ اللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيْحَ فَنُشِيرُ سَحَابًا فَيَبْسُطُكُ، فِ ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُ, كِسَفًا فَتَرَى ٱلْوَدَّقَ يَخْرُجُ مِنْ خِلَالهٍ."

٩

اِذا اصاب بِهِ عَمَادِهِ عَمَادٍ هَمَّا مَا مُثَمَّلُ عَمَادًا مِن قَمَّلُ وَان كَانُواْ مِن قَمَّلُ

وَاثَنِرِ رَحْمَتِ اللَّهِ كَيْفَ يُعِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْي الْمَوْتِيَّ وَهُو عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

وووعى بن قريب وَكَيْنَ أَرْسَلْنَا رِيحًا فَرَأُوهُ مُصْفَرًا نَذَ ثِنْ اللهِ اللهِ

لَظَلُواْ مِنْ بَعْدِهِ. يَكَفُرُونَ ﴿ فَإِنَّكَ لَا تُشْمِعُ ٱلْمَوْتَى وَلَا تُشْمِعُ ٱلصَّمَّةِ ٱلدُّعَـآءَ إِذَا وَلَوْاْ مُذْبِرِينَ

وَمَا أَنتَ بِهَدُدِ ٱلْعُتِي عَنضَلَائِهِم إِن تُسْمِعُ إِلّا مَن يُؤْمِنُ بِنَايَئِنا فَهُم مُسْلِمُونَ

الجُزِّهُ للمَادِي وَالعِشْرُونَ

who has created all of you originally weak.
Then after your weakness,
He brings about strength in you.
Then after your strength,
He brings about weakness in you and the gray hair of old age.
He creates whatever He so wills.
For He is the All-Knowing, the Almighty.

shall come, God will raise the dead, and the defiant unbelievers will swear that they had not remained in the world but for an hour.

Even so, they were ever deluded about the truth of the Hereafter.

who were given revealed knowledge and who had faith will say to them:

Very truly, you have remained in existence from the time of your creation until the Day of the Ultimate Rising—in accordance with the decree in the Book of God.

Thus, this is the Day of the Ultimate Rising. Yet you did not ever seek to know of it!

Then on that Day, those who did wrong by worshipping false gods shall not benefit from their justification for it. Nor shall they be allowed to propitiate the wrath of God for their ungodliness.

30:58 Now very truly, We have put forth

(٥٠) اللهُ اللهُ اللهُ الله خَلَقَكُم مِّن ضَعْفِ هُ أَلْعَكُ ٱلْقَدِيرُ وَنَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَيثُوا غَدُ سَاعَةً كَذَلك كَانُوا نُوْفَكُونَ (٩) وَقَالَ ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ وَٱلْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِنَابِ ٱللَّهِ الَىٰ يَوْمِ ٱلْمَعَثُ فَعَكَذَا

﴿ فَيُوْمَ إِلِّا يَنفَعُ ٱلَّذِينَ ظَلَمُواْ مَعْذِرَتُهُمْ for the good of all people in this Quran, something of every kind of illustration. Yet even if you were to bring them, O Prophet, a miraculous sign as proof from God, those who disbelieve would still, most surely, say:

You and the believers

are nothing but progenitors of falsehood!

30:59 And so it is that God seals up the hearts of those who do not seek to know truth from fallacy.

Indeed, the promise of victory from God is ever true.

Thus do not let those who have no certainty in God and His Judgment unsettle you.

٤

الجُزْءُ الحَادِي وَالعِشْرُونَ



The surah that mentions the judicious and poignant admonitions of LUQMÂN (whom some call Lokman, the Wise, a man of faith) as he spoke them to his beloved son.

#### Surah 31 / 34 verses / revealed at makkah

## Luqmân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 31:1 Alif Lâm Mîm
- 31.2 These are the revealed verses of the all-wise Book.
- 31:3 It is guidance for all people, and mercy for those who would excel in doing good:
- The ones who duly establish the Prayer, and who give the Zakât-Charity, and who within themselves have utter certainty of the imminence of the Hereafter.
- upon the path of guidance from their Lord. So it is these who are the truly successful.
- Yet among humankind,
  there are those who traffic in idle tales,
  without revealed knowledge,
  so as to lead others astray from the path of God.
  Thus they make a mockery of God's verses.
  For such as these,
  there is a disgracing torment waiting
  in the Hereafter.



- تآ الآ
- تَلْكَ ءَايَثُ

الكِتَب الْمَكِيم

- الله عُدُى وَرَحْمَةً لِلْمُحْسِنِينَ هُدُى
  - الَّذِينَ يُقِيمُونَ الصَّلَوٰةَ وَثُوْتُهُنَ الثَّكَاةَ

وَهُم بِأَلْآخِرَةٍ هُمْ يُوقِنُونَ

- أُولَتِكَ عَلَىٰ هُدَى مِن دَيِهِمَ مَن دَيهِمَ مَن دَيهَ مَن دَيهِمَ مَن دَيهَ مَن دَيهَ مَن دَيهَ مَن دَيهَ مَن دَيهِمَ مَن دَيهِمَ مَن دَيهَ مَن دَيهُ مَن دَيهِمَ مَن دَيهُ مَنْ دَيهُ مَن دَيهُ مَن دَيهُ مَن دَيهُ مَن دَيهُ م
- وَمِنَ ٱلنَّاسِ
  مَن يَشْتَرِى لَهُو ٱلْحَدِيثِ
  لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ
  بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُوْلَدَكَ هُمُنْ عَذَانٌ مُّهُمَّ أَوَلًا

الجُزَّءُ الْحَادِى وَالْعِشْرُونَ يُنْوَا فُتُمَّاتُنَا

For when Our revealed verses of the Quran are recited to such a person, he turns away in arrogance, as if he had not heard them, as if an utter deafness was thrust in his ears. So give him heavy tidings of a most painful torment in the Hereafter!

Indeed, those who believe
and do righteous deeds
have Gardens of Delight awaiting them,

wherein they shall abide forever.

It is the promise of God in truth.

And He alone
is the Overpowering One, the All-Wise.

without pillars that you can see.

And He cast into the Earth anchoring mountains to balance it, so that it does not sway with you upon it as it spins.

Moreover, He spread about therein all the species of every creature.

For We sent down, from the sky, water.

Then with it We brought forth in the Earth plants of every gracious kind.

This is the creation of God!

So show Me what those whom you worship apart from Him have created.

Indeed, the wrongdoers who ascribe partners to God are utterly lost in clear misguidance.

Now, very truly,
We gave Luqmân sound wisdom,
saying to him: Give thanks to God.

وَلَىٰ مُسْتَكِيْ عَلَيْهِ عَلَيْهُ عَلَيْهُ اللّهُ اللهُ اللهُ

الله خَلَقُ السَّمُؤَتِ

يغَيِّرِ عَمَدٍ تَرَوْنَهَا لَّهُ وَالْقَى فِي الْأَرْضِ رَوَسِي

أَن تَعِيدَ بِكُمْ

وَاتَّ فِهَا مِن كُلِّ دَاتِةً فَي وَالْرَبْنَ مِن السَّمَآءِ مَآءُ

وَالْزَلْنَا مِن السَّمَآءِ مَآءُ

وَالْزَلْنَا مِن السَّمَآءِ مَآءُ

مِن ڪُلِّ زَوْج كَرِيمٍ هَذَا خَلْقُ ٱللَّهِ فَٱرُونِي مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِ مَا بَلِ ٱلطَّلِلْمُونَ فِي صَلَالٍ مُّينِ مَا الطَّلِلْمُونَ فِي صَلَالٍ مُّينِ

الله وَلَقَدْ ءَانَيْنَا لُقَمَٰنَ ٱلْحِكُمَةَ أَنِهُ كُمَةً اللهِ اللهُ اللهِ المِلْمُلِي اللهِ المُلْمُ اللهِ المُلْمُ اللهِ اللهِ اللهِ اللهِ المُلْمُلِ

For anyone who gives thanks to Him gives thanks purely for the good of his own soul.

Yet as to one who is ungrateful—then, nevertheless,
God is, indeed, self-sufficient, all-praised!

31:13 So behold!

Luqmân said to his son, while he was admonishing him:

O my dear son!

Do not associate anything with God in worship.

Indeed, associating gods with God is, most surely, a great wrong.

31:14 Moreover, God has said:

We have charged each human being with dutifulness and goodness toward one's parents.

One's mother bore one in feebleness upon feebleness, and the full period of one's weaning is within two years.

So give thanks to Me and to your parents. To Me is the ultimate destiny.

31:15 But if ever they strive in order to compel you to associate gods with Me—
or command you to anything about which you have no sure knowledge from God—
then do not obey them.

Yet still keep company with both of them in this world, in accordance with what is right. But follow the path of one who turns to Me in penitence.

Then to Me shall be your final return in the Hereafter.

الجنزة المحادى والعشرون يؤوك ألفاكن

وَمَن يَشْكُرُ لِنَفْسِهِ أَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ أَ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيُّ حَمِيكٌ وَإِذْ قَالَ لُقَمْنُ لِآبَنِهِ مَ وَهُو يَعِظُلُهُ يَبُنَى لَا تُشْرِكَ بِاللَّهِ

إِنَّ الشِّرْكَ الظَّالَّهُ عَظِيمٌُ اللهُ وَوَصَّيْنَا ٱلْإِنسَانَ بِوَلِادَيْهِ حَمَلَتْهُ أُمُّهُ، وَهْنَا عَلَى وَهْنِ وَفِصَالُهُ، فِي عَامَيْنِ أَنِ اَشْكُرْ لِي وَلِوَلِدَيْكَ إِنَّ الشَّكْرُ لِي وَلِوَلِدَيْكَ إِنَّ الشَّصِيرُ

وَإِن جَهْدَاكَ عَلَى أَن تُشْرِكَ بِي عَلَى أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وصَاحِبْهُمَا فِي الدُّنيَا مَعْرُوفَيَّا فِي الدُّنيَا مَعْرُوفَيَّا وَالْكَيْعَ سَبِيلَ مَنْ أَنابَ إِلَى وَاللَّهُ اللَّهُ اللْمُولُولُ اللَّهُ الْمُنْ الْمُؤْمِنُ اللَّهُ اللَّلْمُ اللَّهُ اللْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِنِي الْمُؤْمِنِ الْمُؤْمِنِي الْمُؤْمِنِي الْمُؤْمِنُ اللْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُومُ الْمُؤْمِنُ الْمُؤْمِنُومُ اللَّهُ الْمُؤْمِنُ الْم

Then I shall tell you the due recompense of all that you have been doing in life.

said Luqmân.

Should there be any deed even if it be only the weight of a grain of a mustard-seed— and though it be concealed in a rock, or high in the heavens, or deep in the earth— God shall bring it forth.

Indeed, God is subtle, all-aware.

Duly establish the Prayer.

And enjoin what is right.

And forbid what is wrong.

And be patient with whatever afflicts you.

Indeed, these are among
the foremost commandments of God
that must be kept with diligent resolve.

Moreover, do not turn your cheek to people

in contempt.

And do not ever walk upon the earth proudly exultant.

Indeed, God loves no one who is swaggering or boastful.

Rather, be of modest bearing in your walk.
Moreover, lower somewhat your voice.
Indeed, the most hideous of voices
is, most surely, the donkeys' bray.

on that God has subjugated for you all that is in the heavens and all that is in the earth

الخُزَّةُ لِلْعَادِي وَالْعَشَّهُ وَنَ ثُمَّ إِلَّ مَرْجِعُكُمْ فَأُنِيَّتُكُم كُنُهُمَّ إِنَّهَا إِن مَكُ مِثْقَالَ حَبَّةِ مِّنْ خَرْدَلِ فَتَكُن في صَخْرَةِ أَوْفِي ٱلسَّكَادَات أَوْ فِي ٱلْأَرْضِ بِمَأْتِ بِهَا ٱللَّهُ أَ إِنَّ ٱللَّهَ لَطِيفٌ خَيرٌ يَنْهُنَّ أَقِمِ ٱلصَّكَاوَةَ وأمر بالمعروف وَأَنَّهُ عَنِ ٱلْمُنكُرِ وَأُصْبِرُ عَلَىٰ مَاۤ أَصَابِكُ إِنَّ ذَالِكَ مِنْ عَزْمِ ٱلْأُمُورِ وَلَا تُصَعَّ خَدَّكَ لِلنَّاسِ إِنَّ ٱللَّهَ لَا يُحِثُ وَٱغۡضُضۡمن صَوۡ بَكَ ۚ إِنَّ أَنكُرُ ٱلْأَصْوَاتِ

وَمَا فِي ٱلْأَرْضِ

and has showered you with His blessings—manifest and hidden?
Yet among humankind
there is the type of person
who argues about God
without any revealed knowledge,
nor any divine guidance,
nor an illuminating Heavenly Book.

So when it is said to them:
Follow what God has sent down in the Quran.
They say:
On the contrary, we shall follow
what we found our forefathers believing.
Will they do so,
even if Satan beckons them, thereby,
to the torment of the Flaming Fire of Hell?

\*Rather,

whoever willingly submits his face to God in worship, while excelling in good deeds, has truly grasped the firmest handhold. For to God alone is the ultimate end of all affairs.

in your message, O Prophet,
let not his unbelief grieve you.
To Us alone
is the return of them all for Judgment.
Then We shall tell them
of the dire consequences of all the evil
that they have done in life.
Indeed, God is all-knowing
of all that is harbored
within the breast of people.

31:24 We shall grant them enjoyment in life, for a little while.

الجُزْءُ الحَادِى وَالْعِشْرُونَ شِوْلَةُ أَنْتُاكُ

وَأَسْبَغُ عَلَيْكُمْ نِعَمَهُ وَمِنَ ٱلنَّاسِ مَن يُحَدِلُ ف ٱللَّه بِغَيْرِ عِلْمِ وَلَا هُدًى وَلَاكِنَابِ مُّنير وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَا وَحَدْنَا عَلَيْهِ ءَاسَآءَنَأَ أُوَلَةٍ كَانَ ٱلشَّنطَنَ أُ يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعير ا وَمَن يُسَلِّمُ وَجَهَهُ إِلَى ٱللَّهُ وَهُوَ مُحْسِنُ فَقَد اَسْتَمْسَكَ بألْفُ وَةِ ٱلْأَثْقَارَ وَ إِلَى اللَّهِ عَنْقِيَةُ ٱلْأُمُورِ

Then We shall compel them to a stern torment in Hellfire.

31:25 For, indeed, if you asked them:
Who created the heavens and the earth?
They would, most surely, say: It is God.
Say to them:
All praise is for God alone
for the self-evident signs in His creation.
But most of them do not know
that their Creator is One
all-worthy of worship.

31:26 To God alone belongs all that is in the heavens and the earth. Indeed, it is God who is the Self-Sufficient, the All-Praised.

For were all the trees of the earth sharpened into pens and the sea made ink—with seven more seas, thereafter, to replenish it—the words of God would still not be depleted. Indeed, God is overpowering, all-wise.

O humankind!

Neither the entire creation of all of you, nor the coming resurrection of all of you, is more for God than that of the creation or resurrection of a single soul.

Indeed, God is all-hearing, all-seeing.

Do you not see that it is God alone who makes the night penetrate into the daylight and who makes the daylight penetrate into the night; and that He alone has subjugated the sun and the moon to a fixed order, each one running its course for a stated term

الجُزَّءُ الحَادِى وَالعِشْرُونَ يُنْوَلَقُلْمُثَالَثَ

الله مُعَنِّعُهُمْ قَلِيلًا ثُمَّ نَضْطُرُهُمْ اللهُ اللهُ

وَلَيْنِ سَأَلْتَهُمَّ مِّنَ خَلَقَ السَّمَوْتِ وَالْأَرْضَ السَّمَوْتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحُمَدُ لِللَّهِ الْمَائِمُ قُلُ الْحَمَدُ لِللَّهِ الْمَائِمُ اللَّهُ اللَّهُ الْمَائِمُ الْمَائِمُ الْمَائِمُ اللَّهُ الْمَائِمُ اللَّهُ الْمَائِمُ اللّهُ الْمَائِمُ اللّهُ الْمَائِمُ اللّهُ اللّهُ اللّهُ الْمَائِمُ الْمَائِمُ الْمَائِمُ اللّهُ اللّهُ اللّهُ الْمَائِمُ اللّهُ اللّهُ اللّهُ اللّهُ الْمَائِمُ اللّهُ الْمَائِمُ الْمَائِمُ اللّهُ اللّهُ الْمَائِمُ الْمَائِمُ اللّهُ الْمَائِمُ الْمَائِمُ

رُّ لِلَّهِ مَا فِي ٱلسَّمَنُوَتِ وَٱلْأَرْضِ اللَّهُ وَلَا أَرْضِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَنِيُّ ٱلْحَمِيدُ

وَلَوْ أَنَّمَا فِي ٱلْأَرْضِ مِن شَجَرَةٍ أَقَلَاثُرُ وَٱلْبَحْرُ يَمُذُّهُ، مِنْ بَعْدِهِ عَ سَبْعَةُ أَبْحُرِ مَّا نَفِدَتْ كَلِمَتُ ٱللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ مَّا خَلْقُكُمُ وَلَا بَعْثُكُمْ لِلَّا كَنَفْس وَحِدَةً

الْهُ تَرَانَ اللهُ يُولِجُ النَّيلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِ النَّيلِ وَسَخَرَ الشَّمْسَ وَالْفَصَرَ

الجُزَّةُ المَادِي وَالعِشْرُونَ

preordained by Him; and that, indeed, God alone is all-aware of all that you do?

That is because God is, most surely, the Eternal Truth, while that which they call upon apart from Him is utterly false.

For, indeed, it is God alone who is, most surely, the Ever-Exalted, the All-Great.

that the ships run through the sea,
keeping afloat and carrying you,
by the grace of God,
so that He may show you
some of His wondrous signs?
Indeed, in this
are manifest signs of God's creative might
for every patient, ever thankful soul.

But when the waves overwhelm them like billows, they call upon God for rescue with all sincerity, devoting their religion to Him alone.

Then when He delivers them safely ashore, some of them, thereafter, become halfhearted in faith, while others deny it utterly.

Yet none disavows Our wondrous signs but every faithless, unbelieving ingrate.

31:33 O people!

Be ever God-fearing, conscious of your Lord.

Indeed, be fearful

of an imminent Day Hereafter

when no father shall indemnify his child

كُلِّ يَجْرِيَ إِلَىٰ أَجَل مُّسَمَّى اللهُ هُوَ ٱلْحَقُّ اللَّهُ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدَّعُونَ مِن دُونِهِ ٱلْكِطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَانُ ٱلْكَيْرُ (٣) أَلَوْتَرَأَنَّ ٱلْفُلْكَ تَجْرِي في ٱلْبَحْر سِعْمَت ٱلله لمُريكُمُ مِّنْءَاكِتِهِ إِ انَّ فِي ذَاكَ لَآيِكَت

against God's Judgment. Nor shall a child indemnify his own father against anything. Indeed, God's promise to resurrect you for Judgment is ever true. So do not let your perception of the life of this world delude you. And do not let Satan, the Arch-Deluder, delude you about God in the least ! 31:34 Indeed, with God, Himself, alone is knowledge of when the Hour of Judgment shall come. And it is He alone who sends down the rain. And it is He alone who knows everything about all that is in the wombs. And no soul apprehends its destiny as to what it will earn tomorrow. And no soul apprehends its destiny as to the land in which it will die. Indeed, God is all-knowing, all-aware.

إِنَّ ٱللَّهَ عِندُهُ. عِلْمُ ٱلسَّاعَةِ وَبَعْلَمُ مَا فِي ٱلْأَرْجَامِرُ

٤



The only surah beginning with the discrete Arabic letters Alif Lâm Mîm that also contains a verse (32:21) which requires one who recites it to perform a prostration of BOWING DOWN to the ground before God in worship at the mention of God's revealed signs.

#### Surah 32 / 30 verses / revealed at makkah

# Al-Sajdah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 32:1 Alif Lâm Mîm
- This is the revelation from on high of the Book wherein there is no doubt from the Lord of All the Worlds.
- say of the Prophet he has forged it?
  On the contrary,
  it is the sacred truth from your Lord,
  O Muhammad, so that you may forewarn
  of a nearing Judgment a people to whom
  no forewarner before you has ever come—
  so that they might be guided aright.
  - God is the One who has created the heavens and the earth and all that is between them in a span of six Heavenly days.

    Then He settled Himself over the Throne befittingly.

    You do not have apart from Him any patron nor any intercessor, O humanity.

    Will you not, then, be mindful that God is One?



الجُزَّءُ الحَادِي وَالْعِشْرُونَ

He conducts the affair of all creation from the heaven to the earth with perfection and wisdom.

Then everything ascends to Him in a Heavenly day whose measure is a thousand years of what you count.

Such is the Sole Knower of the realms of all the unseen and the seen, the Overpowering One, the Mercy-Giving—

the One who has made excellent everything He has created, and who originated the creation of humankind from clay.

32:8 Then He made its progeny from a quintessence of humble fluid drawn forth.

Then He fashioned him and breathed of His life-giving spirit into him. Moreover, He gave to you the faculties of hearing, and sight, along with hearts that comprehend. How very little are the thanks that you give!

Thus have they said to you, O Prophet:
When we die and vanish into the earth,
are we, indeed, to be brought to life anew?
Rather, they are disbelievers
in the inevitable Meeting of Judgment
with their Lord in the Hereafter.

32:11 \*\*Say to them:

The Angel of Death, who has been charged with divesting you of life, shall take your souls as predestined.

Then to your Lord shall you all be returned for Judgment.

السّماء فَدَيْرُالْأَمْرَ مِنَ السّماء السّماء إلى الأرّضِ ثُمَّ يَعْرَجُ إليّهِ في يَوْمِ كَانَ مِقْدَارُهُ وَ فَي يَوْمِ كَانَ مِقْدَارُهُ وَ الْفَ سَنَةِ مِمّا تَعُدُّونَ الْفَ سَنَةِ مِمّا تَعُدُّونَ الْفَارِينَ الْفَارُونَ الْفَارِينَ اللّهُ اللّ

دَلِكَ عَلَيْمِ

 الْغَيْبِ وَالشَّهَا لَدَةِ

 الْعَزِيرُ الرَّحِيمُ

 الَّذِي َ الْحَسنَ

 كُلَّ شَيْءٍ خَلَقَهُ.

 وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ

تعرسونه وَنَفَخَ فِيهِ مِن رُّومِهِ وَحَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَلَرَ وَٱلْأَفْظِدَةً فَلِلْاَمَا لَنَشْكُرُونِ

وَقَالُواْ أَءِذَا صَلَلْنَا فِي الْأَرْضِ أَءِنَا لَفِي خَلْقِ جَدِيدٍ بَلْ هُم بِلِقَلَهِ رَبِّهِمْ كَفِرُونَ الله فَلْ بِلْوَلَةً وَتِهِمْ كَفِرُونَ الله فَلْ يَنْوَفَّ لَكُم

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُهُ

Yet if only you who now hear this could at this instant see their horror, when the defiant unbelievers shall hang their heads before their Lord, and say:

Our Lord!

Now we have seen the promised resurrection. And we have heard the prophets we belied confirmed.

So send us back to the world, that we may do good deeds.

Indeed, we now have certainty in Your truth.

32:13 But this shall never be! For had We so willed We, most surely, could have imparted to every soul its compulsory guidance. Yet man has borne the trust of volitional faith. Thus the word from Me has come to pass: Indeed, I shall, most surely, fill Hell with the jinn and the people who are ungodly—all of them together. 32:14 So taste the Fire that you once scoffed at ! For in life you forgot the inevitable Meeting of this Day of your recompense. Now We have, indeed, forgotten you. So taste the torment of eternity for all the evil that you used to do! 32:15 Indeed, they alone 'truly' believe in Our verses revealed in this Quran who, when reminded with them. fall to the ground in devotion, bowing their faces down to God; and who highly exalt the praise of their Lord; and who never grow arrogant

الجُزَّءُ المَادِي وَالْعِشْرُونَ ٢ الله وَلَوْ تَرَيَّ إِذِ ٱلْمُجْرِمُونِ نَاكِسُواْ رُءُوسِيمٌ فأرجعنا نعمل صالح إنَّا مُوقِنُّهُ كَ لَا نَيْنَاكُلُ نَفْس هُدَرها وَلَيْكِنْ حَقَّ ٱلْقَوْلُ مِنِّي لْأَمْلَأُنَّ حَهَنَّهُ من ٱلْجنَّة وَٱلنَّاسِ أَجْمَعُونَ الله فَذُوقُواْسِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَاذَآ وَذُوقُواْعَذَاكَ ٱلْخُلَد سَاكُنتُ تَعْمَلُونَ لَّذِينَ إِذَا ذُكِّرُواْ سَا

الجئزة المكادى والعشرون

concerning His worship; and whose sides forsake their beds in the night, to call upon their Lord in fear and hope; and who generously spend in charity from all that We have provided them.

Thus not a soul in the world can now comprehend the joys that have been concealed by God for every one of them—from all that greatly delights the eyes—awaiting them in reward for all the good that they used to do in life!

32:18 Is, then, one who in life was a believer to be recompensed in the Hereafter like one who was ungodly?

They are not equal.

As for those who believed and did righteous deeds, the Gardens of the 'blissful' abode shall be an 'everlasting' hospitality for them, for all 'the good' that they used to do 'in life'!

32:20 But as for those
who were committing ungodly deeds,
their abode shall be the Fire of Hell.
Whenever they endeavor to exit from it,
they will be returned into it,
and it shall be said to them:
Taste the torment of the Fire,
the reality of which you used to belie!

Yet We shall, most surely,
let them taste something
of the more imminent torment of this world
before the greater torment of the Hereafter,
so that they might repent and return to God.

32:22 For who does a greater wrong

الله المتجافى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْلَهُ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ فَرَفَ وَمَمَا رَزَقْنَهُمْ يُنفِقُونَ فَرَا اللهُ الله

الله الله الله المتكون وعملوا المتكلوخية وعملوا المتكلوخية في المتكلوخية في المتكلوخية المتكون المتكاون المتكون والمتكاون المتكون والمتكون المتكون ال

فَنَاوَنَهُمُ النَّارُ كُلَّمَا أَرَادُوَا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيها وقِيلَ لَهُمْ دُوقُوا عَذَابَ النَّارِ الَّذِي كُنتُم بِهِ- ثُكَالِبَهُونَ

﴿ وَلَنُدِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَ دُونَ الْعَذَابِ الْأَكْبَرِ لُعَلَّهُمْ يَرْجِعُونَ

﴾ وَمَنْ أَظُلُمُ مِمَّن ذُكِر يِثايَنتِ رَبِّهِ، ثُرُّ أَغَرضَ عَنْهَاً than one who is made mindful of the truth by the very verses of his Lord who thereafter turns away from them? Indeed, We shall take vengeance against the defiant unbelievers.

- Now, very truly,
  We have previously given Moses
  the Torah as a Heavenly Book,
  even as We have given you the Quran.
  So do not be in doubt, O Prophet,
  about meeting the like of what faced him.
  Yet, indeed, We made it a source of guidance
  for the Children of Israel.
- And thereby We made from them exemplary leaders, guiding their people by Our command—when they had endured patiently, and when they had certainty in the truth of Our revealed verses.
- on the Day of Resurrection about that wherein they have been disputing.
- 32:26 Is it not clearly evident to those among them who belie you, O Prophet,
  how many a generation before them
  We have destroyed for ungodliness—
  in the midst of whose very dwelling places they now walk?
  Indeed, in this there are sure signs
  of divine reckoning.
  Will they not, then, listen
  to these verses of admonition?

  32:27 Have they not seen that it is We alone

الجُزَّةُ المَادِى وَالْعِشْرُونَ يُؤْلُولَا لِيَعْلَلْهُ

إِنَّا مِنَ ٱلْمُجْرِمِينَ

الله عَلَقَدُ ءَانَيْنَا وَلَقَدُ ءَانَيْنَا

مُومَى ٱلْكِتَنَبَ فَلَا تَكُن

فِي مِرْيَةِ مِن لِقَايَهِ ۗ وَجَعَلْنَهُ هُدًى

لِّبَنِيَ إِسْرَ عِيلَ

إِنَّ رَبَّكَ هُوَ
 يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِينَمَةِ

فِيمَاكَانُواْ فِيهِ يَخْتَلِفُونَ اللهُ أَوْلَمْ يَهْدِ لِمُثَمَّ كُمْ أَهْلَكُنَا

مِن قَبْلِهِم مِّن ٱلْقُرُونِ يَمْشُونَ فِ مَسَدِكِنِهِمٌ إِنَّ فِ ذَلِكَ لَآئِتُ

أَفَلَا يَسْمَعُونَ

ا أَوْلَمُ يَرَوْا أَنَا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ

who drive the water
to the 'parched and' barren land,
bringing forth therewith crops
from which 'both' their cattle
and they themselves eat?
Will they not, then, see 'how God restores life'?

32:28 Yet they say:

When comes this triumph of divine judgment, if, indeed, you are truthful?

32:29 Say to them:
On the Day of Divine Triumph,
of no benefit at all to those who disbelieve
shall be their confession of faith
Nor shall they be reprieved.

32:30 So turn aside from them, O Prophet.

And wait for God's triumph.

For, indeed, they are waiting for your defeat.

الْجُرْهُ الْمَادِى وَالْمِشْرُونَ فَنُحْرِجُ بِهِ عِهِ وَرَدْعًا تَأْحَكُ لُمِينَهُ الْعَنْهُمُّمُ وَالْفُسُهُمُّ الْعَنْهُمُّمُ وَالْفُسُهُمُّ الْعَنْهُمُّمُ وَالْفُسُهُمُّ الْعَنْهُمُّمُ وَالْفُسُهُمُّ مَنَى هَذَا الْفَتْحُ اإِن كُنتُمُّ صَدِقِينَ الْعَنْهُمُ الْفَتْحِ الْعَنْهُمُ الْفَتْحِ الْعَنْهُمُ الْفَتْحِ الْعَنْهُمُ الْفَتْحِ الْعَنْهُمُ وَلَا هُوَ يُنظَرُونَ الْعَنْهُمُ وَلَا هُوَ يُنظَرُونَ الْمَنْهُمُ وَلَا هُو يُنظَرُونَ الْمَنْهُمُ وَلَا هُو يُنظِرُونَ The surah that mentions THE FEDERATED CLANS of the unbelievers, who besieged Madinah, the City of the Prophet , with an overwhelming force, but whom God routed with winds and a sandstorm in what became known as the Battle of the Ditch, in reference to the digging of a wide trench around the city as a barrier to invasion, an unprecedented practice in Arabia.

#### Surah 33 / 73 verses / revealed at madinah

### Al-Ahzâb

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 33:1 O Prophet! Be ever God-fearing!

  Thus you shall not yield to the dictates of the disbelievers and the hypocrites.

  Indeed, God alone is all-knowing, all-wise.
- Rather, follow what is revealed to you from your Lord.

  Indeed, ever is God all-aware of what 'all of' you do.
- Thus rely on God alone.

  For sufficient is God as a guardian.
- 33:4 God has not made
  in the inner being of any man two hearts.
  Nor has He made your wives—
  whom you sinfully estrange
  with the mere pronouncement:
  You are prohibited to me for marital relations
  as is my own mother's backside—
  truly unlawful to you,
  as are your natural mothers.
  Nor has He made those
  whom you call by name
  your sons through adoption
  truly your natural sons.



All this is merely your saying with your mouths.
But God says the word of truth.
And it is He alone
who guides along the straight path.
As to adopted children,

that disclose the paternity
of their natural fathers.
Such attribution is fairest to them
in the sight of God.
Yet if you do not know
who their natural fathers are, then, still,
they are no more than your brothers
in religion and your wards.
But there is no sin reckoned against you
wherein you err as to this,
their proper attribution.
Rather, you are accountable
only for what your hearts premeditate.
And ever is God all-forgiving, mercy-giving.
The Prophet, like a father,

you shall call them by the names

has greater concern
for the good of the believers
than they have for their own souls.
Moreover, his wives are to the believers
as are their own mothers.
Still, those who are related by blood
are more entitled to inherit one another—
in accordance with what is decreed
in the Book of God—
than are the believers and the Émigrés
to inherit one another—
with the exception
that you may enact a bequest
for your close alliances,

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الجُزَّةُ المَادِي وَالْعِشْرُونَ

وَهُوَ يَهْدِي ٱلسَّكِيلَ أدْعُوهُمْ لِآبَآيِهِمْ هُ أُقْسَطُ عِندَ ٱللَّهُ فَإِن لَّمْ تَعْلَمُواْ ءَالِيَآءَ هُمَّ فَاخُوَانُكُمُ فِي ٱلدِّين فهما أَخْطأتُه به ، وَلَكُن وَكَانَ ٱللَّهُ غَفُورًا رَّح ٱلنَّبِيُّ أَوْلِيَ بِٱلْمُؤْمِنِينَ بَعْضُهُمْ أُولِكَ بِبَعْضِ في كتنب الله منَ ٱلْمُؤْمِنِينِ وألمكجرين إِلَّا أَن تَفْعَلُواْ

in accordance with what is right. This is inscribed in the Preserved Book of Heaven.

Now, behold! 33:7 We have taken from all the prophets their most solemn covenant to strive in the way of God with all their heart and soul and from you, O Muhammad. and from Noah, and Abraham, and Moses, and Jesus, son of Mary, was it taken with your utmost resolve. Thus have We taken from them all a profoundly solemn covenant, indeed in order that He may question the truthful believers on Judgment Day and reward them for their truthfulness. Yet He has prepared for the disbelievers a most painful torment.

O you who believe! 33:9 Recall, then, the grace of God upon you when an alliance of armed forces advanced against you in the Battle of Al-Ahzâb to besiege you, and We sent against them a mighty wind and Heavenly hosts that you did not see. Yet ever is God all-seeing of all that you do.

33:10 Behold! When they came against you, from above you and from beneath you, and when the eyes of the believers were swerving in fear, and their hearts reached their throats,

الجُزْءُ المَادي وَالعِشْدُونَ ٤ كَانَ ذَاكَ في ٱلْكِتَابِ مَسْطُورًا (٧) وَإِذْ أَخَذْنَا ( السَّنَى الصَّنِدِةِينَ عَن صِدْقهم وَأَعَدُ لِلْكُنفرينَ عَذَابًا أَلْمُا أذَكُمُ وَأُ نَعْمَةَ ٱللَّهُ عَلَىٰكُمْ إِذْ جَاءَ تُكُمُّ جُنُودٌ فأرسكنا عكيهم ديحا وَجُنُودًا لَّمَ تَرَوْهَكَأْ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

إِذْ جَآءُوكُم مِّن فَوْقِكُمْ

وَإِذْ زَاغَتِ ٱلْأَنْصُكُ

and you believers thought untrue thoughts about God—

then and there the believers were tested and they were shaken—violently shaken, with dreadful fear.

33:12 It was then when the hypocrites, and those in whose doubting hearts there is a sickness, were saying: God and His Messenger have promised us nothing but a delusion!

O people of Yathrib!
There is no way for you to stand before the enemy.
Thus return home.
And yet another party of them asked the Prophet permission to retreat, saying: Indeed, our homes are exposed to danger!
Yet they were not thus exposed.
They desired only to flee.

from the quarters of the city, and were they, then, asked to break faith with you believers, they would have done it—and tarried not even an instant therein.

33:15 Yet, very truly,
they had made a solemn covenant
with God before,
swearing that they would never turn away
in retreat.
And most surely any covenant of God.

And, most surely, any covenant of God shall be answered for.

33:16 Say to them, O Prophet:
Flight from battle shall never benefit you.
For even if you were to escape from death,

٤

الجُزِّةُ الحَادِي وَالْعِشْرُونَ

وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا (۱۱) هُنَالِكَ اَبْتُلِیَ اَلْمُوَّمِنُونَ وَزُلْزِلُواْ زِلْزَاكُا شَيْدِيدًا

وريريو روز مسيية وَإِذْ يَقُولُ ٱلْمُنَافِقُونَ وَٱلَّذِينَ فِ قُلُومِهِم مَرَضُّ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُ:

كَاذِ قَالَت طَّلَافِلَةٌ مِّنْهُمْ

 يَتَأَهْلَ يَثْرِبَ لَامُقَامَ لَكُوْرُ

 فَالْرَحِعُواْ وَيَسْتَثْذِنُ

 فَرَيْقٌ مِّنْهُمُ النَّيِّنَ يَقُولُونَ

 إِنَّ بُيُونَنَا عَوْرَةٌ وَمَا هِنَ بِمَوْرَةٌ

 إِنَ بُيُونَنَا عَوْرَةٌ وَمَا هِنَ بِمَوْرَةٌ

 إِنَ بُيُويَنَا عَوْرَةٌ وَمَا هِنَ بِمَوْرَةٌ

 إِنْ بُيُويَنَا عَوْرَةٌ وَمَا هِنَ إِلَا فِرَازًا

وَلَوْ دُخِلَتَ عَلَيْهِم مِنْ أَقْطَارِهَا ثُمَّ سُمِلُوا الْفِتْ نَهَ آلاَتَوْهَا وَمَا تَلْبَــُواْ بَهَا إِلَا يَسِيرا وَمَا تَلْبَــُواْ بَهَا إِلَا يَسِيرا

وَ اللَّهُ اللَّاللَّالَّاللّ

اً قُلْ لَن يَنفَعَكُمُ ٱلْفِرَارُ لِن فَرَرَتُم يِّرِكَ ٱلْمَوْتِ أَوِ ٱلْقَتْـٰلِ or from being killed—even so, you would not be allowed enjoyment of life but for a little while longer.

33:17 Say to them:

Who is it that shall preserve you from the reach of God,

whether He intends for you harm or He intends for you mercy?

Rather, they shall not find for themselves apart from God either patron or supporter.

the hinderers among you,
those who discourage striving in His path,
as well as those who say
to their brothers in hypocrisy:
Come over to us and abandon the believers!
Thus they do not join the battle, except a little,
begrudging support to you.

But when the fear of battle comes near, you see them looking at you, their eyes rolling like one fainting in the throes of death.

Yet when the fear goes, they flail you believers with sharp tongues, avaricious after the worldly goods of spoil. Such as these have not believed.

Thus God has rendered utterly futile their good works—and that, for God, is ever easy.

33:20 Still terrified,
they think that the Federated Clans
have not gone away completely.
And were the Federated Clans to come back,
they would wish that they themselves
were far-off desert dwellers

الجُزْءُ الحَادِى وَالْعِشْرُونَ يُؤْفِعُ الْأَجْرَانِ

وَإِذَا لَا تُمنَعُونَ إِلَّا قَلِيلًا

هُ قُلْ مَن ذَا ٱلَّذِي

يَعْصِمُكُمْ مِن ٱللَّهِ

إِنْ أَرَادَ بِكُمْ مُسُوّمًا

أَوْ أَرَادَ بِكُمْ رَحْمَةً

وَلا يَعِدُونَ لَمُمْ مِن دُونِ ٱللَّهِ

وَلِيَّا وَلَا نَصِيرًا

هُ وَلِيَّا وَلَا نَصِيرًا

المُعَوِقِينَ مِنكُرُ اللهَ المُعَوقِينَ مِنكُرُ وَ اللهَ وَالْقَالِمِينَ لِإِخْوَنِهِمْ هَلُمَ إِلَيْمَا وَاللهَ وَاللهَ اللهَ اللهَ اللهَ اللهَ اللهَ اللهُ اللهُو

رَآيَتهُمْ يَنظُرُونَ إِلَيْكَ نَدُورُ أَعَنْهُمْ كَٱلَّذِى يُغْمَنُ عَلَيْهِ مِنَ ٱلْمَوْتِ فَإِذَا ذَهَبَ لَخُوْفُ سَلَقُوحُمُ إِلَّلِينَةٍ حِدَادٍ أَشِحَةً عَلَى الْخَيْرِ أُولَتِكَ لَرُ بُوْمِنُوا فَأَحْبَطُ اللَّهُ أَعْمَلُهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

وَإِن يَأْتِ ٱلْأَحْزَابُ

among the Bedouins asking for news about you.

And even if they were still among you then, they would not fight, except a little.

Yet, very truly, in the Messenger of God there is an excellent model for you—for whoever has hope in God and for salvation on the Last Day and, therefore, remembers God much.

saw the Federated Clans advancing to besiege them, they said:
This is what God and His Messenger have promised us of trial and triumph. Indeed, God and His Messenger have spoken the truth.
Thus it only increased them in faith, and in pure submission to God.

are men who have truly fulfilled
what they have covenanted with God.
Thus of them are those who have fulfilled
their solemn vow of faith with their very lives.
And of them,
are those who await its fulfillment.
For unlike the hypocrites,
they have not altered their covenant
with even the slightest alteration.

Therefore, God shall reward the truthful for their unfailing truthfulness, and torment the hypocrites—if He so wills—or grant them repentance.

Indeed, ever is God all-forgiving, mercy-giving.

33:25 Thus it was God alone

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الجئزة الحادى والعشرون

يَشَكُونَ عَنْ أَنْبَآيِكُمُّ وَلَوْ كَانُواْ فِيكُمُ مَا فَكُلُواْ إِلَّا قَلِيلًا

أَفَدَكَانَ لَكُمْ فَي رَسُولِ اللَّهِ أَلَكُمْ فَي رَسُولِ اللَّهِ أَلْسَوَةً حَسَنَةً لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَيُكُرُ اللَّهَ كَيْرًا
وَذَكُرُ اللَّهَ كَذِيرًا

رَّ مِّنَ ٱلْمُوْمِنِينَ رِجَالُ صَدَقُواُ مَا عَلَهُ دُواْ ٱللَّهَ عَلَيْهِ فَمِنْهُم مِّن قَضَىٰ نَحَبَهُ وَمِنْهُم مِّن يَنظِرُّ وَمَا بَدَلُواْ تَبْدِيلًا

اليَجْزِيَ اللهُ الصَّدِقِيمَ اللهُ الصَّدِقِيمَ الصَّدِقِيمَ ويُعَدِّبَ الْمُنْفَقِيدَ ويُعَدِّبَ الْمُنْفَقِيدَ إِن شَيَّةَ أَوْ يَتُوبَ عَلَيْهِمَ إِنَّ اللهَ كَانَ عَفُورًا وَيَعِيمًا إِن اللهَ اللهَ عَلَيْهِمُ اللهُ اللهَ اللهَ اللهُ ا

who turned back those Federated Clans' who disbelieved, 'consumed' in their own rage. They came to no good.
Thus did God relieve the believers from fighting.

And ever is God all-powerful, overpowering.

33:26 Moreover, He brought those
down from their very ramparts
of the People of the Scripture
who in treason supported the Federated Clans
who had come to them;
and He hurled horror into their hearts.
Some, you believers killed,
and some you captured.

Thus He has bequeathed to you their land, and their dwellings, and all their wealth.

Moreover, He promises you another land of theirs, upon which you have never before trod. And ever is God powerful over all things.

33:28 O Prophet!

Say to your wives in admonition:
If it is the plenteous life of this world
and its adornment that you desire, then come!
I shall make provision for you.
And I will release you
with a most gracious release.

of God and His Messenger that you desire and the Heavenly abode of the Hereafter then, indeed, God has prepared for those of you who excel in doing good a magnificent reward.

33:30 O wives of the Prophet!

الحُزَّهُ المَادِى وَالعِشْرُونَ يُنِزَعُ الْأَجْرَالِيَا

الله وَرَدَّ اللَّهُ

الَّذِينَ كَفَرُواْ يِغَيْظِهِمْ لَمْ يَنَالُواْ خَيْرًا لَهِ يَظِهِمْ لَمْ يَنَالُواْ خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالُ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالُ وَكَانَ اللَّهُ قَوِيتًا عَزِيزَ وَكَانَ اللَّهُ قَوِيتًا عَزِيزَ وَكَانَ اللَّهُ قَوِيتًا عَزِيزَ وَكَانَ الْهَبُوهُمِ وَهُمِ وَهُمِ وَهُمُ وَهُمْ وَكُونُ وَهُمْ وَهُمْ وَهُمْ وَهُمْ وَهُمْ وَهُمْ وَا عَلَى وَالْعُمْ وَالْعُمْ وَالْعُمْ وَهُمْ وَالْعُمْ وَالْعُمْ وَهُمْ وَالْعُمْ وَالْعِمْ وَالْعُمْ وَالْعُمْ وَالْعُمْ وَالْعُمْ وَالْعُمْ وَالْعُمْ وَالْعُمْ وَالْعُمْ وَالْعُمْ وَالْعِمْ وَالْعُمْ وَالْعُمْ وَالْعُلْمُ وَالْعُمْ وَالْعِمْ وَالْعُمْ وَالْعُمُ

وَأَنزَلَ ٱلَّذِينَ ظَاهَرُوهُم مِّنْ ٱهَّ لِ ٱلْكِتَابِ مِن صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبهِمُ ٱلرُّعْبَ

> فَرِيقًا تَقَّ تُلُوك وَتَأْسِرُونَ فَرِيقًا

وَأُوْرَثُكُمْ أَرْضُهُمْ وَدِينَرَهُمْ وَوِينَرَهُمْ وَوَينَرَهُمْ وَأَرْضًا لَمْ تَطَعُوها وَأَرْضًا لَمْ تَطَعُوها وَكَانِكُ اللّهُ

عَلَى كُلِّ مَنْ وَقَلِيراً

يَتَأَيُّهُا ٱلنَّيْ قُل لِإِزْوَكِك
إِن كُنتُنَ تُرِدْت
الْحَيَوةَ ٱلدُّنْيا وَزِينَتَهَا
فَنَعَالَيْنَ أُمِيَّقِكُنَّ
وَأُسَرِّحَكُنَّ مَرَاعًا جَمالًا

واسرحان سراحاجيا وَلِنَكُنتُنَّ تُرِدِّنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ اَعَدَّ لِلْمُحْسِنَتِ مِنكُنَّ أَحَدً لِلْمُحْسِنَتِ مِنكُنَّ أَجْرًا عَظِيمًا



If any one of you were ever to commit a flagrant indecency, the torment for her would be multiplied twofold.

And that, for God, is ever so easy.

\*But each and every one of you who remain devoutly obedient to God and His Messenger—and who do righteous deeds—to her shall We give her reward two times that of other women.

Thus have We prepared for her

You are like no other category of women, if you remain God-fearing.

So do not be soft in your speech with men, such that one in whose heart there is a sickness should become desirous.

a generous provision in the Hereafter

above many.

Rather, speak a forthright word.

Moreover, abide reverently in your homes.

Nor shall you flaunt your beauty
and adornment,
like the flaunting of women in
the former times of ignorance.
Rather, duly establish the Prayer.
And give the Zakât-Charity.
And obey the commandments
of God and His Messenger.
God intends by this only to remove all traces
of defilement from you,
O People of the Prophet's Household,
and to purify you in spirit
with a virtuous purification.

٧

الجُزْءُ الثَّانِي وَالْعِشْرُونَ

مَن يَأْتِ مِنكُنَّ بِفَنْحِشَةٍ مُّبَيِّنَةٍ يُضَعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى ٱللَّهِ يَسِيرًا

ش ﴿ وَمَن يَقْنُتُ مِن كُنَّ يللهِ وَرَسُولِهِ وَتَعْمَلُ صَلِيحًا نُوْتِهَا آجَرَهَا مَرَّيَّيْنِ وَأَعْتَدْنَا لَهَارِزْقًا كَرْبَقًا كَرِيمًا

تُ يَنِسَآةَ ٱلنَّبِيّ لَشَّتُنَّ كَأَحَدِ
مِنَ ٱلنِّسَآءَ النَّبِيّ لَشَّتُنَّ كَأَحَدِ
فَلَا تَخْضَفْنَ بِالْقُولِ
فَيَطَمَعُ ٱلَّذِي فِي قَلْبِهِ مَرَضُّ
وَقُلْنَ قَوْلًا مَعْرُوفًا

وَقَرْنَ فِي بُيُونِكُنَّ

 وَلَا نَبَرَّحْنَ

 تَبَرُّحَ الْجَنِهِ لِيَتَةِ الْأُولَٰنَّ

 وَاَقِمْنَ الصَّلَاةِ

 وَالْمِمْنَ اللَّهَ وَرَسُولَهُ وَاللَّهُ لِيُذْهِبَ

 إِنَّمَا يُرِيدُ اللَّهُ لِينْدُهِبَ

 إِنَّمَا يُرِيدُ اللَّهُ لِينْدُهِبَ

 الْمَا الْبَيْتِ وَيُطَهِرَكُمُ تَطْهِبَكُ

 الْمَا الْبَيْتِ وَيُطَهِرَكُمُ تَطْهِبَكُ

في سُوت اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهُ مِنْ اللهُ مَا اللهُ مِنْ اللهُ مَا اللهُ

33:34 Thus be ever mindful of and repeat often what is recited in your homes of the verses of God and of the 'traditions of prophetic' wisdom. Indeed, ever is God subtle, all-aware.

33:35 Indeed, the Muslim men and the Muslim women. and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women. and the patient men and the patient women, and the reverent men and the reverent women. and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard theirs. and the men who remember God much and the women who likewise remember Him for such as these. God has prepared forgiveness and a magnificent reward.

33:36 Thus it is not ever befitting for a believing man or a believing woman, when God and His Messenger have decreed a matter, to have for themselves a contrary choice in their affairs.

الجُزْءُ الثَّانِي وَالعِشْرُونَ سُوْنَا الْأَجِّرَانِا

مِنْ ءَايَنتِ اللَّهِ وَٱلْحِصَّمَةَ إِنَّ اللَّهَ كَاتَ لَطِيفًا خَبِيرًا

إِنَّ ٱلْمُسْلِعِينَ وَٱلْمُوْمِنَةِ وَٱلْمُسْلِمَةِ وَٱلْمُوْمِنَةِ وَٱلْمُوْمِنَةِ وَٱلْمُوْمِنَةِ وَٱلْمُوْمِنَةِ وَٱلْمُوْمِنَةِ وَٱلْمُوْمِنَةِ وَٱلْمُوْمِنَةِ وَٱلْمُنْفِيقِينَ وَٱلْمَنْفِيقِينَ وَٱلْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَٱلْمُسْلِمِينَ وَٱلْمُسْلِمِينَ وَٱلْمُسْلِمِينَ وَٱلْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمِينَ وَالْمُسْل

رُّ وَمَا كَانَ لِمُؤْمِنِ وَلَا مُؤْمِنَةٍ
إِذَا قَضَى اللَّهُ وَرَسُولُهُۥ آمُرًا
اَن يَكُونَ لَهُمُ الْخِيرَةُ مِنْ آمْرِهِمْ
وَمَن يَعْصِ اللَّهَ وَرَسُولُهُۥ

For whoever disobeys God and His Messenger has truly strayed into clear misguidance.

33:37 And behold!

You did say, O Prophet, to the one you formerly adopted to whom God has shown gracious kindness, and to whom you yourself have shown gracious kindness: You must hold fast to your wife and fear God! Thus you suppressed within yourself what God had willed to be disclosed regarding your marriage to her. You have feared the impression of people. Yet God is more worthy of you fearing Him. So when Zayd had fulfilled his own purpose of divorcing her, We 'Ourself' married you to herso that there shall not be any constraint upon the believers in marrying the former wives of their formerly adopted sons, when they themselves have fulfilled their own purposes of divorcing them. For the command of God is ever done.

33:38 It is no offense at all for the Prophet to do what God has sanctioned for him.

Such has been the way of God with those prophets who have gone before him.

For the command of God

For the command of God is a decree of predestiny that is ever fulfilled.

33:39 Those who convey the Heavenly messages of God and fear Him—

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الجئزة القاني والعشرون

فَقَدْ ضَلَّ ضَلَاكُم ثُمينًا وَإِذْ تَقُولُ لِلَّذِيَّ أَنْعَكُمُ ٱللَّهُ عَلَيْهِ وأنعت عكت أمسك عكتك زوحك وَأَتَّوَى ٱللَّهَ مَا ٱللَّهُ مُبْدِيد وتخشك ألنَّاسَ وَاللَّهُ أَحَقُّ أَن تَحْشَلُهُ فَلَمَّا فَضَي زَيْدٌ مِّنْمَا وَطَرًا زُوْجِنَكُمَا لِكُنْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجُ فِيَ أَزْوَاجِ أَدْعِيَآيِهِمُ وَكَاكَ أَمْرُ أَلِلَّهِ مَفْعُدُلًا مَّا كَانَ عَلَى ٱلنَّبَىِّ مِنْ حَرَجٍ

مَّا كَانَ عَلَى النَّتِي مِنْ حَرَج فِيمَا فَرَضَ اللَّهُ لَهُ. سُنَّةَ اللَّهِ فَ الْآذِنَ خَارًا مِن مَّ أَنَّهُ

فِ ٱلَّذِينَ خَلَوْاْ مِن قَبْلُ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿ ٱلَّذِينَ ـُسَلِّغُونَ

رِسَلَنتِ ٱللَّهِ وَيَخْشُونَهُ. وَلَا يَخْشُونَهُ. وَلَا يَخْشُونَهُ اللَّهُ اللَّهُو

and who do not fear anyone except God—are praiseworthy.

And sufficient is God as a just Reckoner.

33:40 Muhammad is not the natural father of any of the men among you.

Yet he is the Messenger of God and the Seal of the Prophets.

O you who believe!

Remember God with much mention of praise and remembrance.

And ever is God all-knowing of all things.

- 33:42 Thus highly exalt Him, early morning and late afternoon.
- 33:43 He is the One who pronounces blessings
  that descend upon you with His mercy—
  and so too His angels pray for you—
  to bring you forth from the veils of darkness
  into the light of faith and guidance.
  For He is ever merciful to the believers.
- Their salutation from God, the Day they meet Him, shall be: Peace!

  Moreover, He has prepared for them a generous and precious reward.
- o Prophet! Indeed, We have sent you as a witness to all the world; and as a bearer of glad tidings of everlasting delight in Paradise to those who believe; and as a forewarner to humanity of God's nearing Judgment;
- and as a caller to God, by His permission; and as a luminous beacon to all nations.
- 33:47 So give glad tidings to the believers

الجُزْءُ الثَّانِي وَالعِشْرُونَ مُؤْرَةُ الْأَجَرِلَا

وَكُفَى إِللَّهِ حَسِيبًا

أَنَّا أَحَدِمِّن رِّجَالِكُمْ

وَلَلْكِن رَّسُولَ اللَّهِ

وَخَاتَمَ النَّيِسِّينَ 
وَخَاتَمَ النَّيسِيِّينَ 
وَخَاتَمَ النَّيسِيِّينَ 
وَخَاتَمَ النَّيسِيِّينَ 
وَخَاتَمَ النَّيسِيِّينَ 
وَخَاتَمَ النَّيسِيِّينَ 
وَخَاتَمَ النَّيسِيِّينَ 
وَكَانَ اللَّهُ مِكُلِّ شَيْءٍ عَلِيمًا

أَيُّمَا ٱلَّذِينَ ءَامَنُوا
 أَدْكُرُوا ٱللَّهَ ذِكْرًا كَتِيرًا

وَسَبِحُونُهُكُونُ وَأَصِيلًا
 هُواللّٰذِي يُصلِّي عَلَيْكُمْ
 وَمَلَتَ كَتُدُهُ لِيُخْرِعَكُمْ
 مِنَ الظُّلُمَنَةِ إِلَى النَّوْ

وكان بالمؤميين رجيما تَعِيَّتُهُمْ يَوْمَ يَلْقُوْنَهُ مَلَمَّ وَأَعَدُّ لَكُمْ أَجْرًا كُرِيمًا

تَأَيُّهُ ٱلنَّيِّ إِنَّا أَرْسَلْنَكَ شَيْعَ إِنَّا أَرْسَلْنَكَ شَيْعِ لَا أَرْسَلْنَكَ مَنْ لِيرًا شَيْعِ لَا أَمْبَشِرًا وَنَدِيرًا

(الله عَمَّا إِلَى ٱللهِ بِإِذْ نِهِ عَمَّا إِلَى ٱللهِ بِإِذْ نِهِ عَمَّا اللهِ وَمِرَا اللهِ اللهُ اللهِ اللهِ

الله وَيَشِرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم وَيَنَ بِأَنَّ لَهُم مِنَ ٱللهِ فَضْلًا كَبِيرًا

الجُزِّءُ الثَّانِي وَالعَشِّهُ ونَ

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that for them there is a great bounty from God awaiting in Paradise.

of the disbelievers and the hypocrites.

But, rather, overlook their harm.

And rely on God alone.

For sufficient is God as a guardian.

If you marry believing women,
and thereafter divorce them
before touching them in intimacy,
then you shall have no waiting period
to keep count of for them.
But you shall make provision for them,
and release them with a most gracious release.

#### 33:50 O Prophet!

For you, We have, indeed, made lawful your wives to whom you have given their full dowry compensation; and those whom your hands may rightfully attain to from whatever spoils God has turned over to you. Moreover, of those women who have emigrated with you, you may marry of the daughters of your paternal uncles, and the daughters of your paternal aunts, and the daughters of your maternal uncles, and the daughters of your maternal aunts. Moreover, lawful in marriage for the Prophet is any believing woman who may, forgoing her dowry, offer herself to the Prophet in marriage, if the Prophet intends to marry her.

وَكُفَىٰ بِٱللَّهِ وَكِيلًا (١١) يَتَأَثُّهَا ٱلَّذِينَ ءَامَنُواْ إذَا نَكُحُتُهُ ٱلْمُؤْمِنَات در نه طلقتمه هن مِن قَبِّلِ أَن تَمَسُّوهُمْ إِنَّا أَحْلَلْنَا لَكَ أَزْوَحَكَ ٱلَّذِيّ ءَاتَلِتَ أُجُورَهُنِ وَمَا مَلَكُتُ يَمِينُكَ ممَّا أَفَاءَ ٱللَّهُ عَلَيْك وكنات عُملك وينات عملتك وَيَنَاتِ خَالِكَ وَ يَنَاتِ خَلْئِكُ

This provision is exclusively for you, O Prophet, apart from the believing men.

We know well the limits that We have decreed for them as to the statutes they are to keep regarding their wives and those whom their hands may rightfully attain to.

This is sanctioned for you, O Prophet, so that there shall be no undue constraint upon you.

And ever is God all-forgiving, mercy-giving. 33:51 \* O Prophet, as for your due visitations to your wives, you may now delay whichever of them you wish, and you may yourself receive whomever of them you wish. And should you sooner seek out whomever of them you have deferred, then no blame is there to be upon you. Knowing that this sanction is from God is more likely to bring joy to their eyes when your wives see you, so that they might not grieve, and that they might, all of them, be content with the time that you can give them. For God knows well what is in your human hearts, causing men and women to incline toward one another. And ever is God all-knowing, most forbearing. 33:52 Women beyond this decree

الجُزْءُ النَّانِي وَالعِشْهُ وِنَ ٤ (١٠) ﴿ تُرْجِي مَن نَشَاكُمُ مِنْهُنَّ وَيُعْوِى إِلَيْكَ مَن تَشَاآهُ ومَن أَبِنْغَيْتُ مِمِّنَ عَزِلْتَ فلأجُنَاحَ عَلَيْكُ وَٱللَّهُ يَعْلَمُ مَافِي قُلُوبِكُمُّ

وككان ألله عليمًا حليمًا

(١٥٠) لَا يَحِأُ لِكَ ٱلنِّسَآةُ مِنْ يَعَا

الجُزِّءُ الثَّانِي وَالعِشَّهُ وِنَ

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are not lawful for you, O Prophet.

Nor may you replace
those who are now your wives
with any other women as wives—
even if their beauty pleases you.

Excepted for you are women
that your hand may rightfully attain to.
And ever is God vigilant over all things.

33:53 O you who believe! Do not enter the homes of the Prophet unless permission is given you. Nor come to them early, to converse, and wait for mealtime. Rather, when you are invited into his household to partake of food, then enter. Then, when you have partaken, disperse, all of you, and do not linger. listening to conversation. Indeed, this conduct used to offend the Prophet. But he was shy to 'tell' you. However, God does not refrain from disclosing the truth. Furthermore, with respect to his wives, whenever you ask them for any article. then ask them from behind a screen. That is sure to deepen the purity of your hearts, and their hearts. It is not for you believers to offend the Messenger of God. Moreover, never are you to marry his wives after him. Indeed, before God, either of these

وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَبِج وَلَهُ أَعْجَبُكُ حُسِمُكُمُ إلَّا مَا مَلَكَتْ يَمِسنُكُ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا تَتَأَمُّا ٱلَّذِينَ ءَامَنُهُ أ إِلَىٰ طُعَامِ غَيْرَ نَظِرِينَ إِنَـٰهُ فَإِذَا طَعِمْتُمُ فَأَنتَشَرُواْ وَٱللَّهُ لَا يَسْتَحْي، مِنَ ٱلْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَنعًا فَشَتُلُوهُنَّ مِنوَرَآءِ حِجَابٍ وَمَا كَانَ لَكُمْ وَلَاّ أَن تَنكِحُواْ أَذُوْحُهُ

would, most surely, be an enormous sin.

Whether you disclose a thing
or you conceal it—nevertheless,
indeed, ever is God

all knowing of all things.

There is no sin upon
the wives of the Prophet with respect
to attending their fathers unveiled,
or their own sons,
or their brothers,
or their brothers' sons,
or their sisters' sons,
or their womenfolk,
or those bondservants
whom their hands rightfully possess.
Yet be ever God-fearing,
O wives of the Prophet.
Indeed, ever is God a witness over all things.

or indeed, God and His angels
pronounce blessings upon the Prophet.
O you who believe!
Pray for God's blessings
upon the Prophet, and salute him
with a worthy salutation of peace!

Indeed, those who malign God and His Messenger,
God shall curse them in this world and in the Hereafter.
And He has prepared for them a disgracing torment there.
Moreover, those who malign the believing men

Moreover, those who malign the believing men and the believing women by charging them ٩ الجُزَّءُ الثَّاني وَالْعَشِّهُ وِنَ ان تُبدُوا شَيْنًا أَوْ تُحْفُوهُ فَإِنَّ ٱللَّهَ كَاكِ بِكُلِّ شَيْءٍ عَلِيمًا اللهُ عَلَيْهِنَ اللهُ عَلَيْهِنَ فِي ءَابِآبِهِنَّ وَلِآ أَيْنَآبِهِنَّ وَلَآ إِخْوَانِهِنَّ وَلَآ أَبْنَآ وِإِخْوَانِهِنَّ وَلِآ أَيْنَاءَ أَخُوَاتِهِنَّ وَلَا نِسَآبِهِنَّ وَلَا مَا مَلَكَتُ أَتُعَنَّدُهُ أَ وَٱتَّقِينَ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ مَنَءِ شَهِيدًا (م) إِنَّ اللَّهُ وَمُلَدِكَ نَهُ. يُصَلُّونَ عَلَى ٱلنَّبِيِّ يَثَأَثُمُا ٱلَّذِينَ ءَامَنُواْ صَلُّهُ أَعَلَتْه وسكموا تسلما وه و را الله ورسوان لَعَنْهُمُ اللَّهُ في ٱلدُّنْكَ وَٱلْآيِخِيرَةِ وَأَعَدُ لَمُمْ عَذَابُ اللهِ عِنَا اللُّهِ وَٱلَّذِينَ يُؤَذُّونَ ٱلْمُوْمِنِينَ وَٱلْمُوْمِنَاتِ

بغَيْر مَا آكِتَسُواْ

with 'wrongdoing' that they have not earned shall truly bear the burden of committing both a grave calumny and a clear sin.

#### 33:59 O Prophet!

Say to your wives and to your daughters and to the womenfolk of the believers that they should draw part of their mantles over themselves in public. This makes it more likely that they will be recognized as virtuous women, so that they will not be harassed. And ever is God all-forgiving, mercy-giving. 33:60 \*Most surely, if the hypocrites, and those in whose doubting hearts there is a sicknessand the scandalmongers in the City of Madinah do not desist from malicious talk — We shall, most surely, rouse you against them in vengeance. Then they shall remain your neighbors therein

33:61 Cursed shall they be then wherever they are found!

They shall be seized and slain at once, without exception.

for no more than a short while.

Such has been the way of God with those hypocrites who have gone before.

And never will you find, O Prophet, in the established way of God, any alteration.

33:63 People ask you in disbelief

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الجُزْءُ الثَّانِي وَالْعِشْرُونَ

فَقَدِ ٱخْتَمَلُواْ بُهْتَنَا وَإِثْمَا مُثِينًا

الله يَتَأَيُّها النَّيِّ قُلُ لِآذَوْجِكَ وَبَنَائِكَ وَنِسَاءَ الْمُوْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَيْسِهِنَّ ذَلِكَ أَدْنَ أَن يُعْرَفْنَ فَلَا يُؤَذِّنَّ وَكَاكَ اللَّهُ عَفُورًا تَجِيعًا

الله عَلَيْنَ لَرْ يَنْنَهِ الْمُنْنَفِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضُّ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُعْرِينَكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا (١١) مَلْهُ نِعِنَ أَرْمَنَمَا ثُمُقُمَّاً

أُخِذُواْ وَقُنِّـ لُواْ تَفْتِـ يَلَا

شُنَّةُ اللَّهِ فِ الَّذِينَ خَلُوْاْ مِن قَبْلُ وَلَن تَجِمَدُ
لِشُنَّةِ اللَّهِ تَبْدِيلًا

النَّاسُ عَنِ ٱلسَّاعَةِ النَّاسُ عَنِ ٱلسَّاعَةِ السَّاعَةِ

about the appointed time
for the Hour of Judgment, O Prophet.
Say to them:
Indeed, its precise knowledge is only with God.
But what is it that shall make you realize
that it is surely coming?
Perhaps the Hour of Doom
is already very near!
Indeed, God her surred the dishelicutors

33:64 Indeed, God has cursed the disbelievers and has prepared for them a flaming fire in the Hereafter—

wherein they shall abide, forever and ever, finding therein neither patron nor supporter.

in the Fire of Hell, they will say: Oh!

If only we had obeyed God
and obeyed the Messenger!

Indeed, we have obeyed our leaders and our great ones among us.

So it is they who have made us stray from the path of righteousness.

33:68 Our Lord!

Give them double the torment of us.

Moreover, curse them with a terrible curse.

O you who believe!

Do not be like those

among the Children of Israel

who maligned Moses with a false charge.

Yet God vindicated him of what they said.

For he was, in the sight of God, ever eminent.

33:70 O you who believe! Be ever God-fearing! Thus say always a forthright word, ٢ الجُزِّءُ الثَّانِي وَالْعَشِّهُ وِنَ قُلِّ إِنَّمَا عِلْمُهَا عِندَاللَّهِ إِنَّ اللَّهَ لَعَنَ ٱلْكَنفرينَ يَوْمَ ثُقَلَّبُ وُجُوهُهُمْ فِي ٱلنَّارِ نَقُولُونَ نَالَتُنَا أَطَعَنَا ٱللَّهُ وأطعنا ألأسهكا (١٠٠٠) وَقَالُوا رَبُّنَا إِنَّا أَطُعْنَا سَادَتَنَا وَكُبُراآءَنَا فَأَضَلُونَا ٱلسّبلا ضعّفتن مرس ٱلْعَذَاب وَٱلْعَنَّهُمْ لَعُنَّاكِبِيرًا (١٦) يَتَأَمُّهُ ٱلَّذِينَ ءَامَهُ ا

﴿ يَتَأْيَّهَا الَّذِينَ ءَامَنُواْ
لَاتَكُونُواْ كَالَّذِينَ ءَادَوْاْ مُوسَىٰ
فَرَرَاهُ اللَّهُ مِمَّا قَالُواْ
وَكَانَ عِندَ اللَّهِ وَجِيهَا
يَتَأَيُّهُا الَّذِينَ ءَامَنُواْ
اتَّقُواْ اللَّهَ وَقُولُواْ قَوْلُا سَدِيلًا

in proper accord with God's justice and law.

He shall set your deeds aright
and forgive you your sins.

For whoever obeys God and His Messenger shall have truly triumphed
a most magnificent triumph
in this life and the Hereafter.

Indeed, We did offer the trust of volitional faith to the heavens and the earth and the mountains. But they refused to bear it and were fearful of it. Yet the human being bore it, but could not uphold it.

Indeed, he was most unjust concerning his own trust and most ignorant of the outcome!

33:73 And so it is that God shall punish
the hypocrite men and the hypocrite women,
and the men who associate gods with God
and the women who associate gods with God.
But God will grant repentance
to the believing men
and to the believing women.
And ever is God all-forgiving, mercy-giving.

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لجزء القاني والعشرون

شَيْعَ لَكُمْ أَعْمَلَكُمْ وَ يُعْلِكُمْ وَ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمُّ وَوَسُولُهُ وَوَسُولُهُ وَوَسُولُهُ فَقَدْ فَاذَ فَرْزًا عَظِيمًا فَقَدْ فَاذَ فَرْزًا عَظِيمًا

إِنَّا عَرَضْنَا ٱلأَمَانَةُ عَلَى
السَّمُوَاتِ وَٱلأَرْضِ وَٱلْجِبَالِ
فَأَبَيْنَ أَن يَعْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا
وَحَمَلُهَا ٱلْإِنسَنَّ
إِنَّهُ كَانَ ظَلُومًا جَهُولًا

المُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْمُشَرِكِينَ
وَالْمُشْرِكِينَ
وَالْمُشْرِكِينِ
وَالْمُشْرِكَيْتِ
وَيَتُوبَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ



The surah that mentions the gracious dwelling place of the prosperous people of SHEBA in Yemen, whom God whelmed away for their rejection of God's blessings by causing the great 'Arim Dam to break, drowning their spectacular parallel orchards.

### Surah 34 / 54 VERSES / REVEALED AT MAKKAH

## Saba'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- All praise is for God alone, the One to whom all that is in the heavens and all that is in the earth belongs.

  Moreover, to Him alone belongs all praise in the Hereafter.

  For He is the All-Wise, the All-Aware.
- 34:2 He alone knows all that penetrates into the earth, and all that issues from it, and all that descends from the heaven, and all that ascends into it.

  Moreover, He is the Mercy-Giving, the All-Forgiving.
- Never shall the Hour of Doom come to us.
  Say to them: On the contrary!
  By my Lord,
  it shall, most surely, come to you, indeed!
  For it is He alone
  who is Knower of the unseen realm.
  Not even an atom's weight—
  neither in the heavens nor in the earth—
  eludes Him, nor anything smaller than that



nor anything greater, but that it is registered in a clear Book

preserved in Heaven,

so that He may reward those who believe and do righteous deeds. For 'such as' these there is forgiveness and a generous provision

Whereas, for those who strive
to confute Our revealed verses—
so as to frustrate
the establishment of Our message—
for such as these there is a torment

awaiting in the Hereafter.

Yet those who have been given knowledge see clearly, O Prophet, that what has been sent down to you from your Lord is the utter truth and that it guides to the way of the Overpowering One, the All-Praised.

of a most painful castigation awaiting.

34:7 But those who disbelieve say in mockery:
Shall we direct you to a man
who will prophesy to you
that when you are utterly shattered
into fragments in the grave,
that you shall, indeed, be brought forth
alive and whole in a new creation?

or has he madness in him? Not so!
Rather, those who do not believe in the Hereafter shall be in the torment of Hell therein and are lost in uttermost misguidance in this world.

34:9 Have they never considered, then,

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الجئزّةُ الثَّانِي وَالعِشْرُونَ

وَلَاّ أَصْغَـرُ مِن ذَالِكَ أُوْلَتِكَ لَمُتُمْ عَذَابٌ ٱلَّذِيَّ أُنزِلَ إِلَيْكَ مِن رَّيِّكَ هُوَ ٱلْحَقِّ وَسَهْدِيّ إِلَىٰ جدكط ألعزبز ألحكميد وَقَالَ ٱلَّذِينَ كُفَوُهُ أَ اذَا مُزَقَتُهُ كُلُّ مُمَرَّق إِنَّكُمْ لَفِي خَلْقِ جَسَديدِ ( ) أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِمَّا

في ٱلْعَذَابِ وَٱلصَّلَالِ ٱلْبَعِيدِ

how completely they are surrounded by all that is before them and all that is behind them of the sky and the earth? If We so will, We cause the earth to sink with them, or We drop upon them 'deadly' patches of sky. Indeed, in 'all of' this there is a sure sign for every penitent servant.

34:10 \*And very truly, before you, O Prophet,
We gave David, a mere shepherd,
great favor from Us, decreeing:
O mountains! Echo with him My praises.
And O birds! Sing praise with him, as well.
Moreover,
it is We who made iron pliant for him,
and then said to him:
34:11 Make full suits of mail
and make exact the measure

and make exact the measure in composing the links.

Yet work righteousness, O Family of David. For, indeed, I am all-seeing of all that you do.

34:12 Then to Solomon, We subjugated the wind. Its morning course easing for him a distance that was otherwise attained in a month. And its evening course also was as the journey of a month. Moreover, We caused a spring of molten brass to flow for him. And of the jinn were those who worked before him, subjugated by the permission of his Lord. Thus whoever among them swerved from Our command.

الجُزْءُ الثَّالِي وَالْعِشْرُونَ يُنْوَةُ فَيْنَا ۖ

انَّ فِي ذَالِكَ لَاْمَةُ

الجزَّءُ الثَّانِي وَالْعِشْرُونَ

We made him taste
something of the torment of a flaming fire.

They made for him whatever he so willed of sanctuaries and sculpture and mortars like great basins and anchored caldrons.

And We said to them:

Work, O Family of David, in thanksgiving! Yet few of My servants are abundantly thankful.

that when finally We decreed death for him, nothing gave indication to the jinn among them of his death, except a grub of the earth eating away his scepter as he leaned on it. Thereafter, when he fell to the ground, only then did it become apparent to the jinn that Solomon was dead; for had they known the knowledge of the unseen, as some claim, never would they have remained in such a condition of disgracing torment.

of God's graciousness
for the people of Sheba
in the arrangement of their dwelling place:
Two vast and plenteous gardens,
one to the right of it and one to the left.
And it was said to them:
Eat from the provision of your Lord.
And give thanks to Him
for an exceedingly good habitation
and for being an all-forgiving Lord.

نُذِقْتُهُ مِنْ عَذَابِ ٱلسَّعِيرِ يَعْمَلُونَ لَهُ مَا يَشَاءُ وَقُدُورِ رَّاسِيَتَ عَمَلُواْ ءَالَ دَاوُرِدَ شُكُواْ وَقَلَدُ أُنَّ مِنْ عِبَادِيَ ٱلشَّكُورُ فَلَمَّا قَضِيْنَا عَلَيْهِ ٱلْمَوْتَ مَادَلَٰمُ مُ عَلَىٰ مَوْتِهِ إِلَّا دَاَّتَتُهُ ٱلْأَرْضِ . تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَوْ تَكُنَّتُ ٱلْحِنُّ أَن لَّةِ كَانُواْ يَعْلَمُونَ ٱلْغَسْ مَا لَيتُواْ فِي ٱلْعَذَابِ ٱلْمُهِين جَنَّتَانِ عَن يَمِينِ وَشِمَالِّ كُلُواْ مِن رِّزْقِ رَبِّكُمْ

بَلْدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ

الجُزَّءُ الثَّانِي وَالْعِشْرُونَ

34:16 But they turned away from Our command.

So We loosed upon them
the raging torrent of the 'Arim Dam'.
Thus We gave them
in exchange for their two lush gardens
two other gardens
of bitter yield and tamarisk-trees
and some sparse growth of jujube trees.

With this did We recompense them because they disbelieved.

Yet are there any but the unbelieving ingrates that We recompense like this?

and the towns in Palestine, wherein We had conferred blessing, other conspicuous towns.

Thus We had measured out by stages the journey between each of them:

And it was said:

Journey through them by night or by day, with ease and security.

34:18 For We had set between them in Yemen

in deliberate contempt of Our blessing:
Our Lord!
Further the distance between our travels.
Thus they wronged themselves.
So We made them a byword of reproach among the nations.
Thus We shattered them into fragments and scattered them among the peoples—shattering them utterly.
Indeed, in all of this there are manifest signs of God's power for every patient, ever thankful soul.

34:20 For very truly, Iblîs fulfilled his vow

فَأُرْسِلْنَا عَلَيْهِ سَيْلَ ٱلْعَرِمِ وَهَلْ نُحَرَى إِلَّا ٱلْكَفُورَ الله وَجَعَلْنَا بَيْنَهُمَّ وَبَيْنَ ٱلْقُرَى ٱلَّتِي بَدْرَكِخَنَا فِيمَا وَقَدَّرْنَا فِهَا ٱلسَّيْرَ بسيرُواْ ضهَا لَيَسَالِيَ وَأَيَّامًا ءَامِنِينَ الله فَقَالُوا رَبَّنَا بِكِعِدْ بَأْنَ أَسْفَادِيَا إنَّ في ذَالِكَ لَكَانَت لِّكُلُّ صَبِّارِ شَكُورِ

to bridle most of them.

Thus they all followed him,
except for a group of believers among them.

34:21 But never did he have
any compelling authority over them
other than the power of evil suggestion—
so that We might distinguish
one who believes in the Hereafter
from one who has doubt concerning it.
For your Lord alone
is all-preserving over all things.

Say to those who disbelieve, O Prophet:
Call in vain upon those
whom you allege to be gods apart from God!
For they hold
not even an atom's weight of authority—
neither in the heavens nor in the earth.
Nor do they have any partnership
in the creation of either of them.
Nor does He have any upholder
from among them.

is any intercession with Him—
except for whomever He permits it.
Then, at long last,
when God reveals to them His permission—
and terror subsides from their hearts—
dazed, they say to those near them:
What did your Lord say?
In awe, they say:
The very truth.
And He is the Ever Exalted, the All-Great.

34:24 Say to the disbelievers:

Who provides you sustenance from the heavens and the earth?

لَّذِهُ الشَّالِي وَالْمِشْرُونَ يُنْوَقِيَكِيَّا الْمِشْرُونِ يَنْوَقِيَكِيَّا الْمِشْرُونِ يَنْوَقِيكِيَّا ا

إِلَّا فَرِيقًا مِنَ ٱلْمُؤْمِنِينَ 🕥 وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَنِ إِلَّا لِنَعْلَمَ مَن نُؤُمِنُ مَا لَأَخِرَة وَرُبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظًا اللهِ عُلِ ٱدْعُواْ ٱلَّذِينَ زَعَمْتُم لَا يَمْلَكُونَ مِثْقَالَ ذَرَّةٍ ف ٱلسَّكَوَات وَلَا فِي ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكِ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ (١٦) وَلَا نَنفَعُ ٱلشَّفَاعَةُ عِندُهُ إِلَّا لِمَنْ أَذِنَ لَهُۥ حَتَّىٰۤ إِذَا فُزِّعَ عَن قُلُوبِإِ قَالُواْ مَاذَا قَالَ رَبُّكُمُ قَالُواْ ٱلْحَقِّرُ

الجُزِّءُ النَّانِي وَالعِشْرُونَ

Then say to them: It is God.
And if they deny it, then say:
Indeed, either we who believe
or you who disbelieve
are, most surely, upon the path of guidance
or are utterly lost in clear misguidance.

34:25 Say to them:
You shall not be asked before God
to account for any offense
we have committed in life.
Nor shall we be questioned about what you do.

Our Lord will gather all of us together in the Hereafter.

And He will judge between us with the truth. For it is He alone who is the Determiner of Justice, the All-Knowing.

Say to them, O Prophet:
Show me the proof for these gods
whom you have joined with Him
as associate-gods.
No, indeed! It can never be!
Rather, He alone is God,
the Overpowering One, the All-Wise.

34:28 And thus it is, O Prophet,
that We have sent you to all humanity
as none other than a bearer of glad tidings
of Paradise and as a forewarner
of their nearing Judgment.
But most people do not know
the value of this truth.

34:29 Thus they say in contempt:

When will this promise

of divine judgment be fulfilled,

قُلِأَللَّهُ وَإِنَّاۤ أَوْلِيَاكُمْ ى <u>سى</u> أَوْ فِي ضَكَالِ مُبَيِينِ اللهُ عَمَّا أَجْ مَنَا وَلَا نُتُنَالُ عَمَّا تَعْمَلُونَ و مرو رور رور قُلْ يَجِمعُ بَيْنَـنَا رَبِّنَا ثُمَّ نَفْتَحُ بِلَنْنَا بِٱلْحَقِ وَهُوَ ٱلْفَتَاحُ ٱلْعَلَمُ أَلْحَقْتُم بِهِ عُمْرَكَأْمُ كَلَّا مَلْ هُو أَللَّهُ ألَّفَ: إِذْ ٱلْحَكَدُ وَمَا أَدْسَلْنَكُ الَّاكَآفَةُ لَلنَّاس بشيرا وتكذرا وَلَنَكُنَّ أَكُثُرُ ٱلنَّاسِ

if you believers are truthful? 34:30 Say to them:

You, indeed, have the promise of a decisive Day, which you can neither defer—for even an hour—nor bring in advance of its time.

Never shall we believe in this Quran, nor in the Scriptures that were revealed before it!

If only you could now see how horrendous it will be when the godless wrongdoers are brought to stand before their Lord for Judgment—desperately controverting one another with bitter words.

Those who were deemed weak in the world will say to those who grew arrogant:
Had it not been for you misleading us,
most surely, we would have been believers!

34:32 Those who grew arrogant shall say to those who were deemed weak:

Did we turn you away by force from the guidance of God after it had come to you?

Indeed, you were yourselves defiant unbelievers!

Then those who were deemed weak will say to those who grew arrogant: No!
Rather, it was 'your ceaseless' plotting of evil schemes',
by night and by day, 'that kept us away'—
wherein you commanded us
to disbelieve in God and to set up rivals to Him!
Yet they will 'all' harbor 'profound' remorse

نِي وَالْعِشْرُونَ يُنْوَكُونَكِبَا

إِن كُنتُمْ صَادِقِينَ قُل لَكُمْ مِّيعَادُ يَوْمِ لَا تَسْتَعْخِرُونَ عَنْدُ سَاعَةُ وَلا تَسْتَقْدِمُونَ

وَقَالَ الَّذِينَ كَفَرُواْ لَن نُوَّمِنَ بِهَاذَا الْقُرْءَانِ وَلَا بِالَّذِي بَنَ يَدَيْهُ وَلَوْ مُرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَرَيِّهِمْ مَوْقُوفُونَ عِندَرَيِّهِمْ مَوْقُوفُونَ عِندَرَيِّهِمْ مَرْجِعُ بَعْضُهُمْ إِلَى بَعْضِ الْقَوْلَ يَعْوُلُ بَعْضِ الْقَوْلَ يَعْوُلُ الَّذِينَ اَسْتَكْبَرُواْ لَوْلاَ أَنتُمْ لَكُنَا مُؤْمِنِينَ لَكُنَا مُؤْمِنِينَ

اً قَالَ ٱلَّذِينَ ٱسْتَكَبَرُواْ لِلَّذِينَ ٱسْتُضْعِفُواْ ٱنَحَنُ صَكَدَدْنَكُوْعَنِ ٱلْمُكَىٰ بَعْدَ إِذْ جَاءَكُو بَلْ كُنتُو جُومِينَ بِلْكُنتُو مُجْرِمِينَ

وَقَالُ الَّذِينَ اَسْتُضْعِفُواْ لِلَّذِينَ اَسْتَكْبُرُواْ بَلْ مَكُرُ الَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا آنَ نَّكُفُرَ مِاللَّهِ وَجَعَلَ لَهُ أَندَادًا وَاَسَرُواْ النَّدَامَةَ لَمَّا زَاقُلُ الْعَذَاب

when they behold the raging torment of Hell. For We shall put yokes on the necks of those who disbelieved.

Are they to be recompensed for other than all the evil that they used to do in life?

34:34 Thus never have We sent a prophet as a forewarner to any community without its affluent saying:

Indeed, we are disbelievers in all that you claim to have been sent with from God.

We are greater than you in wealth and in number of children as a sign of divine favor.

So never shall we be chastised by God, if ever there is a Hereafter!

34:36 Say to them:
Indeed, it is my Lord alone
who extends abundant provision
to whomever He so wills.
And He alone restricts it.
But most people do not know
this is a test from God.

34:38 Whereas, for those who strive

is what draws you near to Us in station.

Rather, whoever believes
and does deeds of righteousness—
for such as these
there shall be manifold recompense
for all the good that they have done.

Moreover, they shall abide
in Heavenly Chambers in Paradise,
well secure.

الجُزْءُ الثَّابِي وَالْعَشِّهُ وِنَ وَجَعَلْنَا ٱلْأَغَلَا). في أَعَنَاقِ ٱلَّذِينَ كُفُرُوأً هَلَ مُحَدُونَ الَّا مَا كَانُهُ أَنْعَمَلُهُ نَ الَّا قَالَ مُتَرَفُّوهَا إِنَّا يما أُرْسِلْتُ بدء كُنفُ ونَ (٣٠) وَقَالُواْ نَحَدُرُ أَكُنُّ أَمْ لَا وَأَوْلَدُا لمَانِ يَشَاءُ وَيَقْدِدُ وَلَكَدَّ. أَكْثَرُ ٱلنَّاسِ لَا يَعْلَمُونَ وَمَا أَمْ الْكُونُ وَلا أَوْلَادُكُ بِٱلَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَيَ

وَمَا آَمُولُکُوْ وَلِاۤ اَوْلِنَدُکُوْ وَلِاۤ اَوْلِنَدُکُوْ اِللَّهُ اَوْلِنَدُکُوْ اِللَّهُ اَوْلِنَدُکُوْ اِللَّهُ اَلَّهُ اَلْمُ اَلْمَ اَلْمُ اَلْمُ اَلْمُ اللَّهُ الْمُ اللَّهُ اللَّهُ الْمُ اللَّهُ اللْمُولِيَّةُ اللْمُعْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعَلِمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُعَلِمُ اللْمُعَالِمُ اللْمُعَلِمُ اللْمُعَلِمُ اللَّهُ اللَّهُ اللَّهُ اللْمُعَالِمُ اللْمُعَلِمُ الللْمُعِلَ

الجُزَّءُ الثَّانِي وَالْعِشْرُونَ

أُوْلَيْك

فِ ٱلْعَذَابِ مُحْضَرُونَ وَ الْهِ اَنَّ رَقِي يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ, وَمَآأَ نَفَقْتُم مِن شَيْءٍ فَهُو يُخْلِفُ أَمْ وَهُو حَكَيْرُ ٱلرَّزِقِينَ وَهُو حَكَيْرُ ٱلرَّزِقِينَ

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا
 ثُمِّمَ يَقُولُ لِلْمَلَتِكَةِ أَهْتَوْلاَ.
 إِنَاكُرْ كَانُواْ يَعْبُدُونَ

قالوا سَبحنك أَنتَ وَلِيْتُنَا مِن دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ ٱلْجِنَّ أَحَتَ ثَرُهُم بِهِم مُّوْمِنُونَ مَنْ مِنْ مِنْ مُرْمِنُونَ

أَأْلُومَ لَا يَمْلِكُ بَعْضُ كُمْ لِيَعْضُ كُمْ لِيَعْضُ كُمْ لِيَعْضِ كُمْ لِيَعْضِ كُمْ وَنَقُولُ لِللَّذِينَ ظَامَوُا ذُوقُوا عَذَابَ النَّارِ أَنَّ كُمْتُم بِهَا تُكَذِّبُونَ النَّي كُمْتُم بِهَا تُكَذِّبُونَ

to confute Our revealed verses—so as to frustrate the establishment of Our message—such as these shall be thrust in ever present torment.

Indeed, it is my Lord alone
who extends abundant provision
to whomever He so wills among His servants.
And He alone restricts it
for whomever He so wills.
So whatever sum you may spend
from anything for the sake of God,
He shall replace it for you here
and reward you for it in the Hereafter.
For He is the very best of providers.

Thus the Day Hereafter that He shall assemble the angels, and the disbelievers who worshipped them, all together, He will then say to the angels:

Are these the ones who used to worship you apart from Me?

34:41 They shall say:
Highly exalted are You, far above all!
It is You who are our only God and Patron, regardless of them and what they say!
Rather, they used to worship the jinn.
Most of them were believers in them.

34:42 So that Day neither false worshipper nor the falsely worshipped holds the power of benefit or harm—not any one of you for the other. Thus We shall say to those who did wrong by taking false gods:

Taste the torment of the Fire of Hell,

which in life you used to deny! 34:43 As for the disbelievers of Makkah, when Our verses of the Quran were recited to them by Our Messenger as clear evidence that God is One, they said to the people: This is nothing but a self-seeking man who intends to turn you away from what your forefathers used to worship! And they said, as well: This 'Quran' is nothing but a forged fabrication, not true revelation? Moreover, those who disbelieved said of the revealed truth when it came to them: This Ouran is nothing but manifest sorcery! 34:44 Yet never before had We given them any revealed Scriptures that they might study to support their great blasphemies. Nor had We ever sent to them before you, O Prophet, any forewarner of God's nearing Judgment. 34:45 Those before them also belied God though these proud ones have attained not even a tenth of all the power and wealth that We had given their predecessors. Yet they too belied My messengers. How awesome, then, was My denunciation of them all! 34:46 \*Say to them, O Prophet: Indeed, I but admonish you to one thing: That you stand purely, for the sake of God and no other, in pairs or alone.

الجُزْءُ الثَّانِي وَالْعِشْرُونَ ٥ وَإِذَا نُتَكِي عَلَيْهِمْ ءَايَتُنَا بِيَنَاتِ قَالُواْ مَا هَٰذَاۤ إِلَّا رَحُلُّ يُرِيدُ أَن يَصُلُّكُو عَمَّاكَانَ يَعْبُدُ ءَابَآؤُكُمْ وَقَالُواْ مَا هَنَدَآ إِلَّا إِفْكُ مُّفَتَرَيَّ وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلْحَقِّ لَمَّاجَآءَ هُمَ إِنْ هَٰذَاۤ إِلَّا سِحْرٌ مُبَيُّ

Then reflect, O people, on this message, for there is, most surely, no trace of madness in your companion Muhammad. He is none other

than a forewarner to all of you from God before the coming of a severe torment.

34:47 Say to them, O Prophet:

Never have I asked of you
any reward for this message.

Rather, it is all for your own benefit.

For my reward is with none but God.
And He alone is witness over all things.

Indeed, it is my Lord alone
who hurls forth the word of truth
into the world—
and He alone is All-Knowing
of All the realms of the Unseen.

Now the truth has come to humanity.

And all the falsehood that you worship can neither originate creation nor return it again to existence!

34:50 Say, O Prophet:

Everyone is accountable before God.

So if I have strayed, then I have strayed only to the utter loss of my own soul.

Yet, inasmuch as I have been guided, it is only because of what my Lord reveals to me.

Indeed, He is all-hearing, ever near.

34:51 Yet if only you could now see them on Judgment Day when they are paralyzed with terror

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الجُزَّءُ الثَّانِي وَالعِشْرُونَ

مَا يِصَاحِبِكُر مِن جِنَةً

إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمُ
بَيْنَ يَدَى عَذَابٍ شَدِيدٍ
بَيْنَ يَدَى عَذَابٍ شَدِيدٍ
فَهُ وَلَكُمْ مِنْ أَجْرِ
إِنَّ قُلْ مَا سَأَلْتُكُمُ مِنْ أَجْرِ
إِنَ أَجْرِي إِلَّا عَلَى أَلَةً
وَهُ وَعَلَى كُلِّ شَيْءِ شَهِيدٌ
وَهُ وَعَلَى كُلِّ شَيْءِ شَهِيدٌ
عَلَّمُ أَلْفَيُوبِ
عَلَّمُ أَلْفَيُوبِ

وَمَا يُبْدِئُ ٱلْبَاطِلُ وَمَا يُعِيدُ وَمَا يُبْدِئُ ٱلْبَاطِلُ وَمَا يُعِيدُ اللَّهُ قُلِّ إِنْ ضَلَلْتُ

الجئزّةُ الثَّانِي وَالْعِشْرُونَ

at the sight of Hell and there is no escape.

Then, suddenly, they will be seized to be thrust into it from a place so near to it.

34:52 And they will be saying in pleading:

We now believe in all of it!

But how, now, shall they attain to true faith from a place so far from the world,

34:53 while truly they disbelieved in it all before in life—tossing conjectures

about the unseen reality of the Hereafter

from a place in the world so far from its truth?

For in the Fire of Hell

a barricade shall be interposed between them and all that they now so ardently desire of faith and repentance—

as was done with the peoples whom worldly judgment befell of old, the very likes of these disbelievers!

For, indeed, they were all ever waiting in much-perplexed doubt about the truth to which they were called.

وَأَخِذُواْ مِن مَّكَانِ قَرِيبِ
وَقَالُواْ ءَامَنَّا بِهِ عَلَيْ مَنَّا بِهِ عَلَيْهِ مَن مَّكَانِ بَعِيدِ
مِن مَّكَانٍ بَعِيدٍ
مِن قَبْلُ
مِن قَبْلُ
مِن مَّكَانٍ بَعِيدٍ
وَيقَّذِفُوكَ وَالْعَيْبِ
مِن مَّكَانٍ بَعِيدٍ
مِن مَّكَانٍ بَعِيدٍ
وَيقَّذِفُوكَ وَالْعَيْبِ
مِن مَّكَانٍ بَعِيدٍ
وَيَّنَ مَا يَشْتَهُونَ كَمَا فَعِلَ اللَّهُ مُّ مَا يَشْتَهُونَ كَمَا فَعِلَ اللَّهُ مُن مَا يَشْتَهُونَ كَمَا فَعِلَ اللَّهُ مَنْ كَانُواْ فِي شَلِقٍ مَنْ قَبْلُ



The surah that opens with the praise of God as the SOLE ORIGINATOR of the heavens and the earth.

### Surah 35 / 45 VERSES / REVEALED AT MAKKAH

# Fâțir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

35:1 All praise is for God alone,
Sole Originator of the heavens and the earth,
Maker of the angels, as messengers with wings—
two-, three-, and four-fold.
He increases in creation whatever He so wills.
Indeed, God is powerful over all things.

God opens for people,
then there is none to withhold any part of it.
Yet whatever of it He withholds,
then there is none other than Him
to send it forth.
For He alone
is the Overpowering One, the All-Wise.

O humankind!
Remember with all your heart the surpassing grace of God upon you!
Is there any creator other than God who provides for you from the heaven and the earth?
There is no God but Him.
How, then, are you turned away



فأطر الشكؤت والأرض مدُ في ٱلْحَلَقِ مَا يَشَآهُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدَرُّ فَلَا مُرَّسِلَ لَهُ مِنْ بَعَدِهِۦ ۚ أَذَكُرُواْ نَعْمَتَ ٱللَّهِ عَلَىٰكُمْ هَلُ مِنْ خَالِقِ غَيْرُ ٱللَّهِ

from worshipping Him alone?
Yet if they reject this message
and belie you, O Prophet, then do not grieve.
For messengers before you
have been belied by their peoples.
Yet, indeed, to God alone
are all matters returned for just Judgment.

O humankind! 35:5 Indeed, God's promise to resurrect you for Judgment is ever true. So do not let your perception of the life of this world delude you. And do not let Satan. the Arch-Deluder, delude you about God in the least? Indeed, Satan is an enemy to you. 35:6 So take him as an enemy. He but calls his alliance with zealous intensity to be of the companions of the Flaming Fire of Hell. As to those who disbelieve. 35:7 for them there is a severe torment awaiting in the Hereafter. Yet those who believe and do righteous deeds shall have forgiveness and a great reward. Is, then, one to whom the evil of his own deeds 35:8 is made fair-seeming by Satan so that he sees them as goodlike one whom God has guided? Yet know that God does, indeed, leave to stray whomever He so wills. And He alone guides whomever He so wills. So, O Prophet, do not let yourself waste away with regret over them.

Indeed, God is all-knowing of all that they do.

الجُزْءُ الثَّاني وَالعشُّهُ ونَ ٩ لا إلكه إلا هُذَّ وَلِلَى ٱللَّهِ تُرْجِعُ ٱلْأُمُورُ يَكَأَنُّهَا ٱلنَّاسُ إِنَّ وَعَدَاللَّهِ حَقَّى فَلَا تَغُرُّنَّكُمُ ٱلْحَيْرِةُ ٱلدُّنْكَ أَ وَلَا يَغُرَّنَّكُم بِاللَّهِ ٱلْغَرُورُ (١) إِنَّ ٱلشَّنطَنَ لَكُ عَدُوٌّ إِنَّمَا بَدِّعُواْ حِزْ يَكُولِكُونُواْ مِنْ أُصِحَكِ ٱلسَّعِير هُمُ مَعْفِرَةً وَأَجَرُّ كَبِيرً

الجُزْءُ الثَّانِي وَالعِشْرُونَ

35:9 God is the One who sends forth the winds.
Then they stir up the clouds.
Then We drive them to a lifeless land.
Thereby, We give life to the earth after its death.
Even so shall the Resurrection be

then invincibility is altogether with God.

To Him alone ascends the good word of faith.

For it is He who elevates the righteous deed.

But those who devise evil deeds,
for them there is a severe torment
awaiting in the Hereafter.

Thus the plotting of such as these
shall come to ruin.

35:11 Moreover, it is God alone
who has created you, O human beings,
from dust, then from a sperm-drop.
Then He has made of you pairs,
male and female.
No female conceives, or delivers,
but that it is with His knowledge.
And no aged person is given long life,
nor is anyone's life shortened, dying young,
but that it is registered in a clear Book
preserved in Heaven.
Indeed, that for God is ever so easy.

Nor are the two kinds of waters
that God alone has created the same:
This one sweet, fresh and pleasant to drink;
and that one salty, acrid.
Yet from each you eat tender meat
and you bring forth ornaments that you wear.
Moreover, through each one
you see the ships which you sail plowing,
so that you may seek of His bounty,

فَسُقْنَكُ إِلَى بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَأْ كَذَلِكَ ٱلنُّسُورُ

هَنَدَاعِدُبُ فُراتُ سَآنِعٌ شَرايُهُ، وَهَنَدَامِلْحُ أَجَاجٌ وَمِن كُلِ تَأْسَكُلُونَ لَحْمَاطُرِيَّا وَتَسْتَخْرِيمُونَ حِلْيَةٌ تَلْبَسُونَهَا وَتَرَى ٱلْفَلَكَ فِيهِ مَوَاخِرَ لِتَبْنَغُواْ مِن فَضَلِهِ. وَلَمَا كُذُهُ مَسْكُرُونَ and so that you might give thanks to God alone.

35:13 He makes the night penetrate into the daylight.
And He makes the daylight
penetrate into the night.
For He has subjugated the sun and the moon
to a fixed order,
each one running its course for a stated term
preordained by Him.
O humanity! That is God, your Lord!
To Him belongs all the dominion.
Thus all those whom you call upon
apart from Him hold no authority—
even over so much as a seed coat.

35:14 If you call them, they do not hear your call.
And were they to hear,
they could not answer you.
Thus, on the Day of Resurrection,
they will utterly disavow
your association of them as gods with God.
And there is none to tell you
of the events of that Day
like the One who is all-aware.

35:15 \*O humankind!

It is you who are the poor,

utterly in need of God.

And it is God alone

who is the Self-Sufficient, the All-Praised.

35:16 If ever He so wills, He shall do away with all of you and bring about a new creation.

35:17 Nor is that too mighty for God!

35:18 Yet no sin-laden soul shall carry the sinful load of another on Judgment Day.

الجُزْءُ الثَّانِي وَالْعِشْرُونَ يُوْكَا لِلْهُ

يُولِجُ ٱلَّتِلَ فِي ٱلنَّهَكَادِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّمَّارِ كُلُّ بَعِي لِأَحَلَ مُسَدِّرً : لَّعُونِ مِن دُونِدِ، مَا يَمْلِكُونَ مِن قِطْمِير لانسمعه أدعاء كأ لَا أَسْتَحَانُواْ لَكُوْ<sup>\*</sup> وَلَا يُنِبِّنُكَ مِثْلُ خَبِير الله المُعَالِثُونَ اللهُ الله أَنتُهُ ٱلْفُحَدَاءُ إِلَى ٱللَّهُ وَأُللَّهُ هُوَ ٱلْعَنِيُّ ٱلْحَمِيدُ ان يَشَأُ يُذُهِبُكُمُ

الجزء القاني والعشرون

Thus should one so burdened call upon another to help bear this sin, nothing of it shall be borne—even if the one called be a close relative. Yet you, O Prophet, can only forewarn of a nearing Judgment those who fear their Lord while He is in the domain of the unseen, and who have, therefore, duly established the Prayer. So whoever seeks to be purified is but seeking purification for the good of his own soul. For to God alone is the ultimate destiny.

35:19 And so, not equal are the blind and the seeing;

35:20 nor the veils of darkness and the light;

35:21 nor the shade and the blowing heat.

not equal are the living and the dead.

Indeed, God makes hear whomever He so wills.
But you, O Prophet,
will never make hear the dead of heart,
just as you cannot make hear
those who are in the graves.

You are but a forewarner of God's nearing Judgment.

Indeed, We have sent you with the truth, as a bearer of glad tidings of everlasting delight in Paradise and as a forewarner of God's nearing Judgment.

For never was there a community but that a forewarner went forth among them with God's commandments.

35:25 Yet if they belie you, O Prophet, then do not grieve.

لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَيْ ثَنَّ وَلَوْ كَانَ ذَا قُرْبَيْ وَالْمَانُذِرُ الَّذِينَ يَخْشُونَ وَكَانَ مَنَّهُم مِالَغَيْبِ وَأَقَامُوا الصَّلُوةُ وَمَن تَدَرَقًى فَإِنَّمَا يَدَرُقُ لِنَفْسِهِ وَإِلْكَانَةُ الْمَصِيرُ وَإِلَى اللّهِ الْمُصِيرُ

اللهِ وَمَا يَسْتَوِي ٱلْأَعْمَىٰ وَٱلْبَصِيرُ

اللهُ وَلَا ٱلظُّلُمَنْتُ وَلَا ٱلنُّورُ

الظِلُّ وَلَا ٱلظِلُّ وَلَا ٱلْحَرُورُ

ضَمَايَشْتَوِى ٱلْأَخْيَاءُ وَلَا ٱلْأَمْوَثُ
 إِنَّ ٱللَّه يُسْمِعُ مَن يَشَآءُ
 وَمَا آنتَ بِمُسْمِعِ
 مَن فِي ٱلْقُبُورِ
 مَن فِي ٱلْقُبُورِ

ان أَنتَ إِلَّا نَذِيرٌ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّ

 إِنَّا أَرْسَلْنَكَ بِالْخَيِّ بَشِيرًا وَنَذِيرًا وَإِن مِنْ أَمَةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

۞ وَإِن يُكَذِّبُوكَ فَقَدْكَذَّبَ ٱلَّذِيكَ مِن قَبْلِهِمْ

الجُزَّءُ الثَّانِي وَالْعِشْرُونَ

For those who disbelieved before them belied God's warnings.

Their messengers came to them with clear and miraculous proofs from God, and with revealed Writs, and with the Illuminating Scripture.

Then, suddenly, I seized those who disbelieved. How awesome, then, was My denunciation of them all!

that it is God alone
who sends down, from the sky, water,
whereby We bring forth fruits of varying colors?
And also, in the land mass of some mountains
there are streaks—white and red—
varying in their colors,
as well as others intensely black.

35:28 And so too among humankind, and all birds and wild beasts, and all cattle, there are varying colors, as well.

Yet none is awakened to the wonders of creation and truly fears God among His servants but those filled with knowledge of the word and the way of God.

Indeed, God is overpowering, all-forgiving.

Indeed, God is overpowering, all-forgiving.

35:29 Indeed, those who recite the Book of God, and who 'duly' establish the Prayer, and who spend 'charitably' from what We have provided them, secretly and openly—
they have hope in a 'blessed' transaction that shall never come to ruin—

and increase them evermore from His bounty. Indeed, He is all-forgiving, ever-thankful.

مُغْتَلِفُ أَلْهَ أَنْهُ كُذَالَهُ

لجُزَّءُ الثَّانِي وَالْعِشْرُونَ

Thus all that We have revealed to you,
O Prophet, of this Quran, the Book of God, is the final truth,
confirming all that was revealed before it.
Indeed, He is most surely all-aware
and all-seeing of the deeds of His servants.

35:32 Thereupon, We have decreed to bequeath the guidance of this Book to those whom We have chosen from among Our servants. So of them are those who wrong their own souls. And of them are the moderately devoted to their due observances. And of them, by the permission of God. are the forerunners in good works. It is this bequest, and the blessing of diligent adherence to revealed guidance, that is the great bounty: 35:33 Gardens everlasting shall they enter. They shall be adorned therein with bracelets of gold, and with pearls, their garments, therein, of silk.

35:34 And thereupon they shall say:
All praise is for God alone
who has taken away all grief from us!
Indeed, our Lord is, most surely,
all-forgiving, ever-thankful.

35:35 He it is who has settled us in the Abode of Lasting Residence out of His bounty.No more shall weariness touch us herein, for herein no tiredness shall touch us.

35:36 But those who disbelieve—for them, there is only the Fire of Hell in wait.

إِن الله بِعِبَادِهِ -لَخِيرُ بُرَضِيرٌ مُمُ أَوْرَفْنَا ٱلْكِنَابَ ٱلَّذِينَ ٱصطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ خَالِدٌ لِنَفْسِهِ -

وَمِنْهُمْ سَابِقُ بِٱلْخَيْرَتِ مِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُو ٱلْفَضَّلُ ٱلۡكِيدُ

جَنَّنَتُ عَدْنِ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُوْلُوُلُّ وَلِبَاسُهُمْ فِهَا حَرِيرٌ

وَقَالُواْ ٱلْحَمْدُ لِلَّهِ
 ٱلَّذِي آَذْهُ عَنَّا ٱلْحَرَنَّ
 إن رَبَّنَا لَغَفُورٌ شَكُورٌ

لَهُمْ نَارُجَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُواْ Never shall eternal death be decreed for them, so they may die and be at rest. Neither shall any of its torment be lightened for them. Thus do We recompense every unbelieving ingrate.

35:37 And so shall they be crying out therein: Our Lord! Bring us out of Hellfire and return us to the world! We shall believe and do righteous deeds not as we used to do! God shall say: Did We not give you lifetime enough,

to become mindful of the covenant with Me

could have become mindful? Moreover. the forewarner of this very Judgment came to you with My own admonition. Yet him you belied! So taste now the Fire you denied! For there is not any helper, then, to heed the godless wrongdoers' cry.

wherein the heart of one longing

35:38 Indeed, God is the Knower of all the realms of the unseen of the heavens and the earth. Indeed, He is all-knowing of all that is harbored within the breast of people.

35:39 He is the One who has made you successors in the earth, to inherit those that preceded you. Thus whoever disbelieves in God shall himself bear the consequences of his unbelief.

الجُزَّءُ الثَّابِي وَالعِشْرُونَ ٩

اللظُّلِلمِينَ مِن نُصُّهِ رَبِ انَّهُ،عَلَمُ مُنْ مذَاتِ ٱلصُّدُورِ

الجُزَّءُ الثَّانِي وَالعِشْرُونَ

Moreover, the unbelief of the disbelievers only increases them in the sight of their Lord in 'utter' abhorrence.

Therefore, the unbelief of the disbelievers only increases them with their Lord in utmost loss!

35:40 Say to them, then:

Have you ever considered the desolate reality of your associate-gods whom you call upon apart from God? Show me what they have created of the earth! Or do they have any share with God in the creation or in the sovereignty of the heavens? Or is it that We have given them a Heavenly Book, such that they hold clear proof of the truth of their associate-gods from it? Rather, the godless wrongdoers promise one another

nothing but utter delusion.

35:41 \*Indeed, it is God alone

who holds the heavens and the earth from passing away.

And, if ever they were to pass away,

most surely, there is none other than Him who could hold them in place thereafter. Indeed, ever is He

most forbearing, all-forgiving.

have before sworn by God
with the utmost of their vows
that if ever a forewarner were to come to them
as a prophet from God,
they would, most surely, be the most guided
of any one of the faith communities

الله خساراً

قُلْ أَرَء يُتُم شُركاً عَكُمُ

اللّذِينَ تَدْعُونَ مِن دُونِ اللّهِ

الرّونِي مَاذَا خَلَقُواْ مِنَ الْأَرْضِ

الْمَرْحُ شِرْكُ فِي السّمَوَتِ

الْمَرْحُ عَلَى بَيْنَتِ مِنْهُ

فَهُمْ عَلَى بَيْنَتِ مِنْهُ

بَعْضُهُم بَعْضًا إِلَّا غُرُورًا

بَعْضُهُم بَعْضًا إِلَّا غُرُورًا

السّمَونِ وَالْأَرْضَ أَن تَرُولًا

السّمَونِ وَالْأَرْضَ أَن تَرُولًا

وَلَين ذَالْتَا إِنْ أَلْسَكُمُهُما

وَلَا يَزِيدُ ٱلْكَيْفِرِينَ كُفُرُهُرُ

ين حدوس به بهدور الله بهدور الله به كان حليماً عَفُورًا الله جهدَ المناجِمَ الله الله بهدور الله ب

forewarned by a prophet before them. Yet when a forewarner came to them from God. it increased them in nothing but aversion; 35:43 for they were insolently arrogant in the land and sinfully devising evil. Yet never does the ill consequence of devising evil truly ensnare anyone but its perpetrators. Do they await, then, anything but the likes of the way of God's divine judgment, which befell the earlier generations? For never will you find in the 'established' way of God any alteration! And never will you find in the established way of God any change! 35:44 Have they not journeyed through the lands to see how devastating was the end of those who denied faith before them? They were, indeed, far greater than them in power. Yet there is not a single thingneither in the heavens nor in the earth that can frustrate the will of God. Indeed, ever is He all-knowing, all-powerful. 35:45 And were God to hold people accountable in this world with no respite for what they have earned in misdeeds, He would not leave on the surface of the earth a single living creature. However, He defers them to a stated term for reckoning known only to Him. But at last, when their term comes due then know that, indeed, ever is God all-seeing, of all the deeds of His servants.

الجُزَّءُ الثَّانِي وَالعِشْرُونَ يُوْزَقُونَا وَالْإِنَّ

الله السيتكبارًا في الأرض الَّا مأَهْلِهِ أَ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ ٱلْأُوَّالِينَ فَكَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۗ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا الله أَوْلَمْ يُسِيرُوا فِي ٱلْأَرْضِ فَيَنْظُ وَأَكَّفَ كَانَ عَنِقِبَةُ ٱلَّذِينَ مِن قَبَّلَهِمَ وَمَا كَانَ ٱللَّهُ لِيُعْجِزُهُۥ من شَيْء في ٱلسَّمَاء بَ وَلَا فِي ٱلْأَدْضَ إِنَّهُ كَاكَ عَلْمُا قَدِيرًا الله وَلَوْ تُوَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسُبُواْ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَاْبَةِ وَلَكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلِ مُسَعَىٰ فإذاجكآء أجلهم فَاتَ ٱللَّهَ كَانَ بعبَ ادِهِ ـ بَصِيرًا



The surah that opens with the discrete Arabic letters YÂ SÎN, and which the Prophet salled the "Heart of the Quran."

#### Surah 36 / 83 VERSES / REVEALED AT MAKKAH

## Yâ Sîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 36:1 Yâ Sîn
- 36:2 By the all-wise Quran!
- Indeed, you are, most surely, one of the chosen messengers of God, O Muhammad,
- 36:4 set upon a straight way of salvation.
- 36:5 And this is a revelation from on high sent by the Overpowering One, the Mercy-Giving,
- so that you may forewarn
  of the nearing Judgment
  a people whose forefathers
  have not been forewarned by God.
  Thus are they heedless of Heavenly truth.
- Very truly, the divine word of condemnation has already come to pass against most of them, for they will not believe.
- 36:8 Indeed, We have made them as those with yokes on their necks that reach to the chins.

  Thus are their heads wedged upward, so they are unable to see the way of truth.



- ش ش
- الله وَالْقُرْءَانِ ٱلْحَكِيدِ
- اللُّهُ إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ
- الله عَلَى صِرَاطٍ مُّسْتَقِيمٍ
- العَرْبِيلُ الْعَرْبِيزِ ٱلرَّحِيمِ الرَّحِيمِ
  - النُنذِرَقَوْمُا اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ
    - فَهُمْ غَنفِلُونَ
- الله عَلَى الْفَوْلُ عَلَى أَكْثَرِهِمُ الْفَوْلُ عَلَى أَكْثَرِهِمُ الْفَوْلُ عَلَى أَكْثَرِهِمُ اللهِ عَلَى أَكْثَرِهِمُ اللهِ عَلَى أَكْثَرِهِمُ اللهِ عَلَى أَكْثَرُهِمُ اللهِ عَلَى أَكْثَرُهُمُ اللهِ عَلَى أَكْثَرُهُمُ اللهِ عَلَى أَكْثَرُهُمُ اللهُ عَلَى أَكْثَرُهُمُ اللهِ عَلَى أَكْثَرُهُمُ اللهِ عَلَى أَكْثَرُهُمُ اللهِ عَلَى أَكْثَرُهُمُ اللهُ عَلَى أَكْثَرُهُمُ اللهُ عَلَى أَكْثَرُهُمُ اللهُ عَلَى أَكْثَرُهُمُ اللهُ عَلَى أَكْثُرُهُمُ اللهُ عَلَى أَكْثَرُهُمُ اللهُ عَلَى أَكْثُرُهُمُ اللهُ عَلَيْهُ عَلَى أَكْثُرُهُمُ اللهُ عَلَى أَكْثُرُهُمُ اللهُ عَلَى أَكْثَرُهُمُ اللهُ عَلَى اللهُ عَلَى أَكْثُرُهُمُ اللهُ عَلَى أَكْثُولُهُمُ اللهُ عَلَى أَكْثُرُهُمُ اللهُ عَلَى أَكْثُرُهُمُ اللهُ عَلَى أَكْثُولُهُمُ اللهُ عَلَى أَكْثُولُهُمُ اللهُ عَلَى أَنْ عَلَى أَنْ عَلَى أَكْثُولُهُمُ اللهُ عَلَى أَنْ عَلَيْ أَنْ عَلَيْكُولُهُمُ اللهُ عَلَى أَنْ عَلَيْكُمُ اللهُ عَلَى أَنْ عَلَيْكُولُهُمُ اللهُ عَلَيْكُمُ اللهُ عَلَى أَنْ عَلَيْكُولُومُ اللهُ عَلَيْكُولُهُمُ اللهُ عَلَيْكُمُ اللهُ عَلَيْكُمُ اللّهُ عَلَيْكُولُهُ عَلَيْكُمُ اللهُ عَلَيْكُمُ اللّهُ عَلَيْكُولُومُ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُولُهُمُ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ اللّهُ عَلِيلًا عَلَيْكُمُ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ اللّهُ عَلِيلًا عَلَيْكُمُ اللّهُ عَلِيلًا عَلَيْكُ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ اللّهُ عَلِيلًا عَلِيلُ عَلِيلًا عَلَيْكُمُ اللّهُ عَلِيلّهُ عَلِيلًا عَلِيلًا عَ
- ﴿ إِنَّا جَعَلْنَا فِيَ أَعَنَقِهِمْ أَغْلَلُا فَيَ أَعَنَقِهِمْ أَغْلَلُا فَهِي إِلَى ٱلْأَذْقَانِ فَهُم مُقْمَحُونَ فَهُم مُقْمَحُونَ

Moreover, before them, We have set a barrier to seeing God's signs; and behind them is a barrier to His signs. Thus have We enveiled them in their obstinacy. So they cannot see.

36:10 So it is the same to them whether you forewarn them of the consequence of unbelief or you do not forewarn them. They will not believe.

36:11 Indeed, you can only forewarn of the nearing Judgment one who embraces the Remembrance of the Quran and who fears the All-Merciful while in the domain unseen. Therefore, give to such a one glad tidings of forgiveness for past misdeeds and a gracious reward in the Hereafter.

36:12 Indeed, it is We alone who give life to the dead and who inscribe the deeds that they have advanced in this life for the Hereafter, along with their legacies of good or evil. For all things have We enumerated in a clear Heavenly Ledger.

36:13 So set forth for them a comparison, the example of a townspeople when the messengers of God came to them.

36:14 Behold! We sent to them two prophets. But they belied them both. So We strengthened the two of them with a third. Then together they said to them:

الجُزِّءُ الثَّانِي وَالْعِشْرُونَ 1 To 1

وَجَعَلْنَا مِنْ بَيْنِ أَيْدَ هِمْ سكداً ومن خَلفهم سَدًا فأغشينكهم فهتم لايبصرون الله وَسُوَّاءُ عَلَيْهِمْ ءَأَنذَرْتَهُمْ

أمركة تُنذِرهُمْ لَا يُؤْمِنُونَ

مَن ٱتَّبَعَ ٱلذِّكَرَ فَشِيَ ٱلرَّحْنَ بِٱلْغَيْبُ إِنَّا نَحُنُ نُحْى ٱلْمَوْتَكِ

وَنَصَعَتُ مَا قَدَّمُواْ وكُلُّ شَيْءِ أَحْصَلْنَاهُ

في إمامِ مُبين الله وَأَضْرِبْ لَمُثُمَّ مَّثُلًا أصحنك ألقائة إذْ جَآءَ هَا ٱلْمُوْسَلُونَ

اللهُ إِذْ أَرْسَلْنَا إِلَيْهُمُ ٱثْنَيْنِ فَعَزَّزْنَا بِشَالِثِ فَقَالُواْ

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Indeed, we are messengers sent to you by God. 36:15 They said to the three:

You are nothing but mere mortals like us. nor has the All-Merciful sent down anything sacred with you.

You do nothing but lie.

36:16 They said to the townspeople: Our Lord knows that, indeed, we are, most surely, His messengers sent to you.

36:17 Yet nothing is incumbent upon us but the clear conveyance of God's message.

36:18 They said to the messengers: Indeed, we presage an omen of ill fate from you! And, assuredly, if you do not desist from your claim, we shall, most surely, stone you to death! Thus a most painful torment from us shall, most surely, strike you!

36:19 They said to the townspeople: Your ill omen is with you yourselves because of your ungodliness! Is it because you have been reminded of God's covenant that you presage an ill-omen? Rather, you are an exceedingly rebellious people.

36:20 Then there came from the furthest part of the city a man rushing to them. He said: O my people! Follow the messengers!

36:21 Follow those who do not ask of you any reward for themselves

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الجُزْءُ الثَّانِي وَالعِشْرُونَ

إِنَّا ۚ إِلَيْكُم مُّرْسَلُونَ وَمَآ أَنزَلَ ٱلرَّحْمَنُ مِن شَيِّهِ إِنْ أَنتُمْ إِلَّا تَكَذِبُونَ

إِنَّا إِلَتُكُمْ لَدُ سُلُونَ

قَالُواْ إِنَّا تَطَيَّرُنَا بِكُمِّ لَين لَّهُ تَنتَهُواْ لَنزَجُمُنَّكُورُ وَلَيَمَسُّنَّكُمْ مِنَّاعَذَاتُ أَلِمُ

بَلُ أَنْتُمْ قُومٌ مُسْرِفُونَ وَحَاءَ مِنْ أَقْصًا ٱلْمَدِينَة رَجُلُ سَعَىٰ قَالَ يَنْقُوْمِ أتبغوأ أأمرسكان

and who are rightly guided.

36:22 And why should I not worship the One who has originated me and you while it is to Him that you shall all be returned for Judgment?

36:23 Shall I take, apart from Him,
helpless gods?
Yet should the All-Merciful
intend any harm for me, their intercession
would not avail me at all
against anything from Him.
Neither could they rescue me from it.

36:24 Indeed, I would then be utterly lost in clear misguidance.

36:25 Indeed, I have believed in your Lord. So hear me!

They killed him,
and it was said to him, instantly:
Enter the bliss of the Garden of Paradise!
He said: Oh!
If only my people could know

of how my Lord has forgiven me and placed me among the ranks of the honored!

\*Yet We did not send down upon his people, after 'they killed' him, any host of Heaven 'to punish them — nor had We 'the need' to send down any.

<sup>36:29</sup> For it was but a single deadly blast! Then, they were utterly extinguished.

Not a messenger came before to any like them, but that they made a mockery of him.

36:31 Have they not considered

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الجُزِّهُ الثَّالِثُ وَالعِشْرُونَ

وَهُم مُّهُنَدُونَ

وَمَا لِى لَا أَعْبُدُ

الَّذِى فَطَرَفِي

وَإِلَيْهِ تُرْجَعُونَ

آيَّخُدُ مِن دُونِهِ عَالِهَ قَالَهُ مِن دُونِهِ عَالِهِ قَالِهِ الْمَدْرِ إِن يُرِدِنِ الرَّمْنَ بِضَرِّ لَا نُعْنِ عَفِّ شَفَاعَتُهُمْ لَا نُعْنِ عَفِّ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنقِدُونِ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنقِدُونِ

الِنّ إِنَّ إِذَا لَّفِيضَلَالٍ مُّبِينٍ

فأشمعون

قِيلَ ٱدْخُلِ ٱلْجُنَةُ
 قَالَ يَكَلَيْتَ قَوْمي يَعْلَمُونَ

پماغفرلي رَبِّ
 وَجَعَلَىٰ مِنَ ٱلْمُكْرَمِينَ

﴾ ﴿ وَمَاۤ أَنزَلْنَا عَلَىٰ قَوْمِهِ؞

مِنْ بَعْدِهِ مِن جُندِ مِّنَ السَّمآءِ وَمَا كُنَا مُنزِلِينَ إِنَّ إِنْ كَانَتُ إِلَّا صَبْحَةُ وَحَدَةً

إِنْ مُنْ خُلِمِدُ وَنَ

يُ حَسْرَةً عَلَى ٱلْعِبَادِ مَن رَّسُول مَا يَأْتُسُول

إِلَّا كَانُواْ بِهِ يَسَّتَمْزِءُونَ

الريروا



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الجُزَّةُ الثَّالِثُ وَالْعِشْرُونَ

how many a generation before them
We have destroyed for ungodliness,
and that to them
they shall never return in this life?
Yet, indeed, each and every one of them
shall be brought up before Us
for Judgment in the Hereafter.

of their own resurrection is the dead earth.

We give life to it and bring forth from it grain.

Then from it they eat.

36:34 Moreover, We make therein gardens of date palms and grapevines, and cause to burst forth therein springs—

36:35 so that they might eat of the fruit of them, though their own hands made none of it!
Will they not, then, give thanks?

36:36 Highly exalted is the One
who created all the pairs
of that which the earth grows;
and who created of themselves,
males and females;
and who created pairs
of all that they do not know in His creation.

of God's all-creative might is the night.
We strip from it the daylight.
Then, behold, they are in utter darkness.

36:38 Moreover, the sun runs
to a destiny appointed for it.
This is the decree
of the Overpowering One, the All-Knowing.

36:39 And for the moon, We have measured out

دراهد كذا بدلهم مِّنَ أَقُرُّهُ إِلَيْهِمْ لَا يَرْجِعُونَ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ وَإِن كُلُّ لَّمَّا جَمِيعٌ لَّذَيْنَا مُحْفَمُرُونَ وَعَالِيَّةٌ لَمُّمُ الْأَرْضُ الْمَيْتَ فَعِنْهُ كَا أَخْرَجْنَا مِنْهَا -فَعِنْهُ كَا أَحْكُونَ فَعِنْهُ كَا أَحْكُونَ

مِن عِيب لِواعتب وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ إِياً كُلُواْمِن ثَمَرِهِ، وَمَا عَمِلَتْهُ أَيْدِيهِمُّ اَفَلَا شَصُّرُونَ

شَبْحَنَ الَّذِي شَبْحَنَ الَّذِي خَلَقَ الْأَزْوَجَ كُلَّهَا مِمَّا تُنْلِثُ الْأَرْضُ مِمَّا تُنْلِثُ الْأَرْضُ وَمِنْ اَنْفُسِهِمْ وَمِنْ اَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

آ وَءَايَةٌ لَهُمُ اللهَ اللهُ الله

لِمُسْتَقَرِّ لَهَاأَ ذَلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴾ وَٱلْقَدَ قَدَّرْنَهُ مَنَاذِلَ heavenly mansions, until again it returns, like the image

of an old, bent palm-branch.

It is not possible for the sun to overtake the moon, nor for the darkness of the night to outstrip the daylight.

For each, within a course, is swimming on through the spheres as preordained.

36:41 Yet a further sign to them of God's mercy is that We carried their forebears in the heavily laden Ark of Noah.

36:42 Moreover, We have created the like of it for them, upon which they embark and sail.

Yet if We so will, We drown them.

And there is none to cry out to,
nor ever are they rescued,

and as a grant of enjoyment of life, for a preordained time.

36:45 Still, they turn away when it is said to them:
Fear what lies ahead of you
in God's nearing Judgment,
and what has gone before you
in the doom of the godless,
so that you may be shown mercy!

36:46 Yet not a single sign of God's Oneness comes to them from any of the revealed and natural signs of their Lord, but that they who disbelieve turn away from it.

36:47 Moreover, when it is said to them:

الجزَّءُ الثَّالِثُ وَالعِشْرُونَ يُنْزَاقُ لِبَنَّا

حَنَّى عَادَ كَالْعُرْجُونِ ٱلْقَدِيمِ

﴿ لَا ٱلشَّمْسُ يَنْبَغِي لَمَا الْشَمْسُ يَنْبَغِي لَمَا الْنَهُ الْمَدَرِكَ ٱلْقَمَرَ وَلَا ٱلْيَلُ سَابِقُ ٱلنَّهَارِ وَلَا ٱلْيَلُ سَابِقُ ٱلنَّهَارِ وَكَا ٱلْيَلُ فَي فَلَكِ يَسْبَحُونَ وَكَالُ فَي فَلَكِ يَسْبَحُونَ وَكَالُكُ لَمْ ٱلْنَا حَمَلْنَا ذُرِّيَتَهُمْ وَكَالِيَةً لَمْ أَنَا حَمَلْنَا ذُرِّيَتَهُمْ

فِى ٱلْفُلْكِ ٱلْمَشْحُونِ

﴿ وَخَلَقْنَا لَمُمْ مِن مِّشْلِهِ ـ رَبِيَهُ مِن مِّشْلِهِ ـ رَبِيَهُ مَ

" وَلِن نَّشَأَ نُغُرِفُهُمَّ فَلَاصَرِیجَ لَمُثُمَّ فَلَاصَرِیجَ لَمُثُمَّ وَلَاهُمُ يُنقَذُونَ وَلَاهُمُ يُنقَذُونَ

اللازخمة مِنا الله

وَمَا تَأْتِيهِم مِّنْ ءَاكِةٍ
 مِّنْ ءَاكِتُ رَبِّهِمْ
 إِلَّا كَانُواْ عَنْهَا مُعْرضينَ

🕲 وَإِذَا قِيلَ لَمُنُمْ

الجئزة القالث والعشرون

٤

Spend in charity out of what God has provided you, those who disbelieve say to those who believe: Shall we feed one whom had God so willed He could have fed?

You have fallen into nothing but clear error!

36:48 Furthermore, they say in contempt:

When will this promise

of divine judgment be fulfilled

of divine judgment be fulfilled, if, indeed, you believers are truthful?

They await nothing but for a single 'deadly' blast to seize them, suddenly, while they are yet contending with one another in the affairs of life'.

36:50 But never shall they be able to bequeath 'their gains from it'.Neither shall they return to their families 'alive.

36:51 For the Trumpet of Resurrection is blown. And all at once from their sepulchers they hasten to their Lord.

They shall say: Oh, woe to us!
Who has raised us from our resting place?
It shall be said to them:
This is the Resurrection
that the All-Merciful has promised,
and the messengers have spoken the truth:

36:53 Indeed, it is but a single Trumpet blast; then, at once, all of them are present before Us for Judgment.

Thus, this Day, no soul shall be wronged in anything at all.Nor will you be recompensed

for other than what you used to do in the world.

36:55 As for the Companions

أَنِفَقُواْمِمَّا رَزَقَكُمُّ ٱللَّهُ قَالَ ٱلَّذِينَ حَكَفَرُواُ لِلَّذِينَ ءَامَنُواْ أَنْطُعِمُ مَن لَوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥ إِنْ أَنتُمْ إِلَّا فِ ضَلَال ثَمِين

إِن النَّمْ إِن مَنَىٰ هَاذَا ٱلْوَعْدُ

إِن كُنتُو صَلِاقِينَ

عَايِنظُرُونَ
 إِلَّا صَيْحَةُ وَلِيدَةً تَأْخُذُهُمَ
 وَهُمْ مُخصِمُونَ

فَلَايُسْتَطِيعُونَ تَوْصِيَةً
 وَلَآ إِلَىٰ أَهْلَهُمْ رَجْعُونَ

وَنُفِخَ فِي ٱلصُّورِ
 فَإِذَا هُم مِنَ ٱلْأَجْدَاثِ
 إِلَى رَبَهِمْ يَنسِلُونَ

قَالُواْ يَنَوْيَلْنَا
 مَنْ بَعَثَنَا مِن مَرْقَدِنَا أَنْ
 هَذَا مَاوَعَدَ ٱلرَّحْمَنَ
 وَصَدَق ٱلْدُوسَاءُ

آن إِن كَانَتْ إِلَّا صَيْحَةُ وَحِدَةً فَإِذَا هُمَّ صَيْحَةً وَحِدَةً فَإِذَا هُمَّ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

فَالِوَمُ لَا نَظِلُمُ نَفْشُ شَيْعًا وَلَا يَجْدَزُونَ إِلَّا مَا كُنتُدُ تَعْمَلُونَ of the Everlasting Garden of Paradise, this Day they shall be intimately engaged in joyous occupation—

beneath tiers of shade, together, on canopied couches, reclining.

36:57 For them therein is every fruit.

And for them is all for which they call.

36:58 Peace! shall be the word from a mercy-giving Lord.

36:59 So stand apart this Day from everyone,
O you defiant unbelievers!

36:60 \*Did I not make a covenant with you,
O Children of Adam,
that you shall not worship Satan—
for, indeed, he is to you a clear enemy—

36:61 and that you shall worship Me alone, for this is a straight way to salvation?

36:62 Yet, very truly, he has ledgreat masses of you astray.Were you not, then, able to understand?

36:63 This is the Hell which you were promised in life.

36:64 So roast in it this Day, in that you have disbelieved!

This Day, We set a seal upon their mouths.Yet their hands speak to Us.And their very feet bear witness to all the evil that they have earned in life.

36:66 And if We so will, We shall, most surely, blot out their eyes.

Then shall they race blindly to the way of salvation.

But how, then, shall they see?

#### الجُزْهُ الثَّالِثُ وَالْعِشْرُونَ نُوْنَعُ لِمَنَّ

﴿ إِنَّا أَضَحَبَ ٱلْمُنَّةِ ٱلْمُؤْمَ فِي شُغُلِ فَكِمُهُونَ فِي شُغُلِ فَكِمُهُونَ

الله مُمْ وَأَزْوَا جُهُمْ فِي ظِلَالٍ عَلَى الْأَرْآبِكِ مُتَكِمُونَ عَلَى الْأَرْآبِكِ مُتَكِمُونَ

اللهُ عَوْلًا مِن زَبٍّ زَجِيمٍ

الله وَأَمْتَازُوا الْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ

﴿ ﴿ الرَّاعَهُ النَّهُمُ النَّهُمُ اللَّهُ اللَّهُ مُكُمْ لَهُ اللَّهُ اللَّهُ مُكُمِّ اللَّهُ مُكْمِلًا لَهُ اللَّهُ مُكُمِّ اللَّهُ مُكُمِّ اللَّهُ مُكْمِلًا لَهُ مُكِمِلًا لَهُ مُكْمِلًا لَهُ مُكْمِلًا لَهُ مُكْمِلًا لَهُ مُكِمِلًا لَهُ مُكْمِلًا لَهُ مُكْمِلًا لَهُ مُكْمِلًا لَهُ مُكْمِلًا لِمُكْمِلًا لِمُكْمِلًا لَهُ مُكِمِلًا لَهُ مُكْمِلًا لَهُ مُكْمِلًا لِمُكْمِلًا لَهُ مُكِمِلًا لَهُ مُكِمِلًا لَهُ مُكْمِلًا لَهُ مُكِمِلًا لَهُ مُكِمِلًا لَهُ مُكْمِلًا لَهُ مُكِمِلًا لَهُ مُكِمِلًا لَهُ مُكْمِلًا لَهُ مُكْمِلًا لَهُ مُكِمِلًا لَمُكِمُ مُكْمُ مُكْمُ مُكِمِلًا لَهُ مُنْ مُكِمِلًا لَهُ مُكْمِلًا لِمُكْمُ لِمُكِمُ لَمُكِمِلًا لِمُكْمِلًا لَمُكُمِلًا لَمُكِمِلًا لَهُ مُكْمِلًا لَمُكْمِلًا لَمُكْمِلًا لَمُكْمِلًا لَمُكْمِلًا لَمُكِمِلًا لَمُكْمِلًا لَمُكْمِلًا لَمُكِمُ مُكْمِلًا لَمُكْمِلًا لَمُكْمُ مُكِمِلًا لَمُكْمِلًا لَمُكْمُ مُكِمُ مُكِمُ مُكِمُ مُنَا مُعْمُمُ مُنْ مُنَامِلًا لِمُكْمُ مُكِمُ مُكِمُ مُلِمُ لَمُ مُكِمُ مُكِمُ مُنَا مُعُمِمُ مُنْ مُكِمُ مُمُ مُنْ مُكِمُ مُنْ

إنكولكمز عدو مَبِين ش وَأَنِ أَعْبُدُونِيَّ

هندا صِرَط مُستَفِيمَّرُ ﴿ وَلَقَدْ أَضَلَّ مِنكُرْ جِبِلًا

كُثِيرًا أَفَلَمْ تَكُونُواْ تَعْقِلُونَ هندِهِ- جَهَنَّمُ الَّة كُنُهُ ثُهُ مُأْمِنِهِ

الصَّلَوْهَا الْيَوْمَ اللَّهُ وَكَالُوْمَ اللَّهُ وَكَالُومَ اللَّهُ وَكَالُومُ وَكَالُمُونَا اللَّهُ وَكَالُمُونَا اللَّهُ وَاللَّهُ وَاللْمُ وَاللَّهُ وَالْمُوالِمُواللَّهُ وَاللَّهُ وَالْمُواللَّهُ وَاللَّهُ وَالْمُوالِمُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَ

اَلْيُوْمَ نَغْيَدُ عَكَنَ أَفُوهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم

﴾ وَلَوْ نَشَآءُ لَطْمَسْنَاعَلَىۤ أَعْيُنِهِمْ فَاسۡتَبَعُواْ ٱلصّرَاطُ 36:67 And if We so will,
We shall, most surely, transfix them—right in their place.
Then they shall neither be able to proceed nor retreat.

Therefore, use your endowments, O humanity, for the sake of God; for whomever We advance to old age, We do reduce him in strength in that stage of his creation.

Will they not, then, understand?

never have We taught him poetry
by this revelation—
nor does it at all befit him as God's Messenger.
Rather, this Book is but a revealed Reminder and a clear Quran—

of the nearing Judgment —
and so that the word of God's torment
against the inveterate disbelievers is fulfilled.

36:71 Have they not considered
that out of all that We have made
with Our mighty Hands
We have created cattle for them,
such that they have mastery over them?

36:72 For it is We alone who have tamed these cattle for them.

Thus some of them they ride.

And some of them they eat.

36:73 Moreover, they have in them other benefits, as well as milk to drink.Will they not, then, give thanks?

36:74 And yet, they have taken false gods apart from the only true God.

٤ الحُنْةُ وُالثَّالِثُ وَالعِشْرُونَ وَمَا يَنْبَغِي لَهُ ۚ إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ لَـُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَنْفِرِينَ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَا عَمِلَتْ أَنْدِينَا أَنْعَكُمُا فَهُمْ لَهُ المَالِكُونَ

so that they may be helped by them.

36:75 Never shall they be able to help them.
Indeed, these false gods shall themselves
be brought before them
on Judgment Day as helpless hosts.

36:76 So do not let 'any of their speech grieve you, 'O Prophet'.For, indeed, We know well all that they conceal and all that they reveal.

36:77 Has the human being not considered that it is We alone who have created him from a mere sperm-drop—then, behold, he becomes an open contender against his Creator!

For he has put forth an argument against Us by way of an example of a dead person—having forgotten the origins of his own creation.

He says:

Who is it that can give life to bones when they have become rotten?

36:79 Say to him:

The One who shall give them life
is He who has brought them forth into being
the first time.

For He is all-knowing

For He is all-knowing of everything in creation!

36:80 He is the One who out of the green tree has made fire emanate for you.

Then, behold, you kindle from it.

36:81 Then is not the One who created the heavens and the earth able to create the like of them 'again'?

الجزَّهُ الثَّالِثُ وَالعِشْرُونَ يُوْنَعُهِ بَنَّنَ

الله وَاتَّغَذُواْ مِن دُونِ اللهِ ءَالِهَ تَهُ لَعَلَّهُمْ يُنصَرُونَ

لَايشتَطِيعُونَ نَصْرَهُمْ
 وَهُمْ لَهُمْ جُندُ تُخْضَرُونَ
 فَلا يَخْزُنكَ قَوْلُهُمْ

إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

أَوَلَمْ يَرَ ٱلْإِنسَانُ
 أَنَّا خَلَقْنَهُ مِن نُطْفَةٍ
 فَإِذَا هُوَ خَصِيهٌ مُّبِينٌ

وضَرَبَ لَنَا مَثَلًا وَنَسِى خَلْقَةً. قَالَ مَن يُحِي ٱلْعِظَكَ

ُ قُلْ يُحْيِيهَا ٱلَّذِى َ أَنشَ أَهَا أَوَّلَ مَرَّقً وَهُوَبِكُلِّ خَلْقٍ عَلِيــُمُ

آلذي جَعَلَ لَكُمُ
مِن ٱلشَّ جَرِ ٱلْأَخْضَرِ نَارًا
فَإِذَآ أَشَّهُ مِينَهُ ثُوقِدُونَ

٤

الحُدِّةُ وُالثَّالِثُ وَالْعِشْهُ وِنَ

Oh yes, indeed! For He is the All-Creating, the All-Knowing. 36:82 Indeed, His command when He intends anything

is no more than to say to it: Be! And so it is.

36:83 Then highly exalted is the One in whose mighty Hand is all dominion over all things. And to Him alone shall you all be returned.

أَوَلَنسَ ٱلَّذِي خَلَقَ بِقَندِرِعَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ

(١٠٠٠) إِنَّمَا أَمْرُهُمْ إِذَا أَرَادَ شَيْعًا



The surah that opens with the oath of the Divine One swearing by the angels arrayed before Him in DEVOTIONAL RANKS and, thereafter, by other angels propelling the clouds, dispelling evil, and reciting God's praise.

### Surah 37 / 182 verses / Revealed at Makkah

## Al-Şâffât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 37:1 By the angels arrayed in devotional ranks!
- 37:2 And by the angels propelling clouds and dispelling evil with an impelling cry!
- And by the angels reciting the exalted Remembrance of God!
- 37:4 Indeed, the God of all of you is, most surely, One!
- 37:5 He is the Lord of the heavens and the earth—and all that is between them.

  And He is Lord of all points east from which the sun rises!
- 37:6 Indeed, it is We alone
  who have adorned the lower heaven
  with the stars that shine in adornment—
- and as a safeguard against the eavesdropping of every rebellious satan.
- of the Transcendent Assembly, for they are pelted from every side by meteors,
- 37:9 banished therefrom!

  Moreover, for them,
  there shall be unremitting torment



- (١) وَالصَّنَفَاتِ مَهِفًا
- المَّا فَالرَّجِرَاتِ زَجْرًا اللهُ
- التَّليكت ذِكْرًا التَّليكت ذِكْرًا
- انَ إِلَاهَكُمْ لَوَيْحِدُ
- السَّمَوَتِ وَأَلْأَرْضِ السَّمَوَتِ وَأَلْأَرْضِ
- وَمَا يَيْنَهُمَا وَرَبُّ ٱلْمَشَارِقِ إِنَّا رَبَّنَا ٱلسَّمَآءَ ٱلدُّنْيَا وَيَنَةِ ٱلْكُواكِ
- وَحِفْظَامِّن كُلِّ شَيْطَانِ مَّارِدٍ
- اللهِ الْمَنَّمُّونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَى الْمَالِكِ ٱلْأَعْلَى وَيُقَدَّفُونَ مِنْ كُلِّ جَانِبٍ
  - الله و المُحورًا وَهَامُ عَذَاتُ وَاصِبُ

in the Hereafter.

snatches a trace of Heavenly tiding, then, at once, a piercing flame pursues him!

so inquire of them, O Prophet—
those of them who disbelieve—
as to the Resurrection they deny:
Are they more complex in their creation,
or all else that We have created
of the earth and the heavens?
Indeed, We created them out of a cohering clay.

Therefore have you wondered at their unbelief.
Yet more wondrous, still, is that they scoff at the notion of a Judgment Day!

of God's commandments, they will not become mindful of them.

Moreover, if ever they see a miraculous sign, they intensify their scoffing at it.

37:15 Furthermore, they say of divine revelation: This is nothing but manifest sorcery!

37:16 When we are dead and we have become mere dust and bones, are we, indeed, to be raised up alive for Judgment—

37:17 and so too our forefathers of old?

37:18 Say to them: Oh yes, indeed!

And then you shall be utterly humiliated!

37:19 For it shall be but a single impelling blast. Then, at once, in the Plain of Judgment they shall be looking on.

37:20 And they shall say: Oh, woe to us! This is, indeed, the Judgment Day! ٤

الجُزّةُ الثّالِثُ وَالعِشْرُونَ

الله عَلَمْ اللهُ الْمَنْخُطِفَ الْخَطْفَةَ فَالْبَعَةُ. يشهَاتُ ثَافِتٌ فَافْتُ

الله عَلَّاتَ غَلِمِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ أَشَدُ خَلْقًا أَمْ أَشَدُ خَلْقًا أَمْ أَشَدُ خَلْقًا أَمْ أَشَدُ خَلَقًا إِنَّا خَلَقًا كَهُم مِن طِينِ لَّا زِب

الله عَجِبْتُ وَيَسْخُرُونَ

الله عَلَيْكُولُولَ لَا يَذَكُّرُولُ لَا يَذَكُّرُونَ

الله وَإِذَا رَأُواْ ءَايَةً يَسْتَسْخِرُونَ

وَقَالُوٓا إِنْ هَاذَاۤ إِلَّا سِخْرُمُّ بِينُ

الله أَوْدَا مِنْنَا وَكُنَّا نُرَابًا وَعَظَامًا

الله أَوْءَابَآؤُنَا ٱلْأُوَّلُونَ

الله قُلُ نَعَمْ وَأَنتُمْ دَاخِرُونَ اللهِ

فَإِنَّمَا هِيَ زَجْرَةٌ وَحِدَةٌ
 فَإِذَا هُوْ يَنْظُرُونَ

📆 وَقَالُواْ يَنَوَيْلَنَا هَلَا يَوْمُ ٱلدِّينِ

This is the Day of Decision, the one you used to deny!

37:22 \* God shall say to His angels:

Assemble those who did wrong
by worshipping false gods,
them and their unbelieving spouses,
along with all that they used to worship

apart from the One true God.

Then lead them to the pathway of Hellfire.

37:24 But halt them 'there'.

Indeed, they are to be 'scoffed at and' asked:

37:25 What is with you that you cannot help one another?

37:26 Rather, on this Day, they shall be in utter submission before God.

Thus shall they turn to one another, followers and leaders, asking of each other in an inquest of blame.

They who followed shall say to their leaders:

Indeed, you used to come to dissuade us
from the right course!

37:29 They who led shall say to them: Rather, it was you yourselves who would not become believers!

37:30 For never did we have any real authority over you. Rather, you were yourselves a transgressing people.

37:31 So now the word of our Lord has come to pass against us.

Indeed, we shall all, most surely, taste 'His torment',

37:32 for we deluded you.

Indeed, we ourselves were lost

### الجزّة الثّالِثُ وَالمِشْرُونَ يُنْوَالْفَنَالِمَانِيّ

هَنَا يَوْمُ الفَصلِ
 الَّذِى كُنتُم بهِ عَنَّكَذَبُون

اللُّهُ اللَّهُ اللَّالَّ اللَّهُ اللّ

وَأَزْوَجُهُمْ وَمَاكَانُواْ يَعْبُدُونَ

📆 مِن دُونِ ٱللَّهِ

فَأَهْدُوهُمْ إِلَىٰ صِرَاطِ ٱلْمُحِيمِ

الله وَقِفُوهُم إِلَّهُم مَّسْعُولُونَ

الكُوْلَائْنَاصَرُونَ 🖑

الله مُؤالَيْوَمَ مُسْتَسْلِمُونَ اللهُ مُؤالَيْوَمَ مُسْتَسْلِمُونَ

الله وَأَقْبَلَ بَعْضُهُمْ

عَلَى بَعْضِ يَتَسَاءَ لُونَ

﴿ فَالْوَالِوَكُمْ ثَمَّمُ مَا مُعَمِّى الْمُعِينَ الْمُعِينَ الْمُعِينَ الْمُعِينَ الْمُعِينَ الْمُعِينَ

اللهُ عَالُوا بَل لَمْ تَكُونُوا مُؤْمِنِينَ اللهُ اللّهُ اللهُ ال

الله وَمَا كَانَ لَنَا

عَلَيْكُمْ قِن سُلْطُكُنِّ بَلْكُننُمُ قَوْمًا طَلْغِينَ

اللهُ فَحَقَّعُلِيْنَا قَوْلُ رَبِّنَا لَهُ اللهُ الله

الله عَلَّمُ اللهُ اللهُ

in utter delusion.

And, indeed, on that Day, they shall all be partners in torment.

37:34 For so it is, indeed, that We deal with the defiant unbelievers.

37:35 For whenever it was said to them in life:
There is no God but the One God,
they would grow so very arrogant,

37:36 and say:

Are we to forsake our gods

for the word of a possessed poet?

37:37 Rather, Muhammad has, indeed, come with the truth from God!

Moreover, he has confirmed the revealed truth of all the messengers preceding him.

37:38 Indeed, you shall, most surely, taste the most painful torment in the Hereafter.

37:39 Nor shall you be recompensed for other than all the evil that you were doing in life.

37:40 Excepted therefrom are the sincere, elect servants of God.

sthere is in the Hereafter

a predetermined provision awaiting, without fail,

37:42 fruits of all kinds.

Moreover, they shall be honored

37:43 in the Gardens of Delight of Paradise,

37:44 reposed on settees, facing one another.

Passed round among them shall be a chalice of flowing wine—

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الجُزَّةُ الثَّالِثُ وَالعِشْرُونَ

الله فَإِنَّهُمْ يَوْمَ إِذِ

اِنَّا كَذَلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ اللَّهُ اللَّا اللَّهُ اللَّهُ اللّلِلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

إِنَّهُمْ كَانُوٓ إِذَا قِيلَ لَمُمْ
 لَا إِنَّهُ إِلَّا اللَّهُ يَسْتَكَمْرُونَ

وَيَقُولُونَ أَيِّنَا لَتَارِكُوٓ أَءَالِهَتِنَا لَتَارِكُوٓ أَءَالِهَتِنَا لَشَاء تَحْنُون

رَبُلُجَآءَ بِاللَّهِ مَلْكَوْقِ
وَصَدُقَ الْمُدْسَلِينَ

الكُوْلَدَآبِهُوا ٱلْعَدَابِ ٱلأَلِيمِ

وَمَا تَجُزُونَ الَّا مَا كُنُهُ تَدْ مَا لُدُنَ

اً إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ

(١) أُوْلَتِكَ لَمُمْرِزَقٌ مَعْلُومٌ

الله فَوَكِهُ وَهُم مُّكْرَمُونَ

النَّهُ فِي جَنَّاتِ ٱلنَّعِيمِ

الله عَلَى شُرُدٍ مُّنَقَبِلِينَ

ا يُطَافُ عَلَيْهِم بِكَأْسِ مِن مَعِينِ اللهُ عَلَيْهِم بِكَأْسِ مِن مَعِينِ

ا بَيْضَآءَ لَذَهِ لِلشَّربِينَ الشَّربِينَ

🖤 لَافِيهَاغُوْلُ

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الجئزة القالث والعشرون

37:46 crystalline white, exquisitely delicious for all who drink of it.

No headiness is there therein.

Nor from it are they intoxicated.

37:48 And near them are maidens, restrained of glance, wide-eyed—

37:49 as if they were 'delicately' cloistered eggs.

37:50 Thus they shall turn to one another and ask each other of former times.

One of them shall say:
Once, I had a close companion

37:52 who would say to me:

Are you, indeed, one of those who believe with certainty the truth of Resurrection—

and have become mere dust and bones, we shall, indeed, be raised up and judged?

37:54 Then he shall say to his fellows in Paradise: Will you look with me upon him now?

37:55 Then he shall look from on high at his disbelieving companion.

Thus he shall see him in the midst of Hellfire.

37:56 He shall say to him: By God!

Indeed, you very nearly doomed me!

37:57 Had it not been for the grace of my Lord, most surely, I would have been of those brought down into Hellfire with you.

37:58 Now, I ask you, are we never to die, then-

37:59 except for our first death?

And are we never to be chastised for unbelief?

37:60 Indeed, this blissful Paradise is itself, most surely, the magnificent triumph!

37:61 For the like of this Heavenly delight, then,

وَلَا هُمَّ عَنَّهَا يُنزَفُونَ

﴿ وَعِندُهُمُ

قَاصِرَاتُ ٱلطَّرْفِ عِينُ

الله كَأَنَّهُنَّ بَيْضٌ مَّكُنُونٌ

اللُّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّاللَّ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللّل

عَلَىٰ بَعْضِ يَتَسَاءَ لُونَ

اَنَ قَالَ قَآبِلُ مِنْهُمْ اللهِ فَرَانُ لِي فَرِينُ اللهِ فَرِينُ اللهِ فَرِينُ اللهِ فَرِينُ اللهِ فَرِينُ

المُصَدِقِينَ لَمِنَ الْمُصَدِقِينَ الْمُصَدِقِينَ

ا أوذَا مِنْنَا وَكُنَّا ثُرَابًا وَعِظْمًا

قَالَ هَلْ أَنتُم مُظَلِعُونَ

(٥٥) فَأَطَّلَعَ فَرَءَاهُ فِي سَوَآءِ ٱلْجَحِيمِ

ال تَأسُّوإِن كِدتَّ لَتُردينِ

وَلُؤُلَانِعْمَةُ رَبِّ

لَكُنْتُ مِنَ ٱلْمُحْضَرِينَ

الْمَا غَنُ بِمَيّتينَ اللَّهُ اللَّهُ

اللَّا مَوْلَتَنَا ٱلأُولَى

وَمَاغَتُنُ بِمُعَذَّبِينَ

انَّ هَاذَا لَمُوَا لَفَوْزُ ٱلْعَظِيمُ الْمُوالِمُ الْعَظِيمُ

المِثْلِ هَاذَا فَلْيَعْمَلِ ٱلْعَامِلُونَ لَيَعْمَلِ ٱلْعَامِلُونَ لَيَعْمَلِ ٱلْعَامِلُونَ

اللُّهُ خُيْرٌ نُزُلًّا اللَّهُ خَيْرٌ نُزُلًّا

let the workers of righteousness work.

37:62 Is this reception in Paradise better as an everlasting hospitality, or that of the Impalatable Tree of Zaqqûm?

37:63 Indeed, We have made it a setting of tribulation for the godless wrongdoers.

37:64 Indeed, it is a tree that comes forth within the very nethermost of Hellfire.

37:65 Its spathes are as revolting as the heads of the satans.

37:66 Yet, indeed, they who dwell in Hell shall most surely eat of it, and from it shall they fill their bellies.

37:67 Then along with it there shall, most surely, be for them a mix of scalding fluid.

37.68 Thereafter, their return is to their place in Hellfire.

37:69 For, indeed, they found their forefathers astray.

37:70 And upon their traces they thoughtlessly rushed on.

For, very truly, before them, most of the earliest generations of humanity went astray—

37:72 though, very truly, We had sent among them forewarners of the Judgment Day.

37:73 So see how devastating was the end of those who had been forewarned of God's judgment—

all of them—
except the sincere, elect servants of God.

37:75 Now, very truly,

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الجُزّةُ الثّالِثُ وَالْعِشْرُونَ

أَمْ شَجَرَةُ ٱلزَّقُّومِ

اللُّ إِنَّا جَعَلْنَهَا فِتْنَةً لِّلظَّالِمِينَ

إنّها شَجَرَةٌ
 أَخُرُجُ فِي أَصْلِ ٱلْجَحَدِ

اللُّهُ اللَّهُ اللَّالَّةُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

رُءُوسُ ٱلشَّيَطِينِ

تُ فَإِنَّهُمْ لَاكِلُونَ مِنْهَا فَعَالَمُونَ مِنْهَا فَعَالُهُ نَ مِنْهَا الْنُطُونَ فَمَا الْنُطُونَ

اللهُمْ عَلَيْهَا اللهُمْ عَلَيْهَا اللهُمْ عَلَيْهَا اللهُمْ عَلَيْهَا

اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عِيمِ اللهُ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ اللهُ اللهُ عَلِيهُ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهِ اللهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلِيهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلِيهُ عَلِيهُ عَلِيهُ عَلِيهُ عَلَيْهِ عَلَيْهِ عَلِيهُ عَلَيْهُ عَلِيهُ عَلِيهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِيهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِيهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِيهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِيهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْ عَلِيهُ عَلِيهُ عَلِيهُ عَلِيهُ عَلِي عَلِيهُ عَلِيهُ عَلِيهُ عَلِيهُ عَلِيهُ عَلِيهُ عَلِي عَلِيهُ عَلِيهُ عَلِيهُ عَلِي عَلِيه

📆 إِنَّهُمْ أَلْفَوْأُ ءَابَآءَ هُمْرَضَآلِينَ

الله عَلَى مَا الله مِ مُهْرَعُونَ الله مَا مُهُرَعُونَ

الله وَلَقَدْ ضَلَ قَبْلَهُمْ أَكُونُ اللهُمُ أَلَاقًالِهُمْ أَكُونُ اللهُمُ اللهُولِينَ اللهُمُ الللهُمُ اللهُمُمُ ا

الله وَلَقَدُ أَرْسَكُنَا فِيهِم مُنذِرِينَ

الله فَأَنظُرْكَيْفَكَانَ

عَيْقِبَةُ ٱلْمُنذَدِينَ

الله عِبَادَ اللهِ اللهُ اللهِ المُؤْمِنَّالِيَّالْمُواللِّيِّ المِنْ اللهِ المُنْ اللهِ المُؤْمِنِيِّ المِنْ اللهِ المِنْ اللهِ المِلْمُولِيِيِّ المِلْمُولِيِيِّ المِلْمُلِيِّ الْمُلْمُولِيِيِّ الْمُلْمِ

وَلَقَدُ نَادَىٰنَا نُوحٌ فَلَا مَنِنَا نُوحٌ فَلَا مَنِيا بُونَ فَالْمُجِيبُونَ فَالْمُجِيبُونَ

Noah cried out to Us for help. And how utterly commendable were We who answered!

- 37:76 Thus We delivered him and his family from the great anguish of the Flood.
- 37:77 And it was his offspring that We made the sole surviving ones!
- 37:78 Moreover, We perpetuated for him his good name among the latter generations:
- 37:79 Peace forever be upon Noah among all the peoples of the world!
- 37:80 Indeed, thus do We reward those who excel in doing good.
- of Our true believing servants whom We saved.
- 37:82 Then We drowned the others who disbelieved.
- 37:83 \*Moreover, from his confirmed alliance was, most surely, Abraham,
- when he came to his Lord with a pure heart full of faith.
- 37:85 Behold!

  He said to his 'own' father and his people:

  What are you worshipping?
- 37:86 Is it a mere fabrication—gods apart from the true God—that you desire?
- 37:87 What, then, has become of your belief in the Lord of All the Worlds?
- 37:88 Then he took a contemplative look at the stars.
- 37:89 Then he said: Indeed, I shall be sick!
- 37:90 So they turned away from him, leaving him behind,
- 37:91 whereupon he swiftly advanced toward their gods,

الجُزْءُ التَّالِثُ وَالعِشْرُونَ سُيُوْرَةُ الصَّنَافَاتِيَّ

الله وَنَعَيْنَاهُ وَأَهْلَهُ

الله وَجَعَلْنَا ذُرَّبَتَهُ هُو ٱلْمَاقِينَ

وَتَرَكِّنَاعَلَيْهِ فِي ٱلْآخِدِينَ

الْعَالَمِ عَلَىٰ فُوجٍ فِي ٱلْعَالَمِينَ سَلَامُ عَلَىٰ فُوجٍ فِي ٱلْعَالَمِينَ

(١٠) إِنَّا كَلَالِكَ نَجْزِي ٱلْمُحْسِنِينَ

(١) إِنَّهُ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ

اللهُ مُمَّ أَغْرَقْنَا ٱلْآخَرِينَ

﴿ وَإِنَّ مِن شِيعَنْهِ ءَ
 لَاثَ هَمَةً

ا ﴿ جَآءَ رَبُّهُ. بِقَلْبِ سَلِيمٍ

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ عَالَمُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَّلَّا عَلَّهُ عَلَّهُ عَلَّا عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّا عَلَّ

اللهِ تُرِيدُونَ اللهِ تُرِيدُونَ اللهِ تُرِيدُونَ

٧٧ فَمَا ظَنُّكُم بِرَبِّ ٱلْعَلَمِينَ

النُّجُومِ فَنَظَرَنَظُرَةً فِي ٱلنُّجُومِ

هُ فَقَالَ إِنِّي سَقيمُ

الله المُعَنَّهُ مُدَّبِينَ اللهُ ال

الله عَلَامَ اللهَ اللهَ اللهُ الله

and he said to them:
Will you not eat the offerings?

37:92 What is with you that you do not talk?

Then swiftly he advanced against them, striking them with his right hand.

37:94 So when his people returned, they fell upon him hurriedly.

37:95 He said:

Do you worship what you yourselves carve out of substances and stone.

37:96 though it is God alone who has created you and all that you do?

37:97 They said: Build a kiln for him!

Then throw him into the blazing fire!

37:98 They endeavored mightily to plot against him. But We made them the lowest of the abased.

He said: I am leaving to the path of my Lord. He shall, most surely, guide me.

37:100 He prayed: My Lord!

Grant me a child who shall be of the righteous.

37:101 Thereafter, We gave him glad tidings of a most forbearing boy.

of striving with him in good works,
Abraham said: O my dear son!
I have seen in a dream that I am to sacrifice you.
So consider this, and tell me what you think?
He said: O my dear father!
Do what you are commanded by God.
You shall find me, if God so wills,
among those who are patient.

37:103 So at last,
when they had willingly submitted themselves
to the will of God,
and he had laid him down for sacrifice,

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الجيزة القالث والعشرون

الكُورُ لَا نَنطِقُونَ مَالَكُورُ لَا نَنطِقُونَ

الله فَرَاغَ عَلَيْهِمْ ضَرْبُا بِٱلْيَمِينِ

الله عَأَفْبَلُوا إِلَيْهِ يَزِفُونَ

🐠 قَالَ أَتَعَبُدُونَ مَا لَنْجِـتُونَ

الله خَلَقَاكُمْ وَمَا تَعْمَلُونَ

الله عَالُوا اَبْتُوا لَهُ, بُنْيَنَا فَاللهُ وَهُ الْمُحَمِيمِ فَالْمُحَمِيمِ فَالْمُحَمِيمِ

فَأَرَادُواْ بِهِ - كَيْدَا
 غَمَّانَتُهُمُ ٱلْأَسْفَلِينَ

(٣) وَقَالَ إِنِّي ذَاهِبُ

إِلَىٰ رَبِّي سَيَهْدِينِ

نَ رَبِّ هَبْ لِي مِنَ ٱلصَّالِحِينَ

الله عَلَيْمُ اللهُ اللهِ عَلِيمِ اللهِ عَلِيمِ

الله عَلَمًا أَسْلَمَا وَتَلَّهُ, لِلْجَبِينِ

مِنَ ٱلصَّابِرِينَ

الله وَنَادَيْنَاهُ أَن يَتَإِبْرَهِيهُ

his son's head turned away upon his temple,

 $_{
m 37:104}$  We then called out to him: O Abraham!

37:105 Truly, you have confirmed the truth revealed in your vision. And thus do We reward those who excel in doing good.

37:106 Indeed, this was most surely a manifest test for father and son.

37:107 But We spared his son and ransomed him with a sacrifice of a magnificent offering.

37:108 Moreover, We perpetuated for him his good name among the latter generations:

37:109 Peace forever be upon Abraham!

37:110 Thus do We reward those who excel in doing good.

of Our true believing servants whom We saved.

37:112 Moreover, We gave him glad tidings of the birth of another son, Isaac, who would be a prophet and one of the righteous.

Thus did We bestow

abundant blessings upon him and upon Isaac.

So of their descendants are those who excel in doing good—

and those who clearly wrong their own souls.

37:114 And very truly We have conferred favor upon Moses and Aaron,

37:115 wherefore We delivered them and their people from the great anguish of oppression.

37:116 For We supported them against Pharaoh.

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الجُزَّةُ الثَّالِثُ وَالعِشْرُونَ

اللهُ عَدْصَدَفْتَ ٱلرُّهُ مِيَّا

إِنَّا كَنَالِكَ بَعْزِى ٱلْمُحْسِنِينَ

الكَ هَذَا لَمُو ٱلْبِلَتُوا ٱلْمُبِينُ

الله وَفَدَيْنَهُ بِذِبْجٍ عَظِيمٍ

الله وَتَرَكَّنَاعَلَيْهِ فِي ٱلْآخِرِينَ

الله سَلَمُ عَلَى إِبْرَهِيمَ

الله تَعْزِى ٱلْمُحْسِنِينَ كَذَلِكَ نَعْزِى ٱلْمُحْسِنِينَ

الله إِنَّهُ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ

الله وَبَشَرْنَكُ بِإِسْحَقَ

بَيتًا مِنَ ٱلصَّلِحِينَ

ت وَهَرَكُنَا عَلَيْهِ وَعَلَىٰ إِسْحَنَىُ وَ وَمِنَ إِسْحَنَىُ وَمِن ذُرَيَّتُهِ مَا مُحْسِنُ

وَمِن دَرِيبِهِما حَسِنَ

الله وَلَقَدُ مَنْكَنَّا عَلَى

موسكن وهكروب

الله وَنَعَيْنَاهُمَا وَقَوْمَهُمَا وَقَوْمَهُمَا

مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ

ت وَنَصَرْنَنَهُمْ فَكَانُوا هُمُ ٱلْعَنْلِينَ فَكَانُوا هُمُ ٱلْعَنْلِينَ

Thus it was they who were the triumphant ones.

37:117 Moreover, We gave them the Torah, the elucidating Book.

37:118 And so We guided both of them upon the straight way.

37:119 Moreover, We perpetuated for both of them their good names among the latter generations:

37:120 Peace forever be upon Moses and Aaron!

37:121 Indeed, thus do We reward those who excel in doing good.

37:122 For, indeed, both of them were of Our true believing servants whom We saved .

37:123 And, indeed, Elias is, most surely, one of the messengers.

37:124 Behold! He said to his people: Will you not be God-fearing?

37:125 Will you call upon the idol Baal and leave the best of Creators?

37:126 God alone is your Lord, and the Lord of your forefathers of old!

37:127 But they belied him.

Thus they shall, indeed,
be brought up before Us for punishment.

37:128 Excepted therefrom are the sincere, elect servants of God.

37:129 Moreover, We perpetuated for him his good name among the latter generations:

37:130 Peace forever be upon Elias!

37:131 Indeed, thus do We reward those who excel in doing good.

37:132 For, indeed, he was one of Our true believing servants

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الجُزِّهُ الثَّالِثُ وَالعِشْرُونَ

﴾ وَءَانَيْنَهُمَاٱلْكِئَبَٱلْمُسَيِّينَ

الله وَهَدَيْنَاهُمَا

ألقِرَط ٱلْمُسْتَقِيمَ

الله وَتَرَكَّنَاعَلَيْهِ مَا

فِي ٱلْآخِرِينَ

الله سَلْنُمُ عَلَىٰ اللهُ عَلَىٰ اللهُ

مُوسَىٰ وَهَـُـرُونَ الله انّاكِـذَالِثَ

نَجْزِي ٱلْمُحْسِنِين

الله وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ

الْهُ اللَّهُ اللَّهُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

اللَّهُ عُونَ بَعُلَا اللَّهُ عُونَ بَعُلَا

وَتَذَرُونَ أَحْسَنَ ٱلْخَلِقِينَ

اللَّهُ رَبَّكُورُ اللَّهُ رَبَّكُورُ

وَرَبَّ ءَابَآبٍكُمُ ٱلْأَوَّلِينَ

الله فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ اللَّهِ فَكُدُّ وَلَا اللَّهُ فَالْمُحْضَرُونَ

اللاعباد الله المُخْلَصِينَ

الله وَتَرَكَّنَاعَلَيْهِ فِي ٱلْآخِرِينَ

اللهُ عَلَى إِلَّ يَاسِينَ اللَّهُ عَلَى إِلَّ يَاسِينَ

الله إِنَّا كَذَالِكَ نَجْزِى ٱلْمُحْسِنِينَ الْمُحْسِنِينَ

الله إِنَّهُ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ إِنَّهُ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ

الله وَإِنَّ لُوطَالِّينَ ٱلْمُرْسَلِينَ وَإِنَّ لُوطَالِّينَ

whom We saved.

37:133 And, indeed, Lot is, most surely, one of the messengers.

37:134 Behold!

We delivered him and his family, all together— 37:135 except his wife, an obstinate old woman

an obstinate old woman who was among those who lingered behind.

37:136 Then We demolished the others.

37:137 And, indeed, you may still pass by their traces and see them at morning time

37:138 and in the night.

Will you not, then, understand?

37:139 And, indeed, Jonah is, most surely, one of the messengers.

37:140 Behold!

He ran away to the overladen ship and it fell into peril.

37:141 So he cast lots with the others and became one of the castaways.

37:142 Thereupon, the whale gulped him, and he was blameworthy.

37:143 Yet were it not that he was one who highly exalted God alone,

37:144 he would have remained in its belly until the Day all are raised up for Judgment.

37:145 \*Thus We hurled him into the wilderness, while he was sick.

37:146 And We caused to grow over him a tree of gourds for shade.

of a hundred thousand people —

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الجُزَّةُ الثَّالِثُ وَالْعِشْرُونَ

الله إِذْ نَجَيْنَهُ وَأَهْلَهُۥ أَجْمَعِينَ

الله عَجُوزًا فِي ٱلْفَامِينَ

ا ثُمَّ دَمَّرَنَا ٱلْآخَرِينَ اللهُ

الله وَإِنَّكُونَ

لَنْمُرُونَ عَلَيْهِم مُصْبِحِينَ

الله وَبِاللَّهِ أَفَلا نَعْقِلُونَ

الله وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ

اِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ

اللهُ فَسَاهُمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ

الله فَٱلْنَقَىمُهُ ٱلْحُوتُ وَهُوَمُلِمٌ

كَانَ مِنَ ٱلْمُسَيِّحِينَ

اللَبِثَ فِي بَطْنِهِ عَلَيْهِ عَلَا عَلَيْهِ عَلَيْهِ عَلَيْهِ ع

إِلَىٰ يَوْمِ يُبْعَثُونَ

الْعَرَآءِ ﴿ فَنَبَذْنَهُ بِٱلْعَرَآءِ

وهو سَقِيهُ

الله وَأَنْبَتْنَاعَلَيْهِ

شَجَرَةً مِن يَقْطِينٍ

الله عَلَيْهِ وَأَرْسَلْنَكُهُ إِلَىٰ مِالْفَةِ أَلْفٍ اللهِ عَلَيْهِ أَلْفٍ اللهِ عَلَيْهِ أَلْفٍ اللهِ عَلَيْهِ اللهِ عَلَيْهِ أَلْفٍ اللهِ عَلَيْهِ عَلَيْهِ اللهِ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ

المُعْلَمُ اللَّهُ اللَّاللَّ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّا

rather, even more!

37:148 Thus they believed.

So We gave them enjoyment in life, for a time.

37:149 So confront the disbelievers, O Prophet, and inquire of them regarding their false claims.

Is it that your Lord has daughters, while they would betake to themselves only sons?

37:150 Or is it, in fact, the case that We have created the angels as females, while they were present as witnesses?

37:151 It is most surely, out of their utter fabrication that they do, indeed, say:

37:152 God has begotten 'offspring'!

And, indeed, they are most certainly sheer liars!

37:153 Why would He choose daughters over sons?

37:154 What has become of you?

How do you make such an 'unfounded' judgment?

37:155 Will you not, then, become mindful that God is One?

37:156 Or is it rather that you have some clear revealed authority for your claims?

37:157 Then produce your Heavenly Book, if you are truthful!

37:158 Moreover, they have assigned kinship between Him and the jinn, though truly the jinn know well that this is false and that they shall, most surely, be brought up for Judgment before Him.

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الجُزِّهُ الثَّالِثُ وَالْعِشْرُونَ

فَمَتَّعْنَكُمْ الْكِحِينِ

الله خَانْسَتَفْتِهِ مَ أَلِرَاكِ ٱلْبَنَاتُ وَلَهُمُ ٱلْمَنُوبِ

المُ خَلَقْنَا ٱلْمَلَيْكِ فَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

اللهِ المِلْمُلِي المِلْمُلِي المِلْمُلِي المِلْمُلِي المِلْمُلِي المِلْمُلِي المِلْمُلِي المِلْمُلِيَ

مِنْ إِفْكِهِمْ لَيَقُولُونَ

اللهُ وَإِنَّهُمْ لَكَيْدِبُونَ وَإِنَّهُمْ لَكَيْدِبُونَ

اَصْطَغَى الْبِنَاتِ عَلَى ٱلْبِنَاتِ عَلَى ٱلْبِنَاتِ عَلَى ٱلْبِنَانَ

الكُرْكَيْفَ تَعْكُمُونَ مَالَكُرْكِيْفَ تَعْكُمُونَ

اللهُ اللهُ

الله أَمْ لَكُورَ سُلُطُنُّ مُّبِيثُ

الله عَلَّهُ الْمُؤْمِدِينَ مَا مَا مُؤْمِدِينَ مَا مَا مَا مُؤْمِدِينَ مَا مِنْ مَا مِنْ مَا مِنْ مَا مِنْ مَ

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَةِ نَسَبًا

إِنَّهُمْ لَمُحْضَرُونَ

المُ اللَّهِ عَمَّا يَصِفُونَ اللَّهِ عَمَّا يَصِفُونَ

37:159 Highly exalted is God far above all that they ascribe to Him!

37:160 Excepted from uttering such falsehoods are the sincere, elect servants of God.

37:161 For, indeed, neither you disbelievers — nor all the false gods that you worship—

37:162 none of you

can seduce a single soul from belief in Him,

37:163 except one who is destined to roast in Hellfire.

37:164 And so say the angels:

There is not one of us
but that he has a designated station
of worshipping God alone.

37:165 And, indeed, it is, most surely, we who arrange ourselves in devotional ranks.

37:166 And, indeed, it is, most surely, we who highly exalt [God] alone.

37:167 Yet, indeed, they who belie you, O Prophet, have long been saying:

37:168 If only we had with us the guidance of a revealed Reminder like that of the earlier Scriptures,

37:169 we would most surely be sincere, elect servants of God!

37:170 But when the Quran came to them, they disbelieved in it.

Yet they shall, most surely, come to know their loss.

37:171 For truly, Our word to Our servants, the messengers, has gone forth:

37:172 Indeed, it is they

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الجُزْءُ الثَّالِثُ وَالْعِشْمُ وَنَ

اللُّهِ إِلَّا عِبَادَ اللَّهِ ٱلْمُخْلَصِينَ

الله فَإِنَّكُورُ وَمَا تَعْبُدُونَ

الله مَا أَنتُمْ عَلَيْهِ بِفَنتِنِينَ

اللَّهُ اللَّاللَّهُ اللَّهُ ا

الله وَمَامِنًا إِلَّا لَهُ مَقَامٌ مَّعَلُومٌ

الله وَإِنَّا لَنَحْنُ ٱلصَّافَوُنَ

الله وَإِنَّا لَنَحْنُ ٱلْمُسَيِّحُونَ

الله وَإِن كَانُوا لَـعُولُونَ

الله لَوْأَنَّ عِندَنَا ذِكْرًا مِنَ ٱلْأُوَّلِينَ

الله المُخْلَصِينَ اللهُ الْمُخْلَصِينَ

الله فَكَفَرُوا بِهِ مَا فَسَوْفَ يَعْلَمُونَ عَلَمُونَ

الله وَلَقَدْ سَبَقَتْ كَلِمَنْنَا

لِعِبَادِنَا ٱلْمُرْسَلِينَ

الله إِنَّهُمْ أَلْمُنْصُورُونَ

٧٧ وَإِنَّ جُندَنَا لَمُهُمُ ٱلْعَبَلِيُونَ

who shall 'ultimately' be the victors.

37:173 Thus, as to Our believing hosts—
it is they who shall be the triumphant ones.

37:174 So turn away from the disbelievers among them, for a time, O Prophet, and pay them no heed.

37:175 But observe them.

For they shall soon see their own doom.

37:176 Is it Our imminent torment, then, that truly they seek to hasten?

37:177 Yet when it descends into their very courtyards—then, most evil, shall be the morning of those who were forewarned.

37:178 So turn away from them, for a time, O Prophet, and pay them no heed.

37:179 But observe them.

For they shall soon see their own doom.

37:180 Highly exalted is your Lord—
the Lord of Invincible Might—
far above all that they ascribe to Him.

37:181 So peace forever be upon all the messengers!

37:182 For all praise is for God alone, Lord of All the Worlds.

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الجؤء التالث والعشرون

الله فَنُولً عَنْهُمْ حَتَّى حِينٍ

الله وَأَبْصِرُهُمُ فَسُوفَ يُبْمِيرُونَ

النَّهُ أَفَيِعَذَابِنَا يَسْتَعْجِلُونَ

الله فَإِذَا نَزَلَ بِسَاحَنِيمُ

فَسَآءً صَبَاحُ ٱلْمُنذَرِينَ

ويون عمهم محي جيارٍ

(۱۸۰۰) سُنجانَ رَبِّكَ المُنْ سُنجانَ رَبِّكَ

رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ

الله وَسَلَمُ عَلَى ٱلْمُرْسَلِينَ

الله وَالْحَمَدُ لِلَّهِ رَبِّ ٱلْعَلَمِينَ



## Surah 38 / 88 verses / revealed at makkah

# Şâd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 38:1 Şâd

  By the Quran!

  This is a divine Reminder endowed with plenary admonition!
- 38:2 Yet those who disbelieve are utterly lost in self-glory and defiance.
- How many a generation before them have We destroyed for ungodliness. They cried out in repentance at their destruction, but no longer was there time to escape the judgment of God.
- Yet, still they wonder that there has come, from among themselves, a prophet as a forewarner of Judgment Day. For the disbelievers have said of him:

  This is a sorcerer! A sheer liar!
- 38:5 Has he made all the gods to be One God? Indeed, this is a most astounding thing!
- And so the assembly of elders among them in Makkah proceeded to exhort the people:

  Go on steadfastly, and persevere in adhering to your gods.



- اللهِ صَنَّ وَٱلْقُرْءَانِ ذِي ٱلذِّكْرِ
- اللُّهُ بَلِ ٱلَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ اللَّهِ عَلَيْهِ وَشِقَاقٍ
- كَرْ أَهْلَكُنَا مِن قَبْلِهِم مِن قَرْنِ
   فَنَادَواْ وَلَاتَ حِينَ مَنَاسِ
- وَعَجِبُوْ الْنَ جَآءَهُمُ مُّنَذِرُ مِنْهُمْ وَقَالَ ٱلْكَفِرُونَ هَذَا سَحَةً كَذَاتُ
  - الله عَمْلُ الْأَلِمَةُ إِلَهُمَّا وَحِمَّا اللهُ وَحِمَّا اللهُ وَعِمَّا اللهُ وَعِمَّا اللهُ وَعِمَّا اللهُ وَعُمَالُ
  - وَانطَلَقَ الْمَلَا مِنهُمْ أَنِ اَمَشُوا وَاصْبِرُوا عَلَىٰ عَالِهَ بَكُرُ إِنَّ هَذَا لَشَوْءً مُن الْهُ

Indeed, this is merely something intended to gain authority over us.

We have not heard of any such thing in the ways of the last known religion. This is nothing but a fiction.

38:8 Has the revealed Reminder been sent down upon him alone out of all of us?
Rather, they are in complete doubt about My Reminder.
Rather, they have not yet tasted My torment!

Or is it, rather, that the treasures of the mercy of your Lord—
the Overpowering One, the All-Granting—
are with them?

Or is it that dominion over the heavens and the earth, and all that is between them, belongs to them?

Then if it be so, let them ascend through the heavenly spheres to enforce their will!

of the disbelieving alliances—scattered here and there—soon to be vanquished!

38:12 So too before them
did the people of Noah belie God,
as did the people of 'Âd,
and mighty Pharaoh of the lofty structures,
38:13 and the people of Thamûd,
and the people of Lot, as well,
and the Dwellers of the Thicket of Al-Aykah.
These were mightier alliances of unbelief.
38:14 There is not one of these communities

الجُزَّةُ الثَّالِثُ وَالعِشْرُونَ يُوْرَفُونَ فُوْرَفُ

آسِيعْنَا بَهْلْنَا فِى الْمِلْةِ ٱلْآخِرَةِ إِنْ هَلْذَا إِلَّا ٱخْلِلَقُ

أُمنزل عَلَيْهِ الذِكْرُ مِنْ بَيْنِنَاً
 بَلْ هُمْ فِي شَكِ مِن ذِكْرِيَّ
 بَل لَمَا يَذُوفُواْ عَذَابِ

أَمْرِعِندُهُمْ خَزَابِنُ رَحْمَةِ
 رَبِكَ ٱلْعَزِيزِ ٱلْوَهَابِ

اَدْلَهُم مُلْكُ السَّمَوَّتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَّ 
فَلْبَرْتَقُواْ فِى ٱلْأَسْبَكِ

﴾ جُندُ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ

ا كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوجَ وَعَادًا وَ وَعَادًا اللهِ وَعَلَيْهِ وَعَادًا اللهِ وَعَلَيْهِ وَعَادًا اللهِ وَعَلَيْهِ وَعَادًا اللهِ وَعَلَيْهُ وَعَلَيْهُ وَعَلَيْهِ وَعَلَيْهِ عَلَيْهِ وَعَلَيْهُ وَاللّهُ وَمُؤْمِنًا وَمُؤْمِنُ وَعَلَيْهُ وَاللّهُ وَعَلَيْهُ وَعَلَ

تَّ وَثَمُودُ وَقَوْمُ لُوطِ وَأَصْعَبُ لَتَيْكَةً أُولَيْكِكَ ٱلْأَحْدَرَابُ الْوَلَيْكِكَ ٱلْأَحْدَرَابُ

إِلَّا كَذَّبَ ٱلرُّسُلَ

but that it belied the divine mandate of God's messengers. Thus My punishment justly came to pass against them.

38:15 Therefore, the likes of these disbelievers await nothing but a single blast of destruction, from which there shall be no recovery.

38:16 Yet they say in mockery: Our Lord! Hasten our portion of doom for us now, before the Day of Reckoning!

38:17 O Prophet! Be patient with all that they say. And recall Our servant David, a mere shepherd, whom God endowed with prowess. Indeed, he was ever-penitent.

38:18 Indeed, We subjugated the very mountains to give due exaltation to God with himin the evenings and at sunrise-

38:19 and the birds in assembly, as well. Each would resort to Him in penitence.

38:20 Thus did We strengthen his dominion. Moreover, We gave him prophetic wisdom and prudence in speech.

38:21 \*Now, has the account of the 'two' disputants come to you, O Prophet? Behold!

They climbed the wall of David's sanctuary.

38:22 When they entered upon David during worship, he was alarmed by them.

They said: Have no fear! We are two disputants.

One of us has committed injustice against the other.

So judge between us, in accordance with the truth. Moreover, do not transgress the law of God.

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الجُزِّهُ الثَّالِثُ وَالعِشْرُونَ

الله وَمَا يَظُرُ هَذَا لِآرِهِ مَّا لَهَا مِن فَوَاقِ

اللهِ وَقَالُواْ رَبُّنَا عَجِل لَّنَا قِطَّنَا قَبْلَ بَوْمِ ٱلْجِسَابِ

اصبر عَلَى مَا يَقُولُونَ وَأَذَكُرُ عَبْدَنَا دَاوُرِدَ ذَا ٱلْأَنْدُ إِنَّهُ وَ أُوَّاتُ

(١٨) إِنَّا سَيَخِّرْنَا ٱلْجِبَالُ مَعَدُهِ يُسَبِّحْنَ بِٱلْعَشِيّ وَٱلْإِشْرَاقِ وَٱلطَّرِ مَعْشُورَةً كُلُّ لَهُ وَأَوْلُكُ

> الله وَشَدَدُنَا مُلَكُهُ وَءَاتَيْنَهُ ٱلْحِكْمَةَ

وَفَصَارَ لَلْخِطَابِ

إذْ تَسُورُواْ ٱلْمِحْرَابَ

الله الله والمراكبة والمرا فَفَرْعَ مِنْهُمٍّ قَالُوا لَا تَخَفُّ خَصْمَانِ بَغَي بَعْضُنَاعَكَ بَعْضِ فَأَحَكُم بَيْنَنَا بِٱلْحَقّ مَلا يُشطط مَلا يُشطط

But, rather, guide us to the even way.

38:23 Indeed, this is my brother.

He has ninety-nine ewes,
whereas I have only one ewe.

So he said: Give her into my care.
Moreover, he became overbearing toward me

in his speech.

38.24 He said to the disputants:

Truly, he has wronged you
by asking to add your ewe to his ewes.

And, indeed, many are the partners
who commit injustice against one another,
except for those who believe
and do righteous deeds—and how few they are!
Then David realized
that We had put him to the test.
So he sought forgiveness from his Lord,
and, at once, he fell to bowing in worship

and became penitent.

38:25 So We forgave him this.

And, indeed, there is, most surely, for him a station of nearness with Us in the Hereafter and a most excellent resort awaiting him.

Thus did God exhort him: O David!
Indeed, We have made you
a successor in the land
to sit upon the throne of Israel.
So rule among the people
in accordance with the revealed truth.
Thus you shall not follow
the dictates of whim,
for it will lead you astray from the path of God.
And as to those who go astray
from the path of God,
for them there is a severe torment

ڛؙٛۏڰۊؙۻٙڶٛؿؙ

الجزّةُ الثَّالِثُ وَالْعِشْرُونَ

وَاهْدِنَا إِلَى سَوَآءَ الصِّرَطِ إِنَّ هَذَا آَخِي لَهُ, تِسْعٌ وَسَعُونَ نَعْجَةً وَلَى نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي ٱلْخِطَابِ

قَالَ لَقَدْ ظَلَمَكَ

يِسُوَّالِ نَعْمَنِكَ إِلَى نِعَاجِهِ ﴿
وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلُطَآءِ
لَيْغِي بَعْضُهُمْ عَلَى بَعْضِ
إِلَّا ٱلَّذِينَ ءَامَنُوا
وَعَمِلُوا ٱلصَّلِحَنتِ
وَعَمِلُوا ٱلصَّلِحَنتِ
وَعَمِلُوا ٱلصَّلِحَنتِ
وَقَلِيلُ مَّا هُمُّ مُّ
وَقَلِيلُ مَّا هُمُّ مُّ
وَظَلَ دَاوُدُ أَنْمَا فَنَنَهُ
وَظَنَ دَاوُدُ أَنْمَا فَنَنَهُ
وَخَرَراكِكَا وَأَنَابَ ﴿

وَحُسْنَ مَنَابِ
يَدَاوُرِدُ إِنَّا جَعَلْنَكَ
خَلِيفَةً فِي ٱلْأَرْضِ
فَأَحُمُّ بِينَ ٱلنَّاسِ بِالْحَيّ وَلا تَنَيعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ إِنَّ ٱللَّذِينَ يَضِلُونَ

وَ إِنَّ لَهُ عِندَنَا لَزُلُهُمْ

ٸ؞ٚڛڽؚڽڔ۩ڣ ڵۿؙؗؗمٞعؘۮؘٲڰؙۺؘۮؚؠۮؙٵ awaiting in the Hereafter,
for they have forgotten the Day of Reckoning.

For We have not created the heaven,
and the earth,
and all that is between them in vain.

That is merely the conjecture
of those who disbelieve.
So woe to those who disbelieve,
for they shall be cast into the Fire of Hell!

38:28 Or are We to make the reward
of those who believe and do righteous deeds
like that of those
who sow corruption in the earth?
Or are We to make the reward

of the God-fearing like that of the wicked?

A most blessed Book
have We sent down to you, O Prophet,
in this Quran,
so that they who hear its tidings
may reflect on its verses.
And so that those who are endowed
with discretion and understanding
may heed its admonition
and be ever mindful of its commandments.

38:30 So to David We granted Solomon as a son—

and a most commendable servant of God he was!
Indeed, he was ever-penitent.

Once, in the late afternoon, purebred, prancing steeds were ranged for him to review, until the sun had set without Solomon offering the Prayer.

38:32 He then said:

الجُزَّةُ الثَّالِكُ وَالْعِشْرُونَ يُوْفَكُونَكُ

بِمَا نَسُوا يَوْمَ ٱلْحِسَابِ الله وَمَا خَلَقْنَا ٱلسَّمَاةِ وَٱلْأَرْضَ فَوَيْلُ لِلَّذِينَ كَفَرُواْ مِنَ ٱلنَّارِ (١٥) أَمْ نَجِعَلُ ٱلَّذِينَ ءَامَـنُهُ أَ وعكمأوأ الصلاحنت كَالْمُفْسِدِينَ فِي ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ اللهُ كِنْتُ أَنِزَلْنَهُ إِلَيْكَ مُبِيزَكُ اللهُ مُبِيزَكُ Indeed, I have loved these much-loved good steeds over the remembrance of my Lord until such time as they were concealed in the seclusion of the stable.

38:33 So after offering his Prayer, he commanded:
Return them to me.
Thus he took to grooming them, in humility, stroking their legs
and necks in gratefulness to God.

38:34 And very truly, We put Solomon to the test when We cast upon his royal seat a mere body.

Thereafter, he became ever-penitent.

And in prayer, he said: My Lord! Forgive me.
And grant me an unrivaled kingdom
such as never shall be possible
for anyone after me to have.
Indeed, it is You alone
who are the All-Granting.

Thus We subjugated to him the 'mighty' wind, running smoothly at his command to wherever he directed.

We subjugated to him, moreover, the satans—every able builder and diver among them.

38:38 Also, We subjugated to him others among them coupled in fetters.

So We said to him:

This is Our gift.

So confer and withhold from it, as you will, without reckoning from Us.

And, indeed, there is, most surely, for him a station of nearness with Us in the Hereafter and a most excellent resort awaiting him.

38:41 Recall, as well, Our servant Job.

الجُزَّهُ الثَّالِثُ وَالْمِشْرُونَ يُوْلَوُّضَ الْمُ

الله فَقَالَ إِنِّ أَحْبَنْتُ حُبَّ الْخَيْرِ مَنِ فَكُرِ رَبِّ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّ حَقَّ تَوَارَتْ بِالْفِجابِ حَقَّ تَوَارَتْ بِالْفِجابِ رُدُّوهَا عَلَّ فَطَفِقَ مَسْحُا

وَلَقَدُّ فَتَكَنَّا اللَّهُ مَنَ وَلَقَدُّ فَتَكَنَّا اللَّهُ مَنَ وَلَقَدُّ فَتَكَنَّا اللَّهُ مَنَ كُرْسِيةِهِ عَلَى كُرْسِيةِهِ عَلَى كُرْسِيةِهِ عَلَى كُرْسِيةِهِ عَلَى كُرْسِيةِهِ عَلَى اللَّهُ اللَّلِمُ الللْمُواللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُواللَّهُ الللْمُلِمُ اللَّالِمُ اللَّهُ الللَّهُ اللَّالِمُ اللَّالِمُ اللَّهُ اللْمُلْمُ اللَّالِمُ اللَّالِمُ اللَ

مالسوق والأغناق

أَل رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلكًا
وَهَبْ لِي مُلكًا
لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِئَ اللهِ
إِنَّكَ أَنتَ الْوَهَابُ

الله ألرِيجَ مَسَخَرَنَا لَهُ الرِيجَ تَجْرِي بِأَمْرِهِ دُخَاةً حَيْثُ أَصَابَ وَالشَّيْطِينَ كُلَّ بِنَايَةً وَخَوَّاصِ اللهِ وَالشَّيْطِينَ كُلَّ بِنَايَةً وَخَوَّاصِ

وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلْأَصْفَادِ

هَذَاعَطَآقُنَا فَأَمَنُنَ
 أَوْ أَمْسِكَ بغَيْر حِسَاب

﴿ وَإِنَّ لَهُۥ عِندَنَا لَزُلَّهِيَ وَحُسْنَ مَثَابٍ Behold! He cried out to his Lord: Indeed, Satan has touched me with weariness and torment!

- Stamp your foot upon the ground; a fount shall gush:

  Here is a cool medicinal bath, and nutritious water to drink.
- Moreover, We granted to him again the joy of his family—
  and, along with them,
  the like of them besides—
  as a mercy from Us and a profound reminder of God's relief,
  for those who are endowed with discretion and understanding and so heed admonition.
- Then it was said to him:

  Now take in your hand
  a bundle of basil.

  Then strike with it as you have pledged, regarding your wife,
  and do not violate your oath.

  Indeed, We found him most patient—
  a most commendable servant!
  Indeed, he was ever-penitent.
- And recall Our servants

  Abraham, and Isaac, and Jacob—
  people endowed with mighty faith
  and full insight.
- of a most pure remembrance of the Everlasting Abode.
- For, indeed, by Our providence, they are, most surely,

الجُزَّءُ الثَّالِثُ وَالْعِشْرُونَ لَيْوَلَوْضَ لَنَ

(ال) وَاذْكُرْ عَبْدُنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِي مَسَّنِي الشَّيْطَانُ يِنْصَبٍ وَعَذَابٍ النَّصَابُ وَعَذَابٍ هَذَا مُغْتَسَارُ بَارَدُ وَشَرَاكُ هَذَا مُغْتَسَارُ بَارَدُ وَشَرَاكُ

(٣) وَوَهَبْنَا لَهُۥ أَهْلَهُ.
وَمِثْلَهُم مَعَهُمْ رَحْمَةً مِنَّا
وَمِثْلَهُم مَعَهُمْ رَحْمَةً مِنَّا
وَذِكْرَىٰ لِأُولِي ٱلأَلْبَـٰبِ

وَخُذْ بِيَدِكَ ضِغْثًا فَأَصْرِب بِهِ عَوْلاً تَحْنَثُ فَأَصْرِب بِهِ عَوْلاً تَحْنَثُ اللّهِ اللّهِ اللّهُ اللّ

وَاذَكُر عِبْدَنَا إِبْرَهِيم
 وَإِسْحَلَقَ وَيَعْقُوبَ
 أُولِي ٱلْأَيْدِي وَٱلْأَيْصِيد

إِنَّا أَخْلَصْنَاهُم
 بِخَالِصَةِ ذَكْرُى ٱلدَّاد

وَإِنَّهُمْ عِندَانا
 لَهِنَ ٱلْمُصْطَلَعَيْنَ ٱلْأَخْشَار

of the chosen messengers and of the elect in faith.

38:48 Moreover, recall Ishmael and Elisha and Dhul-Kifl—for all of them are of the elect in faith.

This Quran is a godly reminder, that, indeed, for the God-fearing a most excellent resort awaits—

38:50 Gardens everlasting, whose gates are opened wide to them.

Therein shall they recline.

Therein shall they call forth much fruit and drink.

38:52 \*Moreover, near them shall be maidens, restrained of glance, of equal age, each one as youthful as the next.

38:53 This is the fulfillment of all that you believers have been promised for the Day of Reckoning.

38:54 Indeed, this is, most surely, Our provision. It shall have no end.

38:55 All this for the God-fearing!
But, indeed, for the transgressors
a most evil resort awaits—

38:56 Hell, in which they shall roast—and a most woeful cradle it is?

38:57 This and no more!
So let them taste it—
scalding fluid and purulence.

38:58 Moreover, 'there shall be' other kinds 'of torment' of the like of these.

38:59 It shall be said to their leaders:
Here is another inrushing throng
of your followers with you!
They shall say:
No welcome is there for them!

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الجُزَّةُ الثَّالِثُ وَالعِشْرُونَ

وَأَذَكُرُ إِسْمَعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ وَكُلُّ مِّنَ ٱلْأَخْيَادِ وَكُلُّ مِّنَ ٱلْأَخْيَادِ

وَإِنَّ لِلْمُنَّقِينَ لَحُسْنَ مَثَابٍ

جَنَّتِ عَدْنِ
 مُفَنَّحَةً لَمُمُ ٱلْأَبُورَبُ

مُتَّكِعِينَ فِيهَا يَدْعُونَ فِيهَا
 بِفَكِهَةِ كَثِيرَةٍ وَشَرَابٍ

﴿ وَعِندُ أَمْرُ
 قَصْرَاتُ الطَّلَ فِ أَذْ اَثْ

عَدِرب عَدُونِ (۱۳) هَنذَا مَا نُوعَدُونَ

لِيَوْمِ ٱلْحِسَابِ

إِنَّ هَلَا لَرِزْقُنَا
 مَالَهُ مِن نَفَادٍ

(00) هَنَدُأُ وَإِنَّ لِلطَّنِفِينَ أَثَمَّ مَثَالِ

الله حَهَنَّمَ يَصْلَوْنَهَا فَيِثْمَ الْلِهَادُ

الله هَذَافَلْيَدُوفُوهُ

٥٨ وَءَاخَرُ مِن شَكْلِهِ عَأَزُورَجُ

الله هَنذَا فَوْجٌ مُقْنَحِمٌ مَّعَكُمْ

They are all to roast now in the Fire of Hell.

They who were their followers shall say to them:

Rather, it is you for whom there is no welcome!

For it is you who have forwarded this eternal punishment for us—and a most woeful residence it is!

and a most woerul residence it is!

38:61 They shall then say in prayer:

Our Lord!

Whoever misguided us and brought us to this, increase manifold the torment for him in the Fire of Hell!

38:62 Moreover, they shall say to each other:
Why is it that we do not see any of the men whom we used to count as being evil and in the very worst human condition?

were we mistaken to take them as an object of scorn and scoffing in life?

Or have our eyes swerved from them, for we do not see them here?

38:64 Indeed, this contention shall most surely, in truth, 'transpire' among the People of the Fire.

O Prophet! Say to one and all:
Indeed, I am only a forewarner
of God's nearing Judgment.
For no god is there but the true God,
the One, the All-Dominating,

Lord of the heavens, and the earth,and all that is between them,the Overpowering One, the Most Forgiving.

38:67 Say to them:

It is indeed a magnificent tiding,

الجُزّةُ الثَّالِثُ وَالعِشْرُونَ يُنْوَاقِحَنَنُهُ

لَامَرْحَبَا بِهِمْ لَامَرْحَبَا بِهِمْ الْمَالُوا النَّارِ الْهُمُ صَالُوا النَّارِ اللَّهُمُ اللَّا النَّدُ لَامَرْحَبَا بِكُرُّ النَّدُ قَدَّمْتُمُوهُ لَنَا النَّدُ قَدَّمْتُمُوهُ لَنَا اللَّهُ الْفَرَارُ فَيْقُسَ الْفَرَارُ

اللهِ قَالُواْ رَبَّنَا مَن قَدَّمَ لَنَا هَدَا اللهِ قَالُواْ رَبَّنَا مِن قَدَّمَ لَنَا هَدَا اللهِ قَالَتَ ال

وَقَالُواْ مَا لَنَا لَا نَرَىٰ رِجَالًا
 كُنَّا نَعْدُهُمْ مِّنَ ٱلْأَشْرَار

المُعَدِّنَهُمْ سِخْرِيًّا أَغَدُنَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَدُ

اِنَّ ذَلِكَ لَحَقُّ تَخَاصُمُ أَهْلِ ٱلنَّارِ

ا فُلْ إِنَّمَا أَنَا مُنذِرُّ اللهُ وَمَا مِنْ إِلَاهِ إِلَّا اللهُ وَمَا مِنْ إِلَاهِ إِلَّا اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ الله

(الله عَمَّا السَّكَوَاتِ وَٱلْأَرْضِ وَمَا يَنْنَهُمَا ٱلْعَزِيرُ ٱلْغَفَّارُ

اللهُ فَلُهُو نَبُوًّا عَظِيمُ

38:68 from which you are turning away.

Nor did I have any knowledge of the angels of the Transcendent Assembly when they were disputing as to the creation of Adam.

38:70 It is revealed to me only that I may be a clear forewarner of the nearing Judgment.

38:71 Behold! Your Lord said to the angels: Indeed, I am creating a human being out of mud.

38:72 So when I have fashioned him and breathed into him of My life-giving spirit, then fall to the ground, bowing your faces down to receive and honor him.

So the angels bowed themselves down to the ground, all of them together—

38:74 except Iblîs.

He grew arrogant,
and thus became of the disbelievers.

God said: O Iblîs!

What has prevented you
from bowing your face down to the ground,
to honor the one whom I have created
with My own mighty Hands?
Have you now grown arrogant?
Or have you ever been of the haughty ones?

I am better than him!
You created me out of fire,
and You created him out of mud.

<sup>38:77</sup> God said: Begone from here! For, indeed, you are accursed!

38:78 Therefore, upon you is My curse until the Day of Judgment.

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لجُزَّهُ الثَّالِثُ وَالعِشْرُونَ

الله أنتم عَنْهُ مُعْرِضُونَ

الله مَاكَانَ لِي مِنْ عِلْمِ بِالْمَلَإِ ٱلْأَعْلَلَ الْمُعَلِّلَ الْمُعَلِّلُ الْمُعَلِيلُ الْمُعِلِيلُ الْمُعَلِيلُ الْمُعَلِيلُ الْمُعَلِيلُ الْمُعِلِمُ الْمُعِلَّمُ الْمُعَلِيلُ الْمُعَلِيلُ الْمُعَلِيلُ الْمُعَلِيلُ الْمُعَلِيلُ الْمُعَلِيلُ الْمُعَلِيلُ الْمُعَلِيلُ الْمُعَلِيلُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعْلِمُ الْمُعِلِمُ الْمُعْلِمُ الْمُعِلِمُ الْمُعْلِمُ الْمُعِلِمُ الْمُعْلِمُ الْمُعِلِمُ الْمُعْلِمُ الْمُعِلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعِلْمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعِلْمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعِلِمُ

﴿ إِن يُوحَىٰ إِلَىٰ إِلَا أَنَّمَا ﴿ اللهِ اللهُ اللهِ اللهُ اللهِ المِلْمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ المُلْمُ اللهِ اللهُ اللهِ المِلْمُلِي المِلْمُلِي المِلْمُلِي المُلْمُلِي المُلْمُو

اِذْ قَالَ رَمُّكَ لِلْمَلَتَهِكَةِ
إِذْ قَالَ رَمُّكَ لِلْمَلَتَهِكَةِ
إِنْ خَلِقًا بَشَرًا مِن طِينِ

آن فَإِذَا سَوَيْتُهُ، وَنَفَخْتُ فِيهِ مِن رُّوجِي فَقَعُوا لَهُ، سَنجِدِينَ

الْمَلَيْكُهُ فَسَجَدَ الْمَلَيْكُهُ فَالْمَكُمْ فَالْمَعُونَ كُلُهُمْ أَجْمَعُونَ كُلُهُمْ أَجْمَعُونَ

﴿ إِلَّا إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَنْفِرِينَ

آن قَالَ يَتْإِلِيشُ مَا مَنْعَكَ
آن تَسْجُدُ لِمَا خَلَقْتُ بِيدَتَّى
أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ ٱلْعَالِينَ

الله قَالَ أَنَا خَيْرٌ مِنْ مَّ مِنْ مَا خَلَقَنْ مِن لَارِ خَلَقْنَهُ. مِن طِينٍ وَخَلَقْنَهُ. مِن طِينٍ

الله عَالَ فَأَخْرُجُ مِنْهَا فَإِنَّكَ رَجِيمُ

38:79 He said: My Lord!

Then grant me respite
until the Day they are raised up

in the Hereafter.

38.80 God said:

Then you are, indeed, of those granted respite
38.81 only to the Day of Doom,
the moment in time known to Me alone.

I swear by Your invincible might,I will, most surely, lead themto the way of perversity, all together—

38:83 except Your true servants among them—the sincere, elect ones.

38:84 God said:

Here is the word of truth!

And only the truth do I say!

38:85 I shall, most surely, fill Hell with you, and with whomever among them follows you, all together!

38:86 Say to them, O Prophet, concerning this Quran:
I do not ask of you any reward for it.
Nor am I one of the pretenders to prophethood.

of God's admonition and guidance sent to all the people of the worlds.

Thus you shall 'all', most surely, 'come to' know the utter truth of its tidings, after a brief time.

الجُزَّةُ الثَّالِثُ وَالعِشْرُونَ يُنْوَلَوْضَ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّالِي اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

وَإِنَّ عَلَيْكَ لَعْنَتِيَ
 إِلَى يَوْمِ ٱلدِّينِ

الكَ يَوْمِ يُبْعَثُونَ إِلَىٰ يَوْمِ يُبْعَثُونَ

الله عَالَ فَإِنَّكَ مِنَ ٱلْمُنظرِينَ اللَّهُ عَلَمِينَ

(١) إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمُعْلُومِ

الله عَالَ فَيعِزَّلِكَ كَالَ فَيعِزَّلِكَ لَا عَلَى اللهُ عَلَيْكَ اللهُ عَلَيْكَ اللهُ عَلَيْكَ اللهُ عَلَيْك

اللهِ عَبَادَكَ ﴿ اللَّهِ عَبَادَكَ ﴿ اللَّهِ عَبَادَكَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه

مِنْهُمُ ٱلْمُخْلَصِينَ

أَنُّ قَالَ فَأَلْخَقُ وَٱلْخَقَ أَقُولُ 
أَلْخَقُ وَٱلْخَقَ أَقُولُ 
أَنْ فَالْخَقَ وَالْخَقَ أَقُولُ 
أَنْ الْحَالَ الْحَقِيقِ وَالْخَقَ أَقُولُ 
أَنْ الْحَالَ الْحَقْقَ الْقُولُ 
أَنْ الْحَالَ الْحَلْقَ الْحَقْقَ الْقُولُ 
أَنْ الْحَلْقَ الْحَقْقَ الْحَقْقَ الْقُولُ 

أَنْ الْحَلْقَ الْحَقْقَ الْعَوْلُ 

أَنْ الْحَقْقَ الْحَقْقَ الْحَقْقَ الْحَقْقَ الْحَقْقَ الْحَقْقَ الْقُولُ 

أَنْ الْحَقْقَ الْحَقْقُ الْحُقْقَ الْحَقْقَ الْحَقْقَ الْحَقْقُ الْحَقْقَ الْحَقْقُ الْحَقْقَ الْحَقْقَ الْحَقْقَ الْحَقْقُ الْحَقْقَ الْحَقْقَ الْحَقْقَ الْحَقْقُ الْحَقْقَ الْحَقْقَ الْحَقْقَ الْحَقْقَ الْحَقْقَ الْحَقْقُ الْحَقْقُ الْحَقْقَ الْحَقْقَ الْحَقْقَ الْحَقْقَ الْحَقْقُ الْحَقْقَ الْحَقْقُ الْحَقْقُ الْحَقْقُ الْحَقْقُ الْحَقْقُ الْحَقْقُ الْحَقْقِ الْحَقْقُ الْحَقْقُ الْحَقْقُ الْحَقْقُ الْحَقْقَ الْحَقْقَ الْحَقْقُ الْحَقْقُ الْحَقْقُ الْحَقْقُ الْحَقْقُ الْحَلْحُلُولُ الْحَلْحَاقِقُ الْحَقْقُ الْحَقْقُ الْحَقْقُ الْحَقْقُ الْحَلْقُ ا

الْمُثَلَّأَنَّ جَهَنَّمَ مِنكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ

وَمِمَّن نَبِعَك مِنْهُمْ أَجْمَعِينَ اللهِ مَنْهُمْ أَجْمَعِينَ اللهِ اللهُ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْشَكَمُ فَعَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْشَكَمُ فَعَنَ

ان هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

المُعْلَمُنَّ نَبَأَهُ بَعْدَحِينِ



The surah that mentions THE COMPANIES of the unbelievers who shall be driven to Hell in the Hereafter, and the companies of the God-fearing who shall be ushered to Paradise in honor.

## Surah 39 / 75 VERSES / REVEALED AT MAKKAH

## Al-Zumar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- is from God on high, the Overpowering One, the All-Wise.
- We have, indeed, sent down the Book to you with the very essence of all truth.

  So worship God and no other, making the practice of your religion pure and sincere to Him.
- For, most surely, it is to God alone that the true religion of purity belongs.

  For those who have taken patrons apart from Him say:

  We do not worship them for any other reason than that through their intercession they draw us nearer to God in spiritual station.

  Indeed, God will judge between them all about that which they dispute.

  Indeed, God does not guide one who is a liar and a relentless unbeliever.
- Had God intended to take to Himself a child, He would, most surely, have chosen



الله تنزيل الكيك مِن الله المعزيز الحكيم مِن الله المعزيز الحكيم المحتب بالحق المحتب بالحق المحتب بالحق المعتب بالحق المعتب المحتب بالحق المعتب المعتب المحتب المح

أَن يَتَحُدُ وَلَدًا لَّاصْطَفَار

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الجُزِّءُ الثَّالِثُ وَالعِشْهُ وِنَ

whatever He so willed from whatever He creates. not what they have said. Highly exalted is He far above this! He alone is God, the One, the All-Dominating! He created the heavens 39:5 and the earth with profound truth. He winds the night about the daylight. And He winds the daylight about the night. For He subjugated the sun and the moon to a fixed order. each one running its course for a stated term preordained by Him. Most surely, He alone is the Overpowering One, the Most Forgiving. He created all of you, O humankind, 39:6 from a single soul. Then of it. He made its mate. Moreover, of cattle He has bestowed upon you eight types in four kinds, counting mates. He creates you in the wombs of your mothers creation after creationwithin three veils of darkness. That is God, your Lord! To Him alone belongs all the dominion. There is no God but Him. How, then, are you turned away from worshipping Him alone? If you disbelieve-39:7 then let it be known that, indeed, God is self-sufficient without any need of you.

Yet He is not pleased with unbelief

سُنحَكنَةً هُو أَللَّهُ ٱلْهَ حِدُ ٱلْقَعْكَادُ ٱلسَّمَنَوَتِ وَٱلْأَرْضَ بِٱلْحَقِّ يُكُوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَار وَيُكُورُ ٱلنَّفِيارَ عَلَى إِلَّيْهِ وَسَخَّهُ ٱلشَّمْسُ وَٱلْقَهُ مَا كُلُّ يَجْرِي أَلَاهُوَ ٱلْعَرْدِرُ ٱلْعَقَدُ الله خَلَقَكُمُ مِن نَفْس وَحِدَةِ ثُمَّ جَعَلَ مِنْهَازَوْجَهَا وأَذَلَ لَكُم مِّنَ ٱلْأَنْعَكَ ف ظُلُمَنت ثَلَثَ لَـهُ الْدُالَى لا إلله إلا من فَأَذِنَ يُصِّمُ فَهُ نَ

الحُيُّةُ وُالتَّالِثُ وَالْعِشْرُ وِنَ

٤

for His servants.

But if you give thanks, He is well pleased with this thanksgiving for you.

Nor shall any sin-laden soul carry the sinful load of another.

Then to your Lord alone is your return.

Thus shall He tell you the due recompense of all that you have been doing in life.

Indeed, He is all-knowing of all that is harbored

within the breast of people.

\*Now, when harm touches a human being, 39:8 he calls upon his Lord for relief. penitent to Him alone. Then when He affords him a blessing of comfort from Him, he forgets that for which he was crying out to Him before. and he sets up rivals to God to lead others astray from His way. Say to such a one: Enjoy your unbelief for a little while, until death! For, indeed, you are to be of the Companions of the Fire of Hell! Is such a one better. or one who is devoutly obedient to God in the watches of the night, bowing his face down to the ground and standing in Prayer, fearing God's Judgment in the Hereafter and imploring the mercy of his Lord? Say to humankind, O Prophet: Are those who know God and those who do not know Him equal?

دَعَارَيَّهُ مُنسًا الْبَهِ ثُمُّ إِذَا خُوَّ لَهُ رِنعْمَةً مِنْهُ نَسِيَ مَا كَانَ بِدُعُوٓ أَ إِلَيْهِ م قَدَّا وَجَعَا لِللهِ أَندَادًا ساحدًا وَقَاآبِمُ

Indeed, only those who are endowed with 'discretion and' understanding 'and so heed admonition' are ever mindful 'of God'.

O My servants who believe!

Fear your Lord at all times!

For those who do good in this world, there shall be great goodness here and in the Hereafter.

Moreover, God's earth is spacious.

So worship Him freely therein.

For, indeed, those who are patient shall be rendered their reward in full, without measure.

39:11 Say to humankind, O Prophet: Indeed, I have been commanded to worship God and no other, making the 'practice of my' religion pure and sincere to Him alone'.

Thus I have been commanded to be the foremost of those who are *muslims*, in willing submission to God alone.

39:13 Say, as well:
Indeed, I fear—were I to disobey my Lord—
the torment of an awesome Day!

It is God and no other whom I worship, making the practice of my religion pure and sincere to Him.

39:15 So worship whatever you so will, O people, apart from Him!

Yet say to them in forewarning:
Indeed, the real losers
are those who shall lose their souls,

### الجُزِّهُ النَّالِثُ وَالْمِشْرُونَ يُنْوَقُوا لِنُوْنَ

أَنَّ قُلْ يَكِعِبَادِ الَّذِينَ ءَامَنُواُ الْقَوُّا رَبَّكُمُّ لِلَّذِينَ اَحْسَنُواْ فِي هَاذِهِ الدُّنْيَ احْسَنَةً وَأَرْضُ اللَّهِ وَاسِعَةً إِنَّمَا يُوفَى الصَّنِرُونَ أَجْرَهُم بِغَيْرِحِسَابٍ

(الله عَلَى إِنِّى أَمِرْتُ أَنْ أَعَبُدَ اللهَ اللهِ اللهِ عَلَى اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ

وَأَمِرْتُ لِأَنْ أَكُونَ
 أَوَّلُ ٱلْمُسْلِمِينَ

الله عَلَىٰ إِنِّ أَخَافُ إِنَّ عَصَيْتُ رَبِّي عَذَانَ مَدْمِ عَظْمِ

اللهُ أَعْبُدُ مُغْلِصًا لَّهُ، ديني

القَّهُ عَالَمُهُ وَالمَاشِئْتُمُ مِن دُونِوِةً عُلْ إِنَّ الْمُنْسِرِينَ الَّذِينَ خَسِرُواْ أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِينَمَةِّ أَلَا ذَلِكَ هُولَكُشْرَانُ المُهُينُ and their families, on the Day of Resurrection. Most surely, that is the manifest loss!

39:16 For them there shall be only billows of fire from above them and billows from beneath them.

It is with this that God instills fear in His servants.

O My servants!

Be you, indeed, fearful of Me!

39:17 Yet as to those who shun the false deities of the world—refusing to worship them—who rather turn in penitence to God alone—for them, there is the glad tiding of Paradise.

So give glad tidings to My faithful servants—
39:18 those who listen to the revealed word of God.

and follow the very best of it.

These are the ones whom God has guided.

For it is they who are endowed
with discretion and understanding
and so heed admonition.

39:19 But what of one against whom the divine word of chastisement has already gone forth?

Is it you, then, O Prophet, that shall rescue such a one who has lost his soul in the Fire?

39:20 Yet for those who fear their Lord, there shall be in the Hereafter Heavenly Chambers, above which are built towering Heavenly Chambers, beneath which rivers flow.

It is the promise of God—
and never does God fail to fulfill His promise!

39:21 Have you not seen. O Prophet.

that it is God alone
who sends down, from the sky, water,

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الجُزَّةُ الثَّالِثُ وَالْعِشْرُونَ

كُ هُمُ مِّن فَوْقِهِمْ خُطَلُلُ مِّن النَّارِ وَمِن تَعْنِيمٌ خُطَلُلُ ذَالِكَ يُحَوِّفُ اللَّهُ بِعِدِ عِبَادَهُۥ يَعِبَادِ فَاتَقُونِ

وَالَّذِينَ آجْتَنَبُواْ الطَّلِخُوتَ
 أَن يَقْبُدُوهَا وَأَنابُواْ إِلَى اللَّهِ
 هُمُ ٱلْشُرَئُ فَبَشِرْعِبَادِ

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَ الْمَوْلَ فَيَتَمِعُونَ الْقَوْلَ فَيَتَمِعُونَ الْقَوْلَ فَيَتَمِعُونَ أَحْسَنَهُ وَلَيْ الْمَالِينَ هَدَدُهُمُ اللَّهُ وَلَوْلَ الْمُأْلِئِينَ هَدَدُهُمُ اللَّهُ وَلَوْلَ الْمُأْلِئِينَ هَدَدُهُمُ اللَّهُ وَلَوْلَ الْمُأْلِئِينِ هَدَدُهُمُ اللَّهُ وَلَيْنِ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلُولُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤُلُولُ الْمُؤْلُولُ الْمُؤْلُولُ اللْمُؤْلُولُ الْمُؤْلُولُ ا

الله أَفَمَنْ حَقَّ عَلَيْهِ كَالَمُهُ الْعَدَابِ كَلِمَةُ ٱلْعَدَابِ كَلِمَةُ الْعَدَابِ

أَفَأَنْتَ يُنقِذُ مَن فِي ٱلنَّارِ

كَنِ ٱلَّذِينَ ٱنَّقَوَٰا رَبَّهُمْ اللَّهِ ٱلَّقَوَٰا رَبَّهُمْ اللَّهُمُ عُرُقٌ اللَّهُ مَا اللَّهُ مُنْ اللَّهُ مَا اللَّهُ مُا اللَّهُ اللَّالِمُ اللَّا اللَّهُ الللْمُوالِمُ اللَّالِمُ الللِّهُ اللَّهُ اللْمُواللَّهُ اللْمُل

مِن فوقِها عرف مبييه تَجْرِي مِن تَغَنِّهَا ٱلْأَنْهَارُّ وَعْدَ ٱللَّهِ

لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ

أَلَمْ تَرَأَنَ اللهَ
 أَذَلَ مِنَ السَّمَاءِ مَاءً
 فَسَلَكُهُ مِنْ لِيعَ فِ الْأَرْضِ
 ثُمَّ يُخْرِجُ بِهِ - زَرْعًا
 ثُمِّ نَلِفًا أَلْوُنُهُ

and thrusts it all through the earth as fountains? Then He brings forth with it plants of varying colors.
Then they wither, such that you see them yellowing.
Then He turns them into crumbling stubble. Indeed, in this there is, most surely, a profound reminder for those who are endowed with discretion and understanding and so heed admonition.

39:22 Then is one whose heart
God opens wide to receive Islam
in willing submission to God alone,
such that he follows a guiding light
from his Lord,
like one whose heart is closed?
Then woe to those whose hearts are hardened
at the mention of God!
They are 'utterly lost' in clear misguidance.
39:23 It is God alone who has sent down this Quran

It is God alone who has sent down this Quas' the fairest of all discourse.

It is a Heavenly Book of cohering beauty, command, and consistency—oft-repeated.

At the recitation of its forewarning, the very skins of those who venerate their Lord shiver.

Then their skins and their hearts soften at the remembrance of God's glad tidings of Paradise.

Such is the guidance of God!

He guides with it whomever He so wills.

And whomever God leaves to stray, no guide shall there ever be for him.

39:24 Is, then, one cast fettered into Hell—shielding himself with his own face

الجُزَّهُ الثَّالِثُ وَالعِشْرُونَ يُوْزَالِبُهُنَّ

أُمْ يَهِيجُ فَتَرَكُهُ مُصْفَرًا فَهُ تَحْعَلُهُ حُطَامًا إِنَّ فِي ذَالِكَ لَذَكُّمُ كُلُّ لأولى الأليك اللهُ اللهُ اللهُ اللهُ اللهُ صَدْرَهُ للاسْكَ وَ عَلَىٰ نُورِ مِّن رَّيْ*هِ*ۦً فُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ أُوْلَيْهِكَ فِي ضَلَالِ مُبِينِ اللهُ زَالَ أَحْسَنَ ٱلْحُديثِ الْعُديثِ الْحُديثِ كِنْنَا مُّتَشَدِهَا مِّثَانِيَ نَقْشَعُ مِنْهُ حُلُهُ دُ الَّذِينَ يَخْشُونَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُ هُمَّ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ذَلِكَ هُدَى ٱللَّه يَهْدِي بِهِ، مَن يَشَكَآءُ وَ مَن نَصْلِل ٱللَّهُ فَمَا لَهُ مِنْ هَاد أَفَمَن يَنَقِى بِوَجْهِهِ، سُوَّءَ ٱلْعَذَابِ بَوْمَ ٱلْقِيْمَةَ

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الجُزَّهُ التَّالِثُ وَالْعِشْرُونَ

from the worst torment of the Fire on the Day of Resurrection—
better than one whose face shall be delighted in Paradise?
Thus it shall be said to the godless wrongdoers:
Taste all the evil that you have earned in life!

39:25 Those who disbelieved

before these who now disbelieve also belied their messengers.

Thus the torment came upon them from where they did not perceive it.

39:26 So God caused them to taste disgrace in the life of this world.
But, most surely, the torment of the Hereafter is far greater, if only they who disbelieve knew.

39.27 Thus very truly,

We have put forth for the good of all people, in this Quran,

something of every kind of illustration, so that they may become mindful that God is One.

39:28 It is an Arabic Quran, wherein there is no crookedness, so that they may become God-fearing.

39:29 God puts forth the parable of a man confused in his service of many gods:
He is as a slave over whom partners are wrangling.
While another man who worships only God is as one serving only one man.
Are they of equal condition?
All praise is for God alone!
Yet most of them do not know this truth.
39:30 O Prophet, indeed, you will die.

وَقِيلَ الِظَّلِمِينَ
ذُوقُواْ مَا كُنْمُ تَكْسِبُونَ
كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَأَنَسُهُمُ ٱلْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ
فَأَذَا فَهُمُ ٱللَّهُ الْخِزْيَ
فَأَذَا فَهُمُ ٱللَّهُ الْخِزْيَ
فِي ٱلْحَيرَةِ ٱلدُّنِيَّ الْمَائِلُ وَاللَّهُ الْخِزِيَ
وَلَعَذَابُ ٱلْآخِرَةِ قَاكُمُونَ
وَلَعَذَابُ ٱلْآخِرَةِ قَاكُمُونَ
لَوْ كَانُواْ يَعْلَمُونَ
فَو كَانُواْ يَعْلَمُونَ
فِي هَذَا ٱلْقُرْءَانِ مِن كُلِّ مَثْلِ

لعلهم يددرون شُوَّانًا عَرَبِيًّا غَيْرَ ذِي عِوَجِ أَمَّا مُنْ مَنَّهُ مَن

سَرَبُ اللَّهُ مَثَلَا رَّجُلَا فِيهِ شُرَكَآءُ مُتَشَكِسُونَ وَرَجُلا سَلَمًا لِرَجُولٍ هَلْ يَسْتَوْمِانِ مَثَلاً الْحُمْدُ لِلَّهِ مَا أَكْرَاهُمُ لَا تَعْلَمُونَ

اللُّهُ إِنَّكَ مَيِّتُ وَإِنَّهُم مَّيِّتُونَ

اللهُ اللهُ

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الجُزَّءُ الرَّابِعُ وَالْعِيْدُ وِنَ

AL-ZUMAR - THE COMPANIES

And, indeed, they will all die.

39:31 Then, indeed, on the Day of Resurrection, you shall dispute with one another before your Lord for Judgment.

39:32 \*Yet who does a greater wrong than one who forges lies against God and belies the revealed truth from God when it reaches him? Is there not in Hell a well-deserved dwelling place for the disbelievers?

39:33 But the one who has come with the truth and all who confirm itsuch as these are the God-fearing.

39:34 There shall be for them all that they wish with their Lord. Such is the reward of those who excel in doing good,

39:35 so that God may absolve them of the worst of what they have done and recompense them with their reward, in accordance with the very best they ever did in life.

39:36 Is not God enough of a Protector for His servant? Yet they who disbelieve would terrorize you with these lifeless gods whom they worship apart from Him.

Thus whomever God leaves to stray, no guide shall there ever be for him.

39:37 And whomever God guides, there is none to lead him astray ever. Is not God utterly overpowering, all-avenging of evildoing?

39:38 And, indeed, if you asked them: Who created the heavens and the earth?



They would most surely say: It is God. Say to them, O Prophet: Have you considered, then, the reality of those whom you call upon in worship apart from God? Were God to intend any harm for me, could they remove His harm? Or, were He to intend mercy for me, could they withhold His mercy? Say to them: Sufficient for me is God in all things. On Him alone do the truly reliant believers rely. 39:39 O Prophet! Say to them: O my people! Work in accordance with your ungodly stand. Indeed, I am working for God's way. Yet soon shall you know 39:40 to whom will come a torment that will disgrace him in this life and whom an enduring torment shall befall in the Hereafter.

39:41 O Prophet!
With this Quran,
We have, indeed, sent down the Book upon you,
with the very essence of all truth,
for all humankind.
So whoever is guided by it,
then he is guided only
for the good of his own soul.
But whoever goes astray from the truth
strays only to its utter loss.
Yet you are not a guardian
over them, O Prophet,

يبوكة الزهرة الجزّهُ الرَّابِعُ وَالْعِشْرُونَ مَّا تَـنْعُونَ مِن دُونِ ٱللَّهِ إِنَّ أَرَادَنِيَ ٱللَّهُ بِضُرِّ أَوْ أَرَادَنِي بِرَحْمَةِ أغَمَلُواْ عَلَىٰ مَكَانَئِكَ الله مَن مَأْتِيه عَذَاتُ تُخَذِيهِ وَيَحِلُّ عَلَيْهِ (11) إِنَّا أَن لَنَا عَلَىٰكَ ٱلْكُنْكَ

to dispose of their affairs.

39:42 It is God alone who takes the souls of people at the predestined time of their death.

But as for those souls that have not yet died,
He takes them during their sleep.
Then He withholds the ones
upon which He has decreed death,
while He sends the others back
to reach a stated term of life.
Indeed, in all of this there are sure signs
for a people who would reflect
on life and death.

39:43 Then shall they yet take to themselves
false deities as intercessors apart from God?
Say to them, O Prophet:
Will they intercede for you even though
they hold no authority over anything
and understand nothing?

Then say to them:
Intercession is altogether
for God alone to permit!
To Him belongs the dominion
of the heavens and the earth.
Then to Him shall you all be returned
for Judgment.

39:45 Now, whenever the name Allah is mentioned as the One true God, the hearts of those who do not believe in the Hereafter shudder in aversion.

Yet whenever those false deities apart from Him are mentioned, they rejoice.

39:46 Say before one and all:
O Allah!
Sole Originator of the heavens and the earth,

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الجنزء الزابع والعشرون

مِن دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوَلَةُ كَانُواْ 15.75.55 ٱشَمَا ذَتَ قُلُوبُ ٱلَّذِينَ لَا نُؤْمِنُونَ مَا لَأَخِهَ وَ وَ إِذَا ذُكِرَ ٱلَّذِينَ مِن دُو نِهِ ۽ Sole Knower of the realms of all the unseen and the seen, You alone shall judge between Your servants about that wherein they have been disputing.

39:47 Even if those who had done wrong by taking false gods were to have all that is in the earth—and the like of it along with it—they would, most surely, wish in vain to ransom themselves therewith from the unrelenting torment of the Day of Resurrection.

For there shall appear to them from God what they could never conceive of in life.

39:48 For there shall appear to them
the evil consequences
of all that they have earned in the world.
And the very punishment
at which they used to mock
shall have whelmed them from every side.

39:49 And so it is
that when harm touches a human being,
he calls upon Us for relief.
Then when We afford him
a blessing of comfort from Us, he says:
Indeed, this blessing has been given to me
by virtue of a deep knowledge that I possess.
Rather, it is a trial,
but most of them do not know this.

39:50 So too did those before them say this 'very thing'.Yet all 'the riches' they had earned did not avail them in the least'.

39:51 Thus the evil consequences of all that they had earned struck them.

٤

الجزّةُ الزّابِعُ وَالْعِشْرُونَ

أَنْتَ تَعَكُّرُ بَيْنَ عِبَادِكَ فِي مَاكَانُواْ فِيهِ يَعْنَلِفُونَ مَاكَانُواْ فِيهِ يَعْنَلِفُونَ طَلَمُواْ مَافِي اللَّذِيبَ طَلَمُواْ مَافِي اللَّذِيبَ طَلَمُواْ مَافِي اللَّذِيبَ طَلَمُواْ مَافَى اللَّرْضِ جَمِيعًا مِن سُوّء الْعَنَابِ بَوْمَ الْقِيمَةِ مَن سُرَة الْعَنَابِ بَوْمَ الْقِيمَةِ وَمَا اللَّهِ مِن سُوّء الْعَنَابِ بَوْمَ الْقِيمَة فَي وَبَدَا لَهُمْ مِن اللَّهِ مَن اللَّهِ مَن اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مَن اللَّهُ مِن اللَّهُ مَن اللَّهُ مَن اللَّهُ مِن اللَّهُ مَن اللَّهُ مَن اللَّهُ مِن اللَّهُ مَن اللَّهُ مَن اللَّهُ مَن اللَّهُ مَن اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مَن اللَّهُ مِن اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مَن اللَّهُ مَن اللَّهُ مَن اللَّهُ مَن اللَّهُ مَن الْمُنْ اللَّهُ مَن اللَّهُ مِن اللَّهُ مَن اللَّهُ مِنْ اللَّهُ مِن اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِن اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِن اللَّهُ مُن اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن اللَّهُ مِن الْمُنْ اللَّهُ مِنْ الْمُنْ اللَّهُ مِنْ الْمُنْ اللَّهُ مِنْ الْمُنْ اللَّهُ مِن الْمُنْ اللَّهُ مِنْ الْمُنْ اللَّهُ مِنْ اللْمُنْ اللَّهُ مِن الْمُنْ اللَّهُ مِنْ الْمُنْ اللَّهُ مِنْ الْمُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ الْمُنْ الْمُنْ اللَّهُ مِنْ الْمُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُ

دَعَانَ أُمَّ إِذَا خَوَلَننَهُ نِعْمَةً مِّنَا قَالَ إِنَّمَا أُوتِيتُهُ مَعَلَى عِلْمِ بَلَ هِي فِتْنَةً وَلَكِئَا كَثَرَهُمُ لَا يَعْلَمُونَ وَلَكِئَا كَثَرَهُمُ لَا يَعْلَمُونَ عَدْقَالْهَا ٱلّذِينَ مِن قَبْلِهِمْ فَمَا أَغْنَى عَنْهُم

مَّاكَانُواْ يَكْسِبُونَ ﴿ فَأَصَابُهُمْ ﴿ فَأَصَابُهُمْ اللَّهِ فَأَصَابُهُمْ اللَّهِ فَأَكَسَبُواْ وَلَا يَعْ فَلَكُواْ مِنْ هَتَوُلَا عِلَى اللَّهِ فَالْكُواْ مِنْ هَتَوُلَا عِلَى اللَّهِ فَاللَّهِ عَلَى اللَّهِ فَاللَّهِ عَلَى اللَّهِ فَاللَّهِ عَلَى اللَّهِ فَاللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ عَلَى الْعَلَّمُ عَلَّمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّا عَلَى اللَّهُ عَلَّهُ عَلَّا عَلَى اللَّهُ عَلَّ عَلَى اللَّهُ عَلَّمُ عَلَّا عَ

And so it is that those who have done wrong from among these beliers who take false gods—they too shall be struck by the evil consequences of all that they had earned in life. For in no way shall they be able to elude the mighty Hand of God.

39:52 Do they not know that, indeed, it is God alone who extends abundant provision to whomever He so wills, and that He alone restricts it for whomever He so wills?

Indeed, in all of this there are sure signs for a people who would believe.

39:53 **Say, O Prophet:** 

God declares to humanity: O My servants! Those of you who have committed sins in great excess against their own souls, never despond of the mercy of God! For, indeed, God forgives sins, one and all. Indeed, it is He alone who is the All-Forgiving, the Mercy-Giving.

39:54 So turn in penitence to your Lord.

And submit yourselves to Him willingly—
before there comes to you
the torment of God's Judgment.

For, then, you shall not be helped.

so follow this Quran—
the very best of guidance
that has been sent down to you
from your Lord—
before the imminent torment comes to you,
suddenly, while you are unaware—

39:56 so that no soul shall say then, in regret:

الجُزْءُ الرَّابِعُ وَالْعِشْرُونَ مُؤْلَا الْبَعْرُ

سَيُصِينُهُمْ سَيِّعَاتُ مَا كَسَبُواْ وَمَا هُم بِمُعْجِدِينَ أَوْلَمْ يَعْلَمُواْ أَنَّ ٱللهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَالِكَ لَاَينَتِ إِنَّ فِي ذَالِكَ لَاكْبَدَتِ

آن ه قُلْ يَعِبَادِى
الذّينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ
لا نَقْ نَطُوا مِن رَّمْمَةِ اللَّهُ
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا
إِنَّهُ مُو الْغَفُورُ الرَّحِيمُ
وَلْنِيمُولُ إِلَىٰ رَبِّكُمْ
اللَّهُ وَلُنِيمُولً إِلَىٰ رَبِّكُمْ

﴿ وَأَنِيبُواۤ إِلَىٰ رَبِّكُمْ وَاللَّهُ مِن قَبْلِ وَالْسُلِمُواۡ لَكُهُ مِن قَبْلِ أَنْ مَا الْعُدَابُ أَنْ عَكُمُ ٱلْعُدَابُ ثُمَّ لَا نُنْصَرُونَ

وَاُتَّبِعُوَا اَحْسَنَ مَا أُنْزِلَ إِلَيْكُمُ مِن ذَيِكُم مِن فَبْ لِ أَن يَأْنِيكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ

أَن تَقُولَ نَفْشُ بَحَسْرَتَى
 عَلَى مَا فَرَّطْتُ فِي جَنْبِ ٱللَّهِ

لَحْدُّهُ الْآلِعُ وَالْعِشْهُ وِنَ يُوْرَقُوا الْأَمْرُةُ عَنْهُ الْأَلِمُ وَالْعِشْهُ وِنَ يُؤْرِقُوا الْأَمْرُةُ

O alas for me, for all that I have neglected in regard to God! And, indeed, I was consciously of the wrongful scoffers.

Or else such a soul might say, then, in lament:
If only God had guided me,
I, most surely, would have been
of the God-fearing!

39:58 Or else such a soul might say, then, when it beholds the awaiting torment of Hell:

If only I had a chance to return to the world!

Then I would become one of those who excel in doing good!

39:59 No, indeed!

Truly My revealed signs came to you.

But you belied them! And you grew arrogant!

And you were of the inveterate disbelievers!

39:60 Thus on the Day of Resurrection,
you shall see those who forged lies against God
with their faces blackened.
Is there not in Hell
a well-deserved dwelling place
for the insolently arrogant?

39:61 Yet God will deliver those who are God-fearing into their abode of everlasting glory.Never shall evil touch them.Nor shall they ever grieve.

39:62 God alone is the Creator of everything.

And He alone is guardian over all things.

39:63 To Him alone belongs the treasures of the heavens and the earth.

So as for those who have disbelieved in the revealed signs of God—then such as these are the losers

وَإِن كُنتُ لَمِنَ السَّخِرِينَ
اَوْ تَقُولَ
اللَّهُ هَدَسِنِي
الْوَاْتِ اللَّهُ هَدَسِنِي
الْحَانَّ مِنَ الْمُنَّقِينَ
الْوَاْتِ لِي كَرَّةُ
الْوَاْتِ مِنَ الْمُخْسِنِينَ
الْمُحْسِنِينَ

أَوْمَ الْقِيكَمَةِ تَرَى الَّذِينَ كَذَبُواْ عَلَى اللَّهِ وُجُوهُهُم مُّسَّوَدَّةُ الَيْسَ فِي جَهَنَّمَ مَثْوَى لِلْمُتَكَرِّدِينَ سَوْمَى لِلْمُتَكَرِّدِينَ اللَّهِ وَمُنجَى اللَّهُ الَّذِينَ اتَّقَوْاْ

بِمَفَازَتِهِمْ لايمَشُهُمُ الشُّوَءُ وَلاهُمْ يَحْزَنُونَ

الله خليق كل شَيْءٍ
 وهُو عَلَى كُلِ شَيْءٍ وَكِيلُ
 الله عَلَى كُلِ شَيْءٍ وَكِيلُ

المَّ لَهُ مَقَالِيدُ السَّمَوَتِ وَالْأَرْضُِّ وَالَّذِينَ كَفَرُواْ بِعَايَتِ السَّهِ أُولَتِكَ هُمُ الْخَسِرُونَ of an everlasting Paradise.

39:64 Say to them, O Prophet:

Is it other than God, then,
that you would command me to worship,
you ignorant ones?

39:65 Yet truly it has been revealed to you,
O Prophet—
and to those of the prophets before you:
If ever you were to associate
any gods with God,
then utterly futile
would be all your good works.
And, most surely,
you yourself would have become
among the losers of an everlasting Paradise.

39:66 Rather, it is God alone you shall worship.

And you shall ever be of those who are thankful.

have not esteemed God
with His rightful esteem.
For the entire Earth shall be His handful
on the Day of Resurrection!
And the heavens shall be rolled up
in His Right Hand.
Highly exalted is He, and most high,
far above all that they associate
as gods with Him.

39:68 And the Trumpet of the Hour of Doom shall be blown.

Then all who are in the heavens and all who are in the earth shall be struck down with death—except whomever God so wills.

Thereafter, it shall be blown once more.

Then, at once, they are all standing

الجُزْءُ الرَّالِيعُ وَالْمِشْرُونَ لَيْوَنَوُ الْرَّيْمَا

اً فُلُ أَفَغَيْرَ اللَّهِ تَأْمُرُونِيَّ أَغُبُدُ أَيُّهَا الْجَنِهِ لُونَ

وَن بِن السَّحْرِينَ وَمَا فَلَدُرُواْ اللَّهَ حَقَّ فَلَـْرِهِ عَلَى اللَّهُ عَلَى فَلَـْرِهِ عَلَى اللَّهُ عَلَى اللْعِلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللّه

قَبْضَتُهُ وَيُوْمَ الْقِيكَمَةِ وَالسَّمَوَثُ مَطُويِتَكُ بِيكِينِهِ وَ سُتَحَنَّهُ وَتَعَكَلَا

عَمَّا يُثْرِكُونَ

وَنُفِخَ فِي الصُّودِ
فَصَعِقَ مَن فِي الصَّودِ
وَمَن فِي الأُرْضِ
وَمَن فِي الأُرْضِ
إِلَّا مَن شَآءَ اللَّهُ 
مُثَمَّ نُفِخَ فِيهِ أُخْرَى
مَاذَاكُ مَن مَا الْمَارَةِ المَن

المُنْ الرَّالِعُ وَالْعِشْهُ وِنَ يُنْوَنَّوْ النَّيْمِيْنَ الْمُعِنِّدُ النَّامِيْنَ النَّامِيْنَ

in the Plain of Judgment, looking on!

Thus the earth shall shine
by the light of its Lord.

And the precise book of record for their deeds will be set in place for each one.

And the prophets
and the witnesses over the nations shall be brought up.

Thus it shall be decided between them all, in accordance with the truth—and never shall they be wronged in the least.

Then each soul shall be rendered in full for all that it has done in life.For He is most knowing of all that they were doing in the world.

shall be driven to Hell in companies, until, when they come to it, its gates will be opened, whereupon its keepers shall say to them: Did there not come to you messengers from among yourselves, reciting to you the revealed verses of your Lord, and forewarning you of the inevitable Meeting for Judgment of this Day of yours?

They shall say: Yes, indeed!

But the word of torment shall have already come to pass against the disbelievers.

39:72 It shall be said to them:
Enter the gates of Hell,
wherein you shall abide forever—
and a most woeful dwelling it is
for the insolently arrogant!

الله وَأَشْرَقَتِ أَلْأَرْضُ يُورِ رَبِّهَا وَوُضِعَ الْكِتَبُ وَهِأَى َ بِالْتَلِيْتِ وَالشُّهَدَآءِ وَهُمْ لا يُظْلَمُونَ وَهُمْ لا يُظْلَمُونَ وَهُو اَعْلَمُ بِمَا يُفْعَلُونَ وَهُو اَعْلَمُ بِمَا يُفْعَلُونَ وَهُو اَعْلَمُ بِمَا يُفْعَلُونَ وَهُو اَعْلَمُ بِمَا يُفْعَلُونَ وَسِيقَ الَّذِينَ كُورُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُو

حَقَّ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَبُهَا وَقَالَ لَهُمْ خَرَنَهُمَّ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ عَلَيْتِ رَبِّكُمْ وَيُنذِرُونَكُمْ إِينَتِ رَبِّكُمْ هَنذاً قَالُوا بَلَى لِقَاآة يَوْمِكُمْ هَنذاً قَالُوا بَلَى

العَذَابِ عَلَى الْكَنفِرِينَ
فِيلَ ادْخُلُواْ الْبَوْبَ جَهَنَّمَ
خَلِدِينَ فِيهَا فَيِشْسَمَثْوَى
الْمُتَكِينَ فِيهَا فَيِشْسَمَثُوى

وَلَكُنَّ حَفَّتُ كُلَّمَةُ

الله وسِيقَ الَّذِينَ اتَّقُوا رَبَّهُمُ إِلَى الْجَنَّةِ زُمَرًاً Dut the security of sand their Lord

39:73 But those who feared their Lord shall be ushered to the Garden of Paradise in honored companies, until, when they come to it, and its gates shall be opened, its keepers shall then say to them:

Peace be upon all of you!

May you be ever pure!

So enter it, all of you, abiding therein forever.

And they who enter shall say:
All praise is for God alone
who has made His promise to us come true,
and who has bequeathed to us
the Land of Everlasting Joy —
for us to settle in the Garden of Paradise
wherever we so will.
Then how exceedingly commendable
is the reward of those
who ever do the will of God!

39:75 It is then that you shall see the angels, encircled about the Throne, exalting their Lord with all praise.

Thus it shall have been decided between them all, in accordance with the truth. And so shall it be said at last:

All praise is for God alone, Lord of All the Worlds!

الجزّةُ الرَّابِعُ وَالعِشْرُونَ يُونَوُ الْبَرْيَرُ

حَقَّرَ إِذَا حَآءُوهَا وَفُتحَتْ أَبُوابُهَا سَلَامُ عَلَيْكُمْ طِبْتُمْ فَأَدُّخُلُوهَا خَلدينَ الله وقالوا الحكنديلة ٱلَّذِي صَدَقَنَا وَعُدَهُ وَأَوْرَثِنَا ٱلْأَرْضَ نَتُوا أُمِنَ ٱلْجَنَّةِ 155 فَيْعُمَ أَجُرُ ٱلْعَكِمِلِينَ (٧) وَتَرَى ٱلْمَلَتِهِكَةَ حَآفِينَ مِنْحَوْلِٱلْعَرْشِ



The surah that describes the Divine Being in its third verse as the one and only God, who is THE FORGIVER of Sin, the Acceptor of Repentance, but also the Severe in Punishment.

## Surah 40 / 85 VERSES / REVEALED AT MAKKAH

## Ghâfir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

40:1 Hâ Mîm

The revelation of this Book is from God on high, the Overpowering One, the All-Knowing;

the Forgiver of Sin
and the Acceptor of Repentance;
the Severe in Punishment—
and ever in all of these, the All-Reaching Lord!
There is no God but Him.
To Him alone is the ultimate destiny

To Him alone is the ultimate destiny of Judgment and justice.

None argues against the signs of God

that He has revealed in this Quran except for those who disbelieve.
So let not their moving about freely to and fro—seeking worldly gain in the various lands—delude you, O Prophet.

40:5 Before them, the people of Noah belied God's revealed word, as did all the disbelieving alliances after them. Moreover, every single community of them

hardened their resolve
against their own messenger,
to seize him and kill him.
They too argued vehemently
in the way of falsehood,
so that they might refute and quash the truth.
Yet, suddenly, I seized them!
How devastating, then, was My punishment!
And so it is that the word of your Lord
will come to pass
against all those who disbelieve,
for they are the Companions
of the Fire of Hell.

Those of the angels 40:7 who bear the Throne of God. and all who are round it, exalt their Lord with high praise, and believe in Him, and seek forgiveness for those who believe! They say: Our Lord! You have embraced all things in Your mercy and Your knowledge. So forgive those who have turned to You in repentance and who have followed Your way. And save them from the torment of Hellfire on Judgment Day. Our Lord! 40:8 Admit them, moreover, into the Gardens everlasting, which You have promised them together with whoever is righteous among their fathers,

and their spouses, and their children.

مُيَّوْنَ فَأَعَالُوْرُ ليُدْحِضُوا بِهِ ٱلْحَقَّ فَأَخَذْتُهُمُّ فَكَيْفَكَانَ عِقَابِ عَلَ ٱلَّذِينَ كَفَوْوَ أَ أنبئة أصحب النار الَّذِينَ تَعْمَلُونَ ٱلْعَرْشَ تَغَفُّونَ لِلَّذِينَ ءَامَنُهُ أ رَيَّنَا وَسِعْتَ كُلُّ شَيْءٍ فَأُغُفُّ لِلَّذِينَ تَادُواْ

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الجئزة الرابغ والعشرون

Indeed, You are the Overpowering One, the All-Wise.

Thus save them from the evil of their misdeeds. For whomever You save, on that Day, from the consequence of his misdeeds, then, most surely, You have shown him mercy. And it is this that is the magnificent triumph.

they shall be addressed by the angels as they suffer in Hellfire:

Most surely, God's 'utter' abhorrence of you in the world is far greater than your abhorrence of yourselves this Day—and of eternal consequence!

Behold!

You were in life called to faith by God's messengers'. But you disbelieved.

They shall say: Our Lord!
Two times have You caused us to die.
And two times have You caused us to live.
We now confess our sins.
Is there, then, any way for us to come out from eternal damnation?

This torment you endure is because whenever God alone was invoked as One, you disbelieved in Him.

Yet when associate-gods were ascribed to Him, you believed.

Assuredly, all judgment belongs to God alone,

40:13 He is the One who shows you His wondrous signs

the Ever-Exalted, the All-Great.

إِنكَ الْتَّ الْعَزِيرُ الْحَكِيمُ () وَقِهِمُ السَّيِّ عَاتِ وَمَن تَقِ السَّيِّ عَاتِ

> وَذَالِكَ هُوَ ٱلْفَوَّزُ ٱلْعَظِيمُ

إِنَّ الَّذِينَ كَفَرُواْ
 يُنَادَوْنَ لَمَقْتُ اللَّهِ

اَكْبَرُ مِن

مَقْتِكُمُ اَنفُسَكُمْ

إِذْ نُدُعُونَ إِلَى الْإِيمَانِ
فَتَكُفُرُونَ

الله قَالُواْ رَبَّنَا اَمْتَنَا اَلْمُنَايْنِ

وَلَحْيَيْتَنَا اَلْمُنَايِّنِ

فَاعَتَرَفْنَا بِذُنُوبِنَا فَهَلَ

إِلَى خُرُوجٍ مِن سَيِيلِ

إِذَا دُعِى اللّهُ وَحَدَهُ،

إِذَا دُعِى اللّهُ وَحَدَهُ،

وَإِن يُشْرَكَ بِهِ، تُومِنُواْ

فَالْحُكُمُ لِلّهَ الْعَلِيَ الْكِيرِ

فَالْحُكُمُ لِلّهَ الْعَلِي الْكِيرِ

هُو اللّهِ عَلَيْ الْعَلِي الْكِيرِ

in creation, and who sends down for you, from heaven, provision.

Yet, indeed, none is mindful of this, but one who turns to Him in penitence.

to:14 Therefore, O believers, call upon God and no other, making the practice of your religion pure and sincere to Him alone—even if the disbelievers hate it.

40:15 He alone is the All-Elevated of every lofty rank above His creation —

Sole Possessor of the Throne!

He casts the spirit of the divine Law through His revealed commandments upon whomever He so wills of His servants chosen as messengers, to forewarn all people of the inevitable Day of His Meeting—

for Judgment before God, nothing of them hidden from God.

Then shall it be asked:

To whom does all the dominion belong this Day?

To God, the One, the All-Dominating!

This Day, each soul shall be recompensed for all that it has earned in life.

No injustice is there this Day.

Indeed, God is swift in reckoning.

when hearts go up into choking throats—when there shall be no intimate friend for the wrongdoers, nor any intercessor to be heeded.

لَجُزَّءُ الرَّالِمُ وَالْعِشْرُونَ يُوْكَافِينَ الْمِنْكَافِينَ

وَيُنَزِّكُ لَكُمُ مِّنَ ٱلسَّمَآهِ رِزْقَاً وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ الَّا مَن يُنِيبُ الَّا مَا اللَّهَ

مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَنفِرُونَ

﴿ رَفِيعُ ٱلدَّرَجَنَتِ ذُو ٱلْعَرَّشِ أَنْهِ ٱلنَّهُ مَهِ مِنْ أَمْ

يلقِى الروح مِن امَرِهِ -عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِ -لِيُنذِرَ يَوْمَ ٱلنَّلَاقِ

ا يوم هم بدرزون كَلَيَغْنَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلُكُ الْيُومُ المَّالُومِ الْمُلُكُ الْيُومُ

الْيُوْمَ تَجْعَزَىٰ كُلُّنَفْسٍ بِمَاكَسَبَتْ لَا ظُلْمَ ٱلْمُوْمُ

إِنَّ ٱللَّهُ سَرِيعُ ٱلْجِسَابِ

إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَظِمِينَ مَا لِلظَّٰدِلِمِينَ مِنْ حَمِيدٍ وَلَا شَفِيعٍ يُطَاعُ 40:19 He knows every treacherous look of the eyes and all that the human breast conceals.

Thus God judges by 'nothing but' the truth.
But all that they call upon apart from Him cannot judge by anything at all.
Indeed, it is 'only' God
who is the All-Hearing, the All-Seeing.

\*Have they not journeyed through the lands to see how devastating was the end of those who denied faith before them?

They were far greater than them in power—and in the traces they left in the earth as a legacy.

Then, suddenly, God seized them for their sins. For never did they have any shield against God.

That was because their messengers came to them with clear and miraculous proofs of God.

Yet they disbelieved.

Then, suddenly, God seized them.

Indeed, He is all-powerful
and most severe in punishment.

40:23 Now, very truly,
We sent Moses with Our miraculous signs and manifest authority

40:24 to Pharaoh, and Hâmân, and Korah. But they said: A mere sorcerer! A sheer liar!

40:25 So when he came to them
with the truth from Us, they said:
Kill the sons of those who believe
who are with him,
and keep their womenfolk alive
for us in bondage.
Yet never is the scheming of the disbelievers

لجُزَّهُ الرَّابِعُ وَالْعِشْرُونَ يُنْوَفَّهُ عَالَيْنَ

الله يَعْلَمُ خَآيِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِي ٱلصَّدُورُ وَمَا تُخْفِي ٱلصَّدُورُ

﴿ وَاللَّهُ يَقَضِى بِالْحَقِّ وَاللَّهُ يَقَضِى بِالْحَقِّ وَاللَّهِ وَاللَّهِ مِنْ اللَّهُ وَلِهِ عَلَى اللَّهُ اللَّهُ اللَّهُ هُوا اللَّهِ اللَّهَ هُوا اللَّهِ اللَّهِ اللَّهُ اللَّهَ هُوا اللَّهِ اللَّهُ اللَّهُولَا اللَّهُ اللَّالَةُ اللَّهُ اللَّهُ الللَّهُ اللَّهُو

الله الم أَوَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَينَظُرُواْ كَيْفَ كَانَ عَقِبَهُ الَّذِينَ كَانُواْ مِن قَبِلَهِ مَّ كَانُواْ هُمَّ أَشَدَّ مِنْهُمٌ قُوَةً وَءَاتَارًا فِي ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ مِنْدُوْمِمَ وَمَاكَانَ لَهُمْ مِنَ ٱللَّهِ مِن وَاقِ وَمَاكَانَ لَهُمْ مِنَ اللَّهِ مِن وَاقِ

تَالِكَ بِأَنَهُمْ كَانَت تَأْتِيمِمْ رُسُلُهُم بِالْبَيِنَاتِ فَكُفُرُواْ فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ ٱلْعِقَابِ

وَلَقَدُ أَرْسَلُنَا مُوسَىٰ بِعَايِكِتِنَا وَسُلُطُكِنِ مُّبِينٍ

﴿ إِلَىٰ فِرْعَوْنَ وَهَلَّمَنَ اللَّهِ وَهَلَّمَنَ اللَّهِ وَهَلَّمَنَ اللَّهِ وَهَلَّمَنَ اللَّهُ وَقَالُواْ سَنحرُّ كَذَّاكُ

فَلَمَّا جَآءَهُم بِالْحَقِ مِنْ عِندِنَا قَالُواْ اَفْتُلُوْا أَبْنَآءَ الَّذِينَ ءَامَنُواْ مَعَهُ. وَاسْتَحْبُوا فِسَآءَهُمْ وَمَا كَيْدُ الْكَفِرِينَ إِلَّا فِي صَلَالِ anything but misguided.

40:26 Moreover, Pharaoh said
to his assembly of nobles:
Leave me to kill Moses—
and let him call upon his Lord!
Indeed, I fear that he may change your religion
or cause corruption to prevail in the land
of Egypt.

40:27 Yet Moses said to the people:

I have taken refuge in my Lord and your Lord from every insolently arrogant person who does not believe in the inevitable Day of Reckoning.

40:28 Thereupon, a believing man from the House of Pharaoh. who had concealed his faith, said: Will you kill a man for saying: My Lord is God! while truly he has come to you with clear and miraculous proofs from your Lord? For if he is a liar. then the consequence of his lying is a great sin against him alone: Yet if he is truthful, then some of what he promises you shall strike you. Indeed, God does not guide one who is exceedingly rebellious and a sheer liar.

40:29 O my people! Yours is the kingdom today. You are predominant in the land.

But who will give us victory against the mighty power of God if it comes to us?

الجُزَّهُ الرَّابِعُ وَالْعِشْرُونَ يُنْوَكُوْ عَالَيْنَ

رَقَالَ فِرْعَوْثُ ذَرُونِ أَقْتُلُ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥ إِنِّ أَخَافُ أَن يُبَدِّلَ دِينَكُمُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِ ٱلأَرْضِ ٱلْفَسَادَ

مِّنُ الِفِرْعَوْنَ يَكُنُدُ إِيمَنَهُۥ أَنَّقَتُكُونَ رَجُلًا أَن يَقُولَ رَقِّ اللَّهُ وَقَدْ جَآءَكُمْ بِالْبَيِّنَتِ مِن رَّيِكُمْ وَإِن يَكُ كَذِبُهُ وَإِن يَكُ صَلَاقًا يُصِبُ

وَإِن يَكُ صَدَادِقًا يُصِبَّكُمُ بَعْضُ ٱلَّذِى يَعِدُكُمُّ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفُ كَذَّابُ

شَعَوْمِلَكُمُ ٱلْمُلَكُ ٱلْيَوْمَ طَنهِرِينَ فِى ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنْ بَأْسِ ٱللَّهِ إِن جَآءَناً Pharaoh said:

I do not present to you other than what I myself see to be best for you. Nor do I guide vou to other than the path of right guidance.

40:30 But he who believed said: O my people! I fear for you a fate similar to the dreadful day of the ungodly alliances of the past -40:31 like the case of the people of Noah and that of the peoples of 'Ad and Thamûd, and those who came after them For God does not desire any injustice for His servants.

40:32 And O my people! I fear for you the nearing of a day of crying out vainly for help,

40:33 a day when you shall seek in vain to turn away in retreat from God's affliction. You have none to preserve you from God. For whomever God leaves to stray, no guide shall there ever be for him.

40:34 And very truly, Joseph came to you before with clear and miraculous proofs from God, like those of Moses.

Yet never did you cease to be in doubt about the message that he had brought youso much so that even when he perished, you said:

God shall never send forth a messenger after him. And so it is that God leaves to stray whoever is exceedingly rebellious and doubting.

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the signs of God, revealed to His messengers, to nullify them, without any divine authority ever having come to them!

How greatly abhorrent this is to God and to those who believe!

Thus does God set a seal upon the heart of every insolently arrogant, overbearing person.

40:36 Thus Pharaoh said: O Hâmân!
Build for me a lofty tower,
so that I may reach up to the spheres,

so that I may ascend
to look upon the God of Moses.
For, most surely, I think he is a liar.
And so it was that Pharaoh's evil deeds
were made fair-seeming to him.
Thus was he forever barred
from the straight path.
And the scheming of Pharaoh
was but doomed to end in ruin!

40:38 Nevertheless, the one who had believed said: O my people! Follow me. I shall guide you to the rightly guided path.

40:39 O my people!

This worldly life is but a fleeting enjoyment.

For, indeed, it is the Hereafter
that is the abode of enduring settlement.

shall not be recompensed but with its like.

But as to one who does righteous deeds,
whether male or female—

الجُزَّةُ الرَّابِعُ وَالْعِشْرُونَ يُوْلَوْكَ الْفِيْرُ

كُبُرَ مَقْتًا عِندَ اللّهِ
وَعِندَ الَّذِينَ ءَامَنُواْ
كَنَاكِ يَطْبَعُ اللّهُ
عَلَى كُلّ قَلْبِ
مُتَكَبِّرٍ جَبَّارٍ

وَقَالَ فِرْغَوْنُ يَنَهَدَدُنُ اللهِ مَرْبِعًا اللهِ مَرْبِعًا

لَّعَلِّ أَبْلُغُ ٱلأَسْبَبَ
السَّمَوَتِ
السَّبُبَ السَّمَوَتِ
الْطَلِعَ إِلَى الْكَ الْكِهِ مُوسَىٰ
وَ إِنِّى لَأَظُنُّهُ مُحَنِدًاً
وَحَكَذَلِكَ رُبِينَ لِفِرْعُورًا
اللَّهُ عَمَلِهِ مُوسَىٰ
وَصُدَّ عَنِ السَّبِيلِ
وَصُدَّ عَنِ السَّبِيلِ
وَمُا حَيْدُ فِرْعَوْنَ

﴿ وَقَالَ الَّذِيُّ ءَامَنَ نَعَوْدِ أَهَدِكُمْ يَعْوَدِ أَهَدِكُمْ سَيِيلَ الرَّشَادِ سَيِيلَ الرَّشَادِ اللهِ اللهُ مَا الرَّشَادِ اللهُ مَا الرَّشَادِ اللهُ مَا الرَّشَادِ اللهُ مَا الرَّشَادِ اللهُ مَا اللهُ مَا الرَّشَادِ اللهُ مَا اللهُ مَا اللهُ اللهُ مَا اللهُ اللهُ مَا اللهُ ال

يَقَوْمِ إِنَّمَا هَاذِهِ
 ٱلْحَيَوةُ ٱلدُّنْيَا مَتَاعٌ وَإِنَّ
 ٱلْآخِرَةَ هِي دَارُ ٱلْقَرَارِ

َنَّ مَنْعَمِلَ سَيِّئَةً فَلَا يُحُنِّرَى إِلَّا مِثْلَهَا فَلَا يُحُنِّرَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَلِحًا مِّن ذَكَرٍ أَوْ أَنْشَلَ مَثْرَبُ وَهُوَ مُؤْمِنُ

الحَدَّةُ الرَّابِعُ وَالعَشْدُونَ يُوْدَقِعَافِرُ

while being a believer—then it is such as these who shall enter the Garden of Paradise, forever provided therein, without measure.

40:41 \*And, O my people!

How is it that I call you to deliverance, while you call me to the Fire of Hell?

40:42 You call me to disbelieve in the true and only God and to associate with Him false gods of which I have no knowledge, while I call you to believe in the Overpowering One, the Most Forgiving.

that all that you call me to worship has nothing worthy for which to be invoked—neither in this world nor in the Hereafter. For there is no doubt that our inevitable return is but to God alone—and that it is only the exceedingly rebellious who are the Companions of the Fire of Hell.

40:44 It is only then in Hellfire that you shall all remember what I say to you now!

Yet I commend myself and my affair to God alone.

Indeed, God is all-seeing of all His servants.

40:45 So God saved him from the great evil that they plotted,
while the 'very' worst of torments
whelmed the House of Pharaoh from every side.

40:46 Moreover, to the Fire are they exposed in their graves,

أَدْعُوكُمْ إِلَى ٱلنَّجَوْةِ عُونَوْسِ إِلَى ٱلنَّارِ إِلَى ٱلْعَزِيزِ ٱلْغَفَّارِ لَاحَهُ أَنَّمَا تَدْعُونَنِيَّ إِلَيْهِ لَسَ لَهُ دَعْوَةً فِي ٱلدُّنْكَ وَلَا فِي ٱلْأَحْدَة وَأَنَّ مَرَدَّنا آلِي ٱللَّهِ

إن الله بصير بالعب المثانية في فقطة الله المثانية المؤتفة الم

الله آلنّارُيْعُرَضُونَ غُدُوًّا وَعَشِيًّا morning and evening, until the end of time. Then on the Day the Hour of Doom shall arise, it shall be said to the angels:

Commit the House of Pharaoh into the severest torment!

40:47 And behold!

They shall argue with one another in the Fire of Hell.

Thus the weak of the world shall say to those who were insolently arrogant:

Indeed, we were devoted followers of yours!

So can you avail us, even a little, against any portion of the Fire?

Indeed, we are all of us steeped in it.

God has already judged
between all His servants with justice.

to the keepers of Hell:

Call upon your Lord
to lighten just a day of the torment for us.

Is it not true, then, that your messengers have come to you in life with clear and miraculous proofs from God? The dwellers of the Fire shall say: Yes, indeed!

They who are the keepers shall then say: Cry out, then, in vain!

For never is the cry of the disbelievers

40:51 Indeed, We shall, most surely, make Our messengers triumphant,

anything but misguided.

الجُزَّةُ الرَّابِعُ وَالْعِشْرُونَ يُنْوَلَّهُ عَنَافِيْنَ

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُواْءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ

﴿ وَإِذْ يَتَحَابُونَ فِالنَّادِ
فَيَقُولُ الضُّعَفَتُواْ
لِلَّذِينَ اسْتَكْبَرُوَا
لِلَّذِينَ اسْتَكْبَرُوَا
إِنَّا كُنَّا لَكُمُّ بَبَعًا
فَهَلْ أَنتُم مُّغْنُونَ عَنَّا
فَهِلْ أَنتُم مُّغْنُونَ عَنَّا
فَهِيبًا مِنَ النَّادِ

(الله عَالَ الَّذِينَ اسْتَكْبَرُوَا إِنَّا كُلُّ فِيهَا إِنَّ اللَّهَ قَدْ حَكُمَ بَيْنَ الْعِبَادِ

﴿ وَقَالَ ٱلَّذِينَ فِ ٱلنَّارِ لِخَزْنَةِ جَهَنَّمَ ٱدْعُوارَبَّكُمْ يُحَفِّفْ عَنَّا يَوْمُا مِنَ ٱلْعَذَابِ

قَالُواْ أَوْلَمْ تَكُ تَأْتِيكُمْ
 رُسُلُكُم بِالْبَيْنَتِ
 قَالُواْ بَكِنَّ قَالُواْ فَادْعُواْ
 وَمَادُعَكُواْ الْكَنْ فِينَ
 إِلَّا فِي ضَلَالٍ

﴿ إِنَّا لَنَنَصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِي لَكْيَوْةِ الدُّنْيَا

مِيُوْلَةُ عَافِرُهُ

as well as all those who believeboth in the life of this world and on the Day Hereafter when the witnesses for God's message to the nations shall stand forth-

40:52 a Day the godless wrongdoers shall not benefit from their excuses. Rather, for them, there is only the curse of God's And for them in just recompense, there is the most evil abode in Hellfire awaiting.

40:53 And very truly, We gave Moses the guidance of divine revelation. Thus, We bequeathed to the Children of Israel the Book of the Torah -

40:54 as a means of guidance to salvation and a reminder of the divine Law. for those endowed with discretion and understanding who thus heed admonition

40:55 Therefore, be patient, O Prophet. Indeed, the promise of victory from God is ever true. Moreover, steadfastly seek much forgiveness for your sin.

And highly exalt your Lord with 'all' praise in the evenings and in the mornings.

40:56 Indeed, those who argue against the signs of God revealed to His messengers in order to nullify them without any divine authority

وَلَهُمْ شُوَّءُ ٱلدَّارِ

وَأُوْرَثُنَا بَنِيّ إِسْرَ عِيلَ

هُدُي وَ ذِكِ كَن لأولى ألألك

إرب وُعْدَ ٱللَّهِ حَقِّيُّهُ بألْعَشيّ وَٱلْإِبِّكُنر

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الجزّةُ الرَّابِعُ وَالْعِشْرُونَ

ever having come to them—
there is nothing but 'great' arrogance
in their breast.
For that 'is an aspiration
to which 'they shall never attain.
Yet seek 'much' refuge in God from their evil'.
Indeed, it is He alone
who is the All-Hearing, the All-Seeing.

40:57 Most surely, the creation of the heavens and the earth is a far greater wonder than the human creation.

But most people do not know God's awesome might.

40:58 And so, not equal are the blind and the seeing; nor those who believe and do good deeds and the doer of misdeeds.

But little are you human beings mindful of God's admonitions.

is, most surely, coming.

Of this, there can be no doubt.

But most people neglect its signs,
for they do not believe in the Hereafter.

40:60 Yet the Lord of 'all of 'you, 'O humankind,' has said:
Call upon Me 'in prayer'. I shall answer you.
Indeed, those who are disdainful of My worship shall enter Hell, utterly humiliated.

40:61 God is the One
who has made the night
for you to repose therein
and the daylight by which to see.
Indeed, God is ever bountiful to fall people.

فَأَسْتَعِذْ بِأُللَّهِ إِنَّكُهُ هُوَ ٱلسَّكِمِيعُ ٱلْبَصِيرُ لَخَلْقُ ٱلسَّمَاهَ ت وَٱلْأَرْضِ أَكْبُرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَكِنَّ أَكِئُ النَّاسِ ألأتمه وأليصير وَٱلَّذِينَ ءَامَنُواْ وعَمِلُواٱلصَّلِلحَاتِ قَلِيلًا مَّا لَتَذَكُّونِ؟ اللَّهُ السَّاعَةَ لَآنِدَةٌ أَكْثَرُ ٱلنَّاسِ لَا يُؤْمِنُونِ

إِنَّ الَّذِيكَ يَسَّتَكُيْرُونَ عَنْ عِبَادَقِ سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ اللَّهُ الَّذِي جَعَلَ لَكُمُ النَّسَلَ لِنَسْكُنُواْفِيهِ وَالنَّهَارَ مُبْصِرًاً إِنْ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكِنَ النَّاسِ But most people do not give thanks for the plenty God gives them.

That is God, your Lord, the Creator of everything!
There is no God but Him.
How, then, are you turned away from worshipping Him alone?

40:63 Even so, those who have disavowed the natural and revealed signs of God turn away.

40:64 God is the One who alone has made the earth a hospitable place of settlement for you, and the sky a sheltering edifice; and who alone has fashioned you and, moreover, made most excellent your forms; and who alone has provided you with all that is wholesome in life.

O humanity! That is God, your Lord.
So blessed be God, Lord of All the Worlds!

40:65 He alone is the All-Living One.

There is no God but Him.

So call upon Him and no other, making the practice of your religion pure and sincere to Him.

All praise is for God alone, Lord of All the Worlds.

40:66 \*Say to the disbelievers, O Prophet:
Indeed, I have been forbidden
to worship all those whom you call upon
apart from God.
For the clear proofs of God
have, indeed, come to me from my Lord.
Moreover, I have been commanded
to submit my whole being, willingly,

الجُزّةُ الرَّابِعُ وَالْمِشْرُونَ يُنْوَافِئِ

الله دَالِكُمُ اللهُ رَبُكُمُ لَا خَالِقُ كُمُ اللهُ رَبُكُمُ خَالِقُ كُلِ اللهُ وَاللهُ عَالَى اللهُ اللهُ

كَانُواْ بِتَايَنتِ اللهِ يَجْمَدُونَ
اللَّهُ الَّذِى جَعَلَ لَكُمُ اللَّهُ الَّذِى جَعَلَ لَكُمُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَالْمُوالِمُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِ الللَّهُ وَاللَّهُ وَالْمُؤْمُ اللَّهُ وَالْمُؤْمُ اللَّهُ وَالْمُؤْمُ اللَّهُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ اللَّهُ وَالْمُؤْمُ اللَّهُ وَالْمُؤْمُ وَالْمُؤْمُ اللَّهُ وَالْمُؤْمُ اللَّهُ وَالْمُؤْمُ اللَّهُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَالْمُوالِمُوالِمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُوالِمُ وَالْمُؤْمُ وَالَّالِمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْم

رَبُ اَلْمَالَمِينَ هُواَلْحَقُ لاَإِلَكَهُ إِلَّا هُوَفَادَعُوهُ مُغْلِصِينَ لَهُ الدِّينَ الْمُعَمَّدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْمُعَمَّدُ لِلَّهِ رَبِّ الْعَالَمِينَ

قُلُ إِنِي نُهِيتُ أَنْ أَعْبُدُ

الَّذِينَ تَدَّعُونَ مِن دُونِ اللَّهِ

لَمَّا جَآءَ فِي ٱلْبَيِّنَتُ مِن رَّيِ

وَأُمِرْتُ أَنْ أُسُلِمَ

لِرَبِّ ٱلْمَلَمِينَ

to the Lord of All the Worlds.

who has created all of you from dust, then from a sperm-drop, then from a clinging clot.

Then He brings you forth as children, that you may then reach full maturity, that you may then become elderly—though among you are those who are made to die before this.

It is thus, so that you may all reach a preordained term of death, and so that you may all come to understand that God alone could do this.

40:68 He alone is the One
who gives life and gives death.
For when He decrees a matter,
He but says to it: Be! And so it is.

Have you not considered, O Prophet, the utter futility of those who argue against the revealed signs of God to nullify them?

How, then, are they turned away from self-evident truth?

40:70 It is these who have belied the Quran as the Book of God, and who have belied all the commandments which We have sent with Our messengers.

Thus they shall soon know the consequence of their denial—

when yokes are about their necks and they are in chains! They shall be dragged

40:72 into the scalding fluid.

الجُزَّةُ الرَّابِعُ وَالعِشْرُونَ مُؤْوَلَا عُنَافِيْنَ

﴿ هُوَ الَّذِى يُحِي وَيُمِيتُ فَا الَّذِى يُحِي وَيُمِيتُ فَا الَّذِى أَمْرًا فَإِنَّمَا فَإِنَّمَا فَا يَنْمَا فَا يُمْرُدُ فَإِنَّمَا فَا يُمُونُ فَيَكُونُ

أَلَّمْ تَرَ إِلَى الَّذِينَ
 يُحَدِدُونَ فِي عَايَتِ اللَّهِ
 أَنَّ يُصَرَفُونَ

﴿ الَّذِينَ كَذَّبُواْ الْكِتَبِ الْكِتَبِ وَمِمَا أَرْسَلْنَا بِهِ. رُمُمُلَنَا فَصَالَا فَسَوْقَ يَعْلَمُونَ فَسَعُونَ مَعْلَمُونَ

ا إِذِ ٱلأَغْلَالُ فِي آَعْنَقِهِمْ وَالسَّلَاسِلُ مُسْحَبُونَ وَالسَّلَاسِلُ مُسْحَبُونَ

فِ الْخَمِيمِ
 ثُمَّ فِ النَّارِ مُسْحَرُونِ

Then in the Fire of Hell shall they burn as fuel.

40:73 Then it shall be said to them: Where, now, are those you used to take as associate-gods

40:74 apart from God? They shall say: They have strayed far from us! Rather. we were calling on nothing but illusions before in the world! Thus does God leave the disbelievers to stray.

40:75 That is because you who in life disbelieved used to exult in the land without any right, and because you used to be elated by your worldly indulgence.

40:76 Enter the gates of Hell, wherein you shall abide forever and a most woeful dwelling it is for the 'insolently' arrogant!

40:77 Therefore, be patient, O Prophet. Indeed, the promise of God is ever true. For regardless of whether We show you some of the affliction that We have promised them in this life. or We take your soul first to Us shall they 'all' be returned for Judgment'.

40:78 For very truly, We have sent mortal messengers to their own people before you. Among them are those whose accounts We have related to you in this Quran .

And among them are those whose accounts We have not related to you. Yet never was it possible

الجُزْهُ الرَّابِعُ وَالْعِشْرُونَ ٩ أَمْنَ مَا كُنتُمْ تُشْرِكُونَ مِن دُونِ ٱللَّهِ قَالُواْ ضَلُّهُ أَعَنَّا مِلَ لَّهُ نَكُن نَدْعُ أمن فَدَّلُ شَتَّا كَذَلِكَ يُضِلُّ ٱللَّهُ ٱلْكَنفرينَ 🐵 ذَلِكُمْ بِمَاكُنتُهُ تَقْرَحُونَ في ٱلْأَرْضِ بِغَيْرِ ٱلْحُقِّ وَبِمَاكُنتُمُ تَمُرَحُونَ بَعْضَ ٱلَّذِى نَعِلُهُمْ أَوْ نَتُوفَّنَّكَ فَالْنَا رُجُعُونَ

(١١) وَلَقَدُ أَرْسَلْنَا رُسُلُا مِّن قَدَّلكَ منْفُد مَّن لِّمْ نَقْصُصْ عَلَيْكَ

يَأْقِ بِتَايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ

for any messenger to come forth to his people with a miraculous sign without the permission of God.

But when the command of God comes to bring judgment upon a people, it is decreed with the decisive truth.

And right then and there, the real progenitors of falsehood lose all.

who has made for you all types of cattle, so that you may ride upon some and from some you may eat.

40:80 And therein are other benefits for you.

Moreover, by means of them
you may attain to some other far-reaching need
within your breast.

For upon them, and upon ships, you are carried through land and sea.

40:81 And so it is that He shows you human beings His revealed and natural signs.

Then which of God's signs would you reject?

40:82 Have they not, then,
journeyed through the earth
to see how devastating was the end
of those who belied God's messengers
before them?

They were more numerous than them, and superior in power, and far greater in the traces they left in the earth as a legacy.

Yet all that they earned never availed them against the judgment of God.

40:83 For when their messengers came to them with clear and miraculous proofs from God,

الجُزَّهُ الرَّابِعُ وَالْعِشْرُونَ يُوْنَاؤُنَا وَيَ

فَإِذَاجِكَآءَ أَمْرُ اللَّهِ قُضِى بِالْحَقِّ وَخَسِرَ هُنَالِكَ اَلْمُبْطِلُونَ

الله الله الذي جَمَلَ لكُمُ الله الله الله الله المؤلفة المؤلفة المؤلفة المؤلفة الله المؤلفة المؤلفة

وَلَكُمْ فِيهَامَنْفِعُ
وَلِتَ بَلْغُواْ عَلَيْهَا حَاجَةُ
فِي صُدُورِكُمْ وَعَلَيْهَا
وَعَلَى الْقُالِي تُحْمَدُونَ

(الله وَيُرِيكُمُ ءَايَنتِهِ، وَيُرِيكُمُ ءَايَنتِهِ، وَيُرِينَ اللهِ تُنكِرُونَ وَاللهِ تُنكِرُونَ

وى المناه المسيروا في الأرض المنافرون المنافر المنافر المنافر المنافر المنافرة المن

وَءَاثَارًا فِي ٱلْأَرْضِ فَمَا آغَنْيَ عَنْهُم مَّاكَانُواْ يَكْسِبُونَ

الله المَّاجَآةَ تَهُمَّ اللهُ الله

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الجُزْءُ الرَّابِعُ وَالعِشْرُونَ

they exulted instead in what 'trifling knowledge they had. So the 'very punishment' they used to mock at whelmed them from every side.

40:84 Then, when they saw Our deadly affliction, they said frantically:

We believe in God alone, and we disbelieve in all that we used to associate as gods

with Him!

when at last they saw Our deadly affliction—did not benefit them.

That is the way of God—the way that has ever been decreed for His servants.

And right then and there, the disbelievers lose all.

وَحَاقَ بِهِم مَّا كَانُواْ بِهِ مِ يَسْتَهْ زِهُونَ عَلَمْ الرَّاوَاْ بَالْسَنَا قَالُواْ عَلَمْنَا بِاللَّهِ وَحْدَهُ. وَكَفَرْنَا بِمَا كُنَا بِهِ مُشْرِكِينَ بِمَا كُنَا بِهِ مُشْرِكِينَ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَنْهُمْ لَمَّا رَأَوْا بَالْسَنَا شُلْتَ اللّهِ وَخَسِرَ هُنَالِكَ ٱلْكَوْرُونَ وَخَسِرَ هُنَالِكَ ٱلْكَوْرُونَ



The surah that describes the Quran as THE LUCIDLY DISTINCT Heavenly revelation for those who would give it heed.

### Surah 41 / 54 VERSES / REVEALED AT MARKAH

# Fușșilat

IN THE NAME OF GOD. THE ALL-MERCIFUL. THE MERCY-GIVING

#### 41:1 Hâ Mîm

- 41:2 This is a revelation sent down from the All-Merciful, the Mercy-Giving—
- a Book whose verses
  of Heavenly guidance
  have been made lucidly distinct
  as an Arabic Quran,
  for a people who would know and give heed.
- that is a Heavenly Recitation
  that is a bearer of glad tidings
  of the good life and everlasting reward,
  and a forewarner of God's nearing Judgment.
  Yet when it is recited,
  most of them turn away from it,
  for they do not 'truly' hear 'its message'.
- Our hearts are ensheathed against what you are calling us to. In our ears, moreover, there is an utter deafness to it. For between us and you, there is an 'impenetrable' veil.



- 🖒 تَنزِيلُ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
  - اللهُ كُنْبُ فُصِّلَتْ ءَايَنتُهُ
- فُرْءَانًا عَرَبِيًّا لِّقَوْمِ يَعْلَمُونَ
  - الله بَشِيرًا وَنَذِيرًا اللهُ اللهُ
  - فَأَعْرَضَ أَكَثُرُهُمْ
  - فَهُمْ لَا يَسْمَعُونَ
- اللهُ وَقَالُواْ قُلُوالُمِنَا فِي أَكِنَةٍ وَالْمُوالُمُنَا فِي أَكِنَةٍ
  - مِّمَّا تَدَّعُونَاۤ إِلَيْهِ وَفَيۡ ءَاذَانِنَا وَقَٰهُ
- وَمِنْ بَيْنِنَا وَيَيْنِكَ جِحَابٌ

So do as you will!

We shall, indeed, do as we see fit!

Say to them, O Prophet:

Indeed, I am only a human being like you.

Revealed to me is that your God is but One God.

Therefore, seek for your own souls the straight way to Him.

Moreover, seek His forgiveness.

For woe to those who associate gods with God,
those who do not give the Zakât-Charity,
and those who are disbelievers in the Hereafter.

As for those who believe and do righteous deeds, for them in the Hereafter there is an unfailing reward awaiting.

Say to those who associate partners with God:
Do you truly disbelieve in the One
who alone created the Earth
in a span of two Heavenly days?
And do you set up rivals to Him
in His divinity?
This is the sole Creator,
Lord of All the Worlds!

who has set therein anchoring mountains, towering above the Earth, to balance it as it spins.

And it is He alone who has bestowed abundant blessings in it and decreed therein all its sustenance.

All this has He done, in a span of four equal Heavenly days.

This do We reveal

الجُزَّءُ الرَّابِعُ وَالعِشْرُونَ يُوْفَعُنَيْنَاتَنَّ

قَاعْمَلْ إِنَّنَا عَلِمِلُونَ عُلْ إِنَّمَا أَنَا بَشُرُّ مِثْلُكُمْ مِثْلُكُمْ فَوَحِنَ إِلَىَ فَوَحَنَ إِلَىَ أَنَّمَا إِلَاهُكُمْ إِلَهُ وَكِحِدُ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلُ إِلَّهُ مُشْرِكِينَ وَوَيْلُ إِلَّهُ مُشْرِكِينَ

﴿ اللَّذِينَ لَا يُؤَدُّونَ الزَّكَوْةَ وَهُمْ كَافِرُونَ وَهُم كَافِرُونَ

﴿ إِنَّ اللَّانِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ لَهُمْ أَجَرُ عَيْرُ مَمْنُونِ لَهُمْ أَجَرُ عَيْرُ مَمْنُونِ

أَلْ أَيِنْكُمْ لَتَكُفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَجَعْلُونَ لَهُۥ أَندَاداً ذَلِكَ رَبُّ الْعَكَمِينَ

وَجَعَلَ فِيهَا رَوَسِى مِن فَوْقِهَا
 وَبَنْرُكَ فِيهَا
 وَقَدَّرَ فِيهَا أَقْوَاتُهَا
 فِي أَرْبَعَةِ أَيَّامِ سَوَآءُ لِلسَّآلِلِينَ

for those who would inquire into creation.

Then He directed Himself toward the heaven, while it was yet smoke.

Then He said to it, and to the Earth: Come into form, willingly or unwillingly! They both said: We come willingly!

in a span of two more Heavenly days, revealing within each heaven its own natural and spiritual order.

Moreover, We have adorned the nearest heaven with lights, and, thereby, it is safeguarded, as well. Such is the mighty decree of the Overpowering One, the All-Knowing.

Hi:13 But if they who disbelieve turn away, then say to them:

I forewarn you of the destruction of a thunderbolt,
like the thunderbolt that struck

the peoples of 'Âd and Thamûd. 41:14 Behold!

The messengers approached them from before them and from behind them, and in every conceivable way, saying:

Worship none but God!

Yet they only said:
Had our Lord so willed
to send us Heavenly guidance, most surely, He would have sent down angels as messengers.

Therefore, in all that you have been sent with we are inveterate disbelievers.

41:15 As for the people of 'Âd, they grew so very arrogant in the land الجُزَّءُ الرَّابِعُ وَالعِشْرُونَ مُنْوَكَّوُضَالَتَ

ثُ ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاةِ وَهِى دُخَانُّ فَقَالَ لَمَا وَلِلْأَرْضِ اُثْنِيَا طَوْعًا أَوْكُرْهًا قَالَتَا أَنْيْنَا طَآبِيينَ

فَقَضَدُهُنَّ سَبِّعَ سَمَوَاتِ فِي يُوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَآءٍ أَمْرَهُمُّا وَزَيَّنَا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَبِيحَ وَحِفْظُاً ذَلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ

قَإِنَ أَعَرَضُوا فَعُلَ أَنذَرْتُكُو صَحِيقَة فَعُل أَنذَرْتُكُو صَحِيقَة مَادٍ وَثَمُودَ
 مَثْلَ صَحِيقَة عَادٍ وَثَمُودَ

الْمَالُوسُلُ الْمُعْلَمُ الرُّسِلُ

مِنْ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ
اَلَّا نَعْبُدُوۤا إِلَّا اللَّهُ ۚ قَالُواْ
لَوْ شَاءً رَبُّنَا لَأَمْزَلَ مَلَيْحِكَةُ
فَإِنَّا بِمَا أَرْسِلْتُم بِهِ كَفِرُونَ
فَإِنَّا بِمَا أَرْسِلْتُم بِهِ كَفِرُونَ
فَأَمَّا عَادُ فَأَسْتَكَبُرُوا
فِي ٱلْأَرْضِ بِغَيْرِ الْحَقَ

\* \*\*\*

without any right.

Thus they said:

Who is greater than us in power?

Could they not see that God-

the One who had created them—was Himself, most surely, greater than them

in power?

Nevertheless, they used to disavow Our message and miraculous signs.

Then We sent against them
a thundering, raging-cold wind
in days of continuing ill-fate,
so that We might cause them to taste
something of the divine torment of disgrace
in the life of this world,
while the torment of the Hereafter
shall be yet more disgracing.
For never shall they be helped.

And as for the people of Thamûd,
We guided them aright.
But they loved worldly blindness
more than divine guidance.
Thus the dishonoring torment
of a thunderbolt of destruction
seized them, suddenly, because of all the evil
that they had duly earned.

41:18 Yet We delivered from destruction those among them who believed and were ever God-fearing.

41:19 Thus remind of the Day of Judgment, when the enemies of God shall be assembled before the Fire of Hell—and thus shall they be duly marshaled—41:20 until when they come to it

وَقَالُواْ مَنْ أَشَدُّ مِنَّا قُوَةً أُ أَوَلَمْ يَرَوُّا أَنَّ اللَّهُ أَلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَةً أُ

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اً فَأَرْسَلْنَا عَلَيْهِمْ رِيَحَا صَرْصَرًا فِي أَيَامِ نِجَسَاتِ لِنَذِيقَهُمْ عَذَابَ ٱلْخِزِي فِي الْحَيَوةِ ٱلدُّنِيَّ وَلَعَذَابُ ٱلْآخِرَةِ ٱخْزَىٰ وَهُمْ لَا يُنْصَرُونَ وَهُمْ لَا يُنْصَرُونَ

وَأَمَّا تَمُودُ فَهَدَيْتَهُمُّ وَأَمَّا تَمُودُ فَهَدَيْتَهُمُّ فَأَسْتَحَبُّوا الْعَمَىٰ عَلَى الْمُدَىٰ فَأَخَذَتُهُمْ صَنعِقَةُ الْعَدَابِ الْمُونِ الْعَذَابِ الْمُونِ بِمَا كَانُوا يَكْسِبُونَ بِمَا كَانُوا يَكْسِبُونَ

وَيَوْمَ يُحْشَرُ أَعَدَاءُ اللهِ إِلَى النَّادِ فَهُمْ يُوزَعُونَ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّالَّالَّةُ اللَّلَّا اللَّهُ اللَّهُ اللَّالَا اللَّهُ اللَّهُ اللَّهُ اللَّا

ا حَتَى إِذَا مَاجَآهُ وَهَا صَلَّى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

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الجثزة الزّابعُ وَالْعِشْرُونَ

and are questioned about their life in the world, their ears, and their eyes, and their very skins shall all bear witness against their own souls for all that they used to do.

Why did you bear witness against us?
They shall say in response:
God who causes everything to speak has caused us to speak.
For it is He alone who has created you the first time.
And to Him are you now returned!

did not care to conceal your godless ways, so that we who are your ears and your eyes and your skins would not bear witness against you!

Rather, you thought that God did not know much about what you were doing in life.

41:23 But that was merely your assumption which you ignorantly assumed about your Lord.

So it has brought you doom.

Thus you have become among the losers of an everlasting Paradise.

still the Fire of Hell shall be an eternal dwelling for them.

And should they seek to return to the world so as to propitiate the wrath of God for their former ungodliness, never shall they be of those allowed such propitiation.

وأنصرهم وحلودهم بِمَاكَانُواْ بِعُمَلُونَ لِمَ شَهِدتُّمُ عَلَيْنَاً قَالُهُ أَ أَنطَقَنَا ٱللَّهُ ٱلَّذِيٓ أَنطَقَ كُلُّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةِ الله وَمَا كُنتُهُ تَسْتَدُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُوْ وَلاَ أَبْصَارُكُمْ وَلاجُلُودُكُمْ وَلَكُن ظَلَنَاتُمُ أَنَّ ٱللَّهُ لَا يَعْلَمُ كَتْهُا مِنَّاتِقُمُلُهُ: وَذَاكُمْ ظُنُّكُو الَّذِي ظَنَنتُم مَرَكُو أَرْدَىٰكُمْ

\*Thus have We designated for them intimate companions in life who make them oblivious to the Judgment that is before them, and who make the evil they have done that is behind them, fair-seeming to them. Then, suddenly, the word of doom comes to pass against them, as it did with those disbelieving communities of jinn and humans that have already passed away before them. Indeed, they were all losers of an everlasting Paradise.

Do not listen to this Quran,
but make instead senseless talk
that obscures its message,
so that you may prevail against it.

41:27 Therefore, We shall, most surely,

make those who disbelieve
taste a severe torment
in both this life and the Hereafter.
Moreover,
We shall, most surely, recompense them
in the Hereafter,
in accordance with
the very worst they ever did.

That is the recompense of the enemies of God:
The Fire of Hell!
For them therein is the abode of eternity—
a due recompense,
for in life they used to disavow
Our revealed signs.

41:29 Thus in Hell those who disbelieved shall say:

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الجُزَّةُ الرَّابِعُ وَالعِشْرُونَ

وَمَاخَلْفَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَاخَلْفَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَاخَلْفَهُمْ وَمَاخَلْفَهُمْ وَمَاخَلْفَهُمْ وَمَاخَلْفَهُمْ وَمَقَ عَلَيْهِمُ الْقَوْلُ وَمَقَ عَلَيْهِمُ الْقَوْلُ فِي أَمْدِ قَدْخَلَتْ مِن قَبْلِهِم مِن اللّهِمْ وَمَالَيْنِ وَالْإِنسِ قَبْلِهِم مِن اللّهُمْ وَمَالُولُ خَسِرِينَ وَالْإِنسِ اللّهُمْ وَمَالُولُ خَسِرِينَ وَالْإِنسِ اللّهُمْ وَمَالُولُ خَسِرِينَ وَالْإِنسِ اللّهُمْ وَمَالُولُ خَلَقُولُ اللّهُمْ وَمَا اللّهُمُ وَاللّهُ وَمَالُولُ مَنْ اللّهُمُ وَاللّهُ وَاللّهُ وَاللّهُ وَمَالُولُ مَنْ اللّهُمُ وَاللّهُ وَمَالُولُ مَنْ اللّهُمُ وَاللّهُ وَلَا اللّهُ وَلِهُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللّهُ وَاللّهُ وَلَاللّهُ وَاللّهُ وَلِلْلّهُ وَاللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَلِمُلْكُولُ مِنْ وَاللّهُ وَاللّهُ

جَزَاءً عِمَا كَانُواْ بِتَايِئِنَا يَجْعَدُونَ

وَقَالَ ٱلَّذِينَ كَفَوُواْ

Our Lord!

Show us those who have led us astray of the jinn and the humans.

We shall place them beneath our feet, so that they may become of the nethermost in Hellfire!

- Our Lord is God alone!

  and continue upon the straight way, the angels descend to them and say:

  Have no fear, neither grieve!

  Rather, receive glad tidings of the Garden of Paradise, which you were promised in life.
- 41:31 We are your supporters
  in the life of this world and in the Hereafter.
  And for you therein is all that your souls desire.
  And for you therein
  is all for which you may ask—
- an everlasting hospitality extended from One who is all-forgiving, mercy-giving.
- than one who calls to God, and does righteous deeds, and says: Indeed, I am of those who are *muslims*, in willing submission to God alone?
- 41:34 For not equal are the good deed and the evil deed.

  So repel their evildoing with that which is best in the sight of God. Then, behold!

  The one who had enmity for you, and for whom you had enmity, may become like a most intimate friend.

يْزُهُ الرَّامِعُ وَالعِشْرُونَ مِيْوَكُوْفَصِيْلَةِ الرَّامِعُ وَالعِشْرُونَ مِيْوَالِمَانِيَّةِ

رَبُّنَا أَدْنَا ٱلَّذَيْنِ أَضَلَّانَا تحعلفكما تحت أقدامنا لَكُمُنَا مِنَ ٱلْأَسْفَاسَ انَّ ٱلَّذِيرِ ﴾ قَالُهُ أَدَيُّ اللَّهُ تَغَافُهُ أَهُ لَا تُحَدَّ نَهُ أَ

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الجزَّةُ الرَّابِعُ وَالْعِشْرُونَ

41:35 Yet none shall attain this but those who are patient in suffering.

And none shall attain this but one endowed with a magnificent share of goodness.

by Satan to instigate you to do otherwise, then seek refuge in God.

Indeed, it is He who is the All-Hearing, the All-Knowing.

Ali:37 Now of His wondrous signs are the night and the daylight, and the sun and the moon.

You shall not bow yourselves down to the sun, nor to the moon.

But you shall bow yourselves down to God alone, who created them, if it is truly Him alone that you worship.

But if they who worship false gods grow insolently arrogant against bowing down to God alone, know that those who are near your Lord give due exaltation to Him ceaselessly, by night and by day.

And of this, they never weary.

And of His wondrous signs is that you see the land still and lifeless.

Then, when We send down upon it water, it quivers and swells with life.

Indeed, the One who gives it life shall, most surely, give life to the dead.

Indeed, He is powerful over all things.

41:40 As to those who profane Our verses, they are not hidden from Us.

Yet is one who shall be cast

وَمَا يُلَقَّ نَهَا 
 إِلَّا ٱلَّذِينَ صَبَرُواْ وَمَا يُلَقَّ نَهَا 
 إِلَّا دُو حَظٍ عَظِيمٍ

وَ إِمَّا يَنزَعَنَّكَ مِن الشَّيْطِينِ نَزْعٌ مِن الشَّيْطِينِ نَزْعٌ مُن الشَّيْطِينِ نَزْعٌ مُن اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُواللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلِمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّالِمُلِمُ اللَّهُ اللْمُلْمُلُولُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللِ

وَمِنْ اَكِنَةِهِ

النَّيْلُ وَالنَّهَارُ

وَالشَّ مَسُ وَالْقَمَرُ

لَا تَسْمُحُدُواْ لِلشَّمْسِ

وَلَا لِلْقَمَرِ

وَلَا لِلْقَمَرِ

وَاسْمُحُدُواْ بِلَّهِ

الَّذِي خَلَقَهُنَ

الَّذِي خَلَقَهُنَ

﴿ فَإِنِ ٱسْتَكَبِّرُواْ فَٱلَّذِينَ عِنْ دَرَيِّكَ يُسَيِّحُونَ لَهُ بِإلَيْهِلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْتَعُمُونَ ۗ

وَمِنْ عَلَيْنِهِ وَ الْأَرْضَ خَنْشِعَةُ الْفَرْضَ خَنْشِعَةُ فَإِنَّا أَنْزَلْنَا عَلَيْهِا الْمَآءَ أَوْلَنَا عَلَيْهِا الْمَآءَ أَهْرَتْتُ وَرَبَتْ الْمَحْيَ الْمَوْقَةُ إِنَّ اللَّذِي آخَياهَا لَمُحْيَ الْمَوْقَةُ إِنَّهُ الْمَوْقَةُ الْمَدْ فَلِيرُ

﴿ إِنَّ الَّذِينَ يُلْحِدُونَ فِي ءَايَنِنَا لَا يَخْفُونُ عَلَيْنَاً into the Fire of Hell better off, or one who comes on the Day of Resurrection secure with God?

Do whatever you so will in life!

For, indeed, He is all-seeing of all that you do. Indeed, those who have disbelieved

- in the Remembrance of this Quran when it came to them have lost their souls, both in this world and in the Hereafter.

  For, indeed, it is, most surely, an overpowering Heavenly Book.
- 41:42 No falsehood can reach it or repeal it from any approach—
  neither before it nor ever after it.
  It is a revelation sent down from an all-wise, all-praised God.
- Whatever has been said
  to belie and malign you, O Prophet,
  is but what has been said
  by the ungodly
  to all the messengers before you.
  Indeed, your Lord alone
  is the Possessor of Forgiveness,
  and the Possessor of a Painful Punishment.
- a Heavenly Recitation
  revealed to you as a sign in an alien tongue,
  they would 'yet say:
  If only its verses
  had been made lucidly distinct in Arabic!
  Would God reveal His Book
  in an alien tongue,
  while 'the messenger is' an Arab?
  Say 'to them':
  For all those who believe in it',

الجُزَّةُ الرَّابِعُ وَالْعِشْرُونَ يُؤْفِقُهُ مَنِيْلَاتِنَا

أَفَهَنَ يُلْقَىٰ فِي ٱلنَّادِ خَيِّرُ أَم مَّن يَأْتِيٓ ءَامِنَا بَوْمَ ٱلْقَـٰكَمَةُ انَّهُ بِمَا تَعْمَلُونَ بَصِيرُ بِالذُّكُمِّ لَمَّاجَآءَهُمَّ وَإِنَّهُ لَكِنَّكُ عَنِدٌّ وَلَا مِنْ خَلِّفِهُ مُ تَنزِيلٌ مِّنْ حَكَم حَمد مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبَّلِكَ إِنَّ رَبَّكَ لَذُو مَغْفَ ة it is unfailing guidance from every pathway of error and a healing for them.

But as to those who do not believe in it, it is a spile of utter deafness thrust in their ears; moreover, it is a pall of blindness cast over them, as though they are being called from a bewilderingly far-off place.

the Book of the Torah.

But there was also dispute
about whether it was truly from God.
Yet were it not for a preordained word
that had preceded from your Lord, O Prophet,
to requite all people in the Hereafter,
most surely, Judgment between them
would have been decided at once,
and the disbelievers duly punished.
But, indeed, they remain
in much-perplexed doubt about it.

41:46 Anyone who does a righteous deed in life

Anyone who does a righteous deed in life does it purely for the good of his own soul.

And anyone who does an evil deed does it only in detriment against it.

For never does your Lord wrong His servants in the least.

41:47 \*To Him alone

the knowledge of the appointed time

\*To Him alone'
the knowledge of the appointed time
of the Last Hour is referred.
Neither do any fruits come forth
from their sheaths,
nor does any female conceive, nor deliver,

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الجنزة الخايش والعشرون

وَٱلَّذِينَ لَا يُؤْمِنُونَ مِن مَّكَانٍ بَعِيدٍ وَلَقَدْ ءَانَلْنَا مُوسَى ٱلْكِئَدَ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ وَمَا تَغْرُجُ مِن تَمَرَٰتِ



but that it is with His knowledge.
Thus on the Day
when He shall call them all to Judgment,
He shall say to the disbelievers:
Where, now, are My associate-gods?
They shall say:
We proclaim before You
that none of us is a witness to such associates.

- 41:48 Thus all that they used to call upon in worship before in the world shall have strayed from them.

  And they shall realize that they do not have any asylum from God's Judgment.
- 41:49 Man never grows weary of praying for good. But when evil touches him, he becomes despairing and despondent.
- 41:50 Thus if ever We cause him to taste mercy from Us after harm has touched him. one who disbelieves, most surely, says: This is rightfully due to me! Nor do I think that the Hour of Doom will ever come! And even if I am brought back to my Lord in an Afterlife. most surely, there shall be for me a destiny of great goodness awaiting with Him. Rather, We shall, most surely, tell those who have disbelieved the dire consequences of all the evil that they have done in life. Then We shall cause them to taste

a stern torment for it.

سُوْ لَأُفْضُ لَتُ وَبَوْمَ يُنَادِيهِمْ أَنْ شُرَكَاءَى قَالُواْ ءَاذَنَّكَ مَامِنًا مِن شَهِيدٍ 🕲 وَضَلَّ عَنْهُم مَّا كَانُواْ مَدَّعُونَ مِن قَدْلُ وَظَنُّواْ مَا لَحُهُم مِّن يَحِيصِ (اللهُ لَا يَسْتَهُ ٱلْإِنْسَانُ مِن دُعَآءِ ٱلْخَيْرِ وَ إِن مَّسَّهُ ٱلشَّهُ فَتُ مِنْ قَنُوطٌ \* (٥) وَلَينَ أَذَقَتْكُ رَحْمَةً مِّنَّا مِنْ يَعْدِضَمُّ آءَ مَسَّتُهُ لَيَقُولَنَّ هَلْذَا لِي وَمَا أَظُنُّ ٱلسَّاعَةَ قَالِمَةً وَلَينِ رُّجِعتُ إِلَىٰ رَبِّيَ إِنَّ لِي عِندَهُ، لَلْحُسِّنَ ا فَلَنُنَتِئُ ٱلَّذِينَ كَفَرُواْ بِمَا عَمِلُواْ وَلِنَّذِيقَنَّهُم

مِّنْ عَذَابِ غَلِيظٍ

41:51 For when We bestow grace
upon such a man,
he turns away from God
and draws himself aside from His worship.
But when evil touches him,
he becomes full of lengthy prayers.

Have you considered your destiny if this revelation is, indeed, from God and then you disbelieve in it?

Who, then, shall be further astray than one who is in uttermost schism with its truth?

Nevertheless, We shall show them Our signs in the horizons and in themselves—
until it becomes utterly clear to them that this Quran is, indeed, the divine truth. Is it not sufficient that your Lord Himself is witness over all things?

Most surely, they are, indeed, mired in doubt about the promised Meeting of their Lord on Judgment Day.

Most surely, He is, indeed, all-encompassing of all things.

سُوْكَ وَعُصِّ لَنَّ

الجنزة الخايش والعشرون

وَإِذَا أَنْعَمْنَا عَلَى ٱلْإِنسَنِ
 أَعْرَضَ وَنَكَا بِجَانِيهِ
 وَإِذَا مَسَّـهُ ٱلشَّرُ
 فَذُو دُعكَآءٍ عَرِيضٍ
 قُلُ أَرَّ يَنتُمْ

سَنُرِيهِ مَ اَينِنَا فِ ٱلْآفَاقِ وَفِ آنَهُ الْفُسِمِ حَقَى يَبَيْنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكُفِ بِرَيِكَ أَنَّهُ عَلَىٰ كُلِّ شَقَّ وِشَهِيدُ سَكُو اَنَهُ وَسَهِيدُ

فِ مِرْيَةٍ مِن لِقَاآءِ رَبِهِمْ أَلَا إِنَّهُ, بِكُلِّ شَيْءٍ مُجِيطًا



The surah that mentions mutual CONSULTATION among the believers as the godly means by which to conduct their affairs and as a virtuous sign that they will gain the reward of God in the Hereafter.

## Surah 42 / 53 verses / revealed at makkah

# Al-Shûrâ

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

- 42:1 Hâ Mîm
- 42:2 'Ayn Sîn Qâf
- And so it is that He reveals this Quran to you, O Prophet.

  And so too did He reveal His former Scriptures to those messengers before you.

  Such is God, the Overpowering One, the All-Wise.
- 42:4 To Him belongs all that is in the heavens and all that is in the earth.

  For He is the Ever-Exalted, the Magnificent.
- The heavens nearly burst, one above the other, in awe of His majesty, while the angels exalt their Lord with all praise and seek forgiveness for those on the earth. Indeed, it is God who is the All-Forgiving, the Mercy-Giving.
- So as for those who have taken
  false deities as patrons apart from Him
  God is ever-watching over them
  to recompense them for their sins.
  Thus it is not you who are guardian over them,



هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

من دُونهِ أَوْلِكَاءَ

ألله حَفِيظٌ عَلَيْهِمْ

O Prophet, to register their deeds.

And so it is that We have revealed to you an Arabic Quran, to forewarn therewith Makkah, the Mother of Cities—
of God's nearing Judgment, as well as those dwelling around it—and thereby to forewarn all of humanity about the inevitable Day of Gathering for Judgment, of which there is no doubt—when some shall be in the Garden of Paradise, and some shall be in the Flaming Fire of Hell.

Had God so willed,
He would have made all of them
one faith -community.
But He tests people through revealed guidance
and admits whomever He so wills
into His mercy.
Thus, as to the wrongdoers,

they do not have any patron nor supporter against God's Judgment.

Then shall they yet take to themselves false deities as patrons apart from Him? It is God alone who is the Sole Patron to be worshipped.

Moreover, it is He alone who gives life to the dead.

For He is powerful over all things.

42:10 Say, O Prophet:

As to whatever thing
you differ about, O people,
its ruling is with God.

That is God, my Lord!
On Him alone do I rely.
And to Him alone do I turn in penitence.

الجُزْةُ الْخَامِسُ وَالْمِشْرُونَ مُؤْوَالْثِيْوَكُ

وَمَا أَنتَ عَلَيْهِم بِوكِيلِهِ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ فَرْعَانًا عَرَبِيًّا وَمَنْ حَوْلِمَا وَمُنْ حَوْلِمَا وَمُنْ حَوْلِمَا وَمُنْ خَوْلِمَا وَمُنْ خَوْلِمَا وَمُنْ خَوْلِمَا وَمُنْ خَوْلِمَا وَمُنْ خَوْلِمَا وَمُولِقُ فِي الْجَنَّةِ وَمُولِقُ فِي الْجَنَّةِ وَمُولِقُ فِي السَّعِيرِ وَلَكِن يُدْخِلُ مَن يَشَاءُ فِي رَحْمَتِهِ عَ وَالظَّلِامُونَ مَا لَمُهُم مِن وَلِي وَلاَ نَصِيرٍ وَالظَّلِامُونَ مَا لَمُهُم مِن وَلِي وَلاَ نَصِيرٍ وَالظَّلِامُونَ مَا لَمُهُم مَن يَشَاءُ فِي رَحْمَتِهِ عَ مِن وَلِي وَلاَ نَصِيرٍ

وَهُوَ عَلَىٰ كُلِّ شَيِّءٍ قَدِيرٌ وَمَا أَخْلَفْتُمْ فِيهِ مِن شَيْءٍ فَكُمُّمُهُ وَإِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُهُ

فَأُلْلَهُ هُوَ ٱلْوَلَٰيُ

وَهُو يُحْيِ ٱلْمَوْتَى

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للْيُنْءُ للْخَاصِرُ، وَالْعِشْرُونَ

42:11 He is the Sole Originator of the heavens and the earth with no precedent.

It is He alone who has made for you from among yourselves mates, males and females.

And out of all kinds of cattle, He made such mates, as well.

Thereby, He multiplies you.

There is nothing that is anything like Him. For He is the All-Hearing, the All-Seeing.

42:12 To Him alone belongs the treasures of the heavens and the earth.

It is He alone who extends abundant provision to whomever He so wills.

And He alone restricts it.

Indeed, He is all-knowing of all things.

\*He has laid down for you, O humankind—in whatever He has already revealed to you, O Muhammad—all the tenets of Heavenly religion, the likes of which He had first enjoined upon Noah, and that which He had thereafter enjoined upon Abraham, and upon Moses and upon Jesus; namely:

You shall be steadfast in establishing the religion of God. And you shall not divide therein! As to those who associate gods with God, that to which you call them, O Prophet, is a great burden upon them.

It is God alone

خَعَاً لَكُ مِّنَ أَنفُسِكُمْ أَزْوَاجُنا وَمِنَ ٱلْأَنْعَامُ أَنْ وَكُمّاً يَذْرَؤُكُمْ فِيدٍ لَتُسَ كُمثُناهِ عِنْهُ أَنَّهُ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ اللهُ مَقَالِدُ ٱلسَّمَكُ أَتِ وَٱلْأَرْضُ يتسط ألرزق لِمَن نَشَاءُ وَنَقُدرُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ الله المُرْعَ لَكُم مِّنَ ٱللَّهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ ال مَا وَحَيْنِ بِهِ عِنْهُ كَا وَالَّذِي أَوْحَسْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَهِيمَ وموسي وعسي أَنَّ أَفَيْدُا ٱلدِّينَ وَلَا نَنْفَ قُوا فيةً

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الجئزة الخامش والعشرون

who chooses to draw near to Himself whomever He so wills—thus He guides to Himself whoever turns to Him in penitence.

42.14 Humanity was at first of one faith-community, and they did not divide among themselves regarding the true religion until after revealed knowledge from God had come to them on the tongues of the messengers, and some belied themthereby exceeding the due bounds of God with one anotherout of nothing but insolence and envy. And were it not for a preordained word that had preceded from your Lordto defer Judgment to a stated term in the Hereafter the matter between the believers and the beliers opposing them would have been decided at once, and the disbelievers duly punished. Thus those who inherited the Scripture, after the early generations, most surely, remain in much-perplexed doubt about the truth to which they are called.

42:15 So to this upright religion of all the prophets call everyone, O Prophet.

Moreover, keep steadfastly straight upon God's path, even as you have been commanded.

Thus you shall not follow their whims, which have led them to division.

Rather, say to them:

I have believed in all that God has sent down.

الله يَجْتَبِي إِلَيْهِ مَن يَشَآءُ وَيَهْ دِي إِلَيْهِ مَن يُنِيبُ عَاءَهُمُ الْمِلْمُ بَغْياً بِيَّنَهُمُّ وَلَوْلَا كِلْمَةُ مَنَهَقَتْ مِن زَيِكِ سَبَقَتْ مِن زَيِكِ سَبَقَتْ مِن زَيِكِ إِلَىٰ أَجُلِ مُسَعَى وَإِنَّ النَّذِينَ أُورِثُوا الْكِنَبَ وَإِنَّ النَّذِينَ أُورِثُوا الْكِنَبَ مِنْ بَعْدِهِمْ مِنْ بَعْدِهِمْ وَلَنَ النَّيْعِ الْمُورُولُوا الْكِنَبَ مَنْ بَعْدِهِمْ وَلَا نَلَيْعِ آهَوَاءَهُمْ مُوسِ وَلَا نَلَيْعِ آهَوَاءَهُمْ مُوسِ وَلَا نَلَيْعِ آهَوَاءَهُمْ مُوسِ in every Scripture.

Moreover, I have been commanded to do justice between 'all of 'you. God is our Lord and your Lord. For us 'shall be the recompense of our deeds. And for you 'shall be the recompense of 'your deeds.

Let there be no dispute between us and you, for God will gather us all together on the Day of Judgment, and to Him alone is the ultimate destiny.

42:16 As to those who continue after this revelation to argue with you about God—after the manifest response to Him by those who have embraced Islam—their argument is hereby refuted in the sight of their Lord.

Thus upon them is God's wrath.

And for them, there is a severe torment awaiting in the Hereafter.

who has sent down the Book of the Quran with the very essence of all truth and the fair balance of justice to judge between all people.

But what is it that shall make you realize that perhaps the Hour of Doom is already very near?

Those who do not believe in it scornfully seek to hasten it on.

But those who believe are apprehensive of it. For they know that it is, indeed, the truth.

Most surely, those who cast doubt upon the coming of the Hour are lost in uttermost misguidance.

الجُزْءُ الحَامِسُ وَالعِشْرُونَ يُنْوَكُو الْفِيَحَايُّ

وَقُلْ ءَامَنتُ بِمَا أَنزَلَ اللهُ مِن حِتْبِ مَن أَنزَلَ اللهُ مِن حِتْبِ مَن أَنزَلَ اللهُ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُّ مَا اللهُ رَبُنَا وَرَبُكُمُّ مَّ اللهُ رَبُنَا وَرَبُكُمُّ مَّ فَكُلُنَا وَلَكُمْ أَعْمَلُنَا وَيَنْنَكُمُّ مَا اللهُ يَجْمَعُ بَيْنَنَا وَيَنْنَكُمُ مَا اللهُ يَجْمَعُ بَيْنَنَا وَيَنْنَكُمُ اللهِ الْمُصِيرُ وَإِلَيْهِ الْمُصِيرُ وَإِلَيْهِ الْمُصِيرُ

وَالَّذِينَ يُحَاجُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اَسْتُجِيبَ لَهُ, جُعْنُهُمْ دَاحِضَةُ عِندَ رَبِّهِمْ وَعَلَيْهِمْ عَضَبُ وَلَهُمْ عَذَابُ شَكِيدُ اللَّهُ اللَّذِي أَذَلَ الْكِئنَ

لَعَلَّ السَّاعَةَ قَرِيبٌ

السَّ يَسْتَعْجِلُ بِهَا الَّذِينَ

الاَيُوْمِئُونَ بِهَا الَّذِينَ

وَالَّذِينَ ءَامَنُوا

مُوْهُ فَقُونَ مِنْ المَنُوا

وَ يَعْلَمُونَ أَنَّهَا ٱلْحُقُّ

بألحق والمعزان

Yet God is all-kind and gentle to His servants. He gives provision to whomever He so wills. For He is the All-Powerful One, the Overpowering.

42:20 So whoever desires the tillage of the Hereafter, We shall increase for him his reward for this tillage.

But whoever desires only the tillage of this world,

We shall give him thereof.

But never in the Hereafter shall there be for him any share in Paradise.

42:21 Or is it that they have associate-gods who have laid down for them tenets of religion, for which God has not given permission? And were it not for a decisive word from Him about the Day of Judgment, the matter between the believers and the beliers opposing them would have been decided at once, and the disbelievers duly punished. Yet, indeed, for the wrongdoers who are godless in heart, there is a most painful torment awaiting in the Hereafter.

in great dread of the punishment due them for all the evil that they have earned—and it will, most surely, befall them.

But those who believe and do righteous deeds shall be in the meadows of the Gardens of Paradise.

There shall be for them all that they wish with their Lord.

٤ أَلاَ انَّ ٱلَّذِينَ مُمَارُونِ فِي ٱلسَّاعَةِ في ٱلْآخِرَةِ مِن نَّصِيب مَا لَهُ سَأَذَنَ بِهِ ٱللَّهُ

It is this that is the great bounty!

That is the glad tidings
that God gives to His servants
who believe and do righteous deeds.
Say to them, O Prophet:
I do not ask of you
any reward for conveying this message,
except that you offer the genuine mutual love
that is due among close relatives.
God says:

And know that whoever performs a good deed, We shall increase for him the reward of its goodness. Indeed, God is all-forgiving, ever-thankful.

42:24 Or is it that they who disbelieve say of the Prophet:

He has, himself, forged a lie against God in reciting this Quran?

Yet were this so, if God willed,
He would set a seal upon your heart,
O Prophet,
and you would no longer reason nor speak!
Rather, it is God alone
who obliterates all falsehood
and establishes the truth
with His revealed words.
Indeed, He is all-knowing
of all that is harbored

42:25 Moreover, He alone is the One who accepts repentance from His servants and pardons misdeeds.

For He alone knows all that you do.

within the breast of people.

42:26 Thus He alone answers the prayers of those who believe and do righteous deeds.

الجُزَّءُ الْمَامِسُ وَالْمِشْرُونَ مُؤْكِا الْيُوْكِيُّ

لَّهُمُ مَّايَشَآءُونَ عِندَرَبِّهِمُّ ذَلِكَ هُوَ ٱلْفَضْلُٱلْكِبِيرُ شَ ذَلِكَ ٱلَّذِى

يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ عَامَنُواْ وَعَمِلُواْ الصَّلِلِحَتِّ قُل لَّا الْمَوَدَّةَ فِي الْقُرَيْ لِلَّا الْمَوَدَّةَ فِي الْقُرَيْ وَمَن يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ, فِيهَا حُسَنَاً

آمْ يَقُولُونَ أَفْتَرَىٰ عَلَى اللّهِ كَذِبّاً فَإِن يَشَالِ اللّهُ يَغْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللّهُ الْبَكِلِ وَيُحِقَّ الْمُقَّ بِكَلِمَتِهِ \* وَيُحِقَّ الْمُقَّ بِكَلِمَتِهِ \* إِنّهُ وَعَلِيمُ إِذَاتِ الصَّدُودِ

وَهُوَالَذِى
يَقْبُلُ النَّوْيَةَ عَنْ عِبَادِهِ
وَيَعْفُواْ عَنِ ٱلسَّيِّاتِ
وَيَعْلَمُ مَا نَفْعَ لُونَ

And He alone increases them from His bounty. But for the disbelievers—for them there is a severe torment awaiting in the Hereafter.

to amply extend His provision
to all His servants,
they would, most surely,
commit injustice in the earth,
transgressing one another.
But He sends down in due measure
whatever provision He so wills.
Indeed, He is all-aware and all-seeing
of the deeds of His servants.

42:28 And He alone is the One who sends down rain in relief of drought after they have become despondent.

Thus does He spread wide His mercy.
For He alone is the Patron, the All-Praised.

42:29 And of His wondrous signs is the creation of the heavens and the earth, and all the creatures He alone has spread about in both of them.

And He alone is all-able

to gather them together whenever He so wills.

42:30 Not a single affliction strikes you human beings but that it is for what your own hands have earned—and He pardons much.

42:31 Yet never shall you be able to elude the Hand of the Almighty anywhere in the earth.

Nor have you apart from God any patron or supporter to help you.

42:32 Moreover, of His wondrous signs are the ships running with hoisted sail in the sea

لحَامِسُ وَالْعِشْرُونَ يُنِوْلَقُاللَّهِ وَلَكِ

آ وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُواُ وَعَمِلُواْ ٱلصَّالِحَتِ وَيَزِيدُهُمْ مِّن فَضَّلِهِ ۚ وَٱلْكَفِرُونَ لَهُمْ عَذَابُ شَدِيدٌ

وَهُوَالَّذِى يُنزِلُ الْغَيْثَ مِنْ بَعْدِ مَا فَنَطُواْ وَيَنشُرُ رَحْمَتُهُۥ وَهُو الْوَلِيُّ الْحَمِيدُ

وَمِنْ عَالَكَنِهِ عَلَى اللَّهُ وَالْأَرْضِ خَلْقُ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَمَا بَثَ فِيهِ مَا مِن دَانَبَةٍ وَهُو عَلَى جَمْعِهِمْ اذا دَشَاءً قَدَادِرٌ

أُ وَمَا أَصَبَكِمُ مِن مُصِيبَةٍ مِن مُصِيبَةٍ فَي مَا كَسَبَتُ أَيْدِيكُمُ وَيَعْفُواْ عَن كَثِيرٍ وَيَعْفُواْ عَن كَثِيرٍ

ش وَمَا أَنتُهُ بِمُعْجِزِينَ فِي ٱلْأَرْضِ وَمَا لَكُمُ مِّن دُونِ ٱللَّهِ مِن وَلِي وَلَا نَصِيرٍ

وَمِنْ ءَايَنتِهِ
 اَلْجُوَارِ فِي ٱلْمَحْرِكَا ٱلْأَعْلَئِمِ

like mountains.

42:33 If He so wills, He stills the wind, and they remain motionless on its surface. Indeed, in all of this there are sure signs of God's power for every patient, ever-thankful soul.

42:34 Or He wrecks them
for what they have 'duly' earned—
though He pardons much—

42:35 so that those who argue against Our 'natural and revealed' signs may know that they do not have any asylum 'from God's Judgment'.

of anything in life is no more than the mere enjoyment of the life of this world.

But what is awaiting with God is far better and everlasting—for those who believe and on their Lord alone rely;

42:37 those, moreover,
who keep away from the great sins
and indecencies—
and forgive for the sake of God
whenever they become angry;

42:38 those who furthermore
answer the call of their Lord to faith
and duly establish the Prayer—
and conduct their affairs
by consultation among themselves
and spend charitably
out of what We have provided them;

42:39 and those, indeed, who when afflicted by injustice, they themselves defend their rights and honor. الجُزَّةُ للنَّامِسُ وَالعِشْرُونَ مُؤْكِوً الثَّيْوَكِيُّ

آ إِن يَشَأْ يُسْكِنِ ٱلرِيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِوةً إِنَّ فِ ذَاكِ لَايَنتِ لِكُلِّ صَبَّارٍ شَكُورٍ

أَوْ يُوبِقَهُنَّ بِمَاكَسَبُوا
 وَيَعْفُ عَن كَثِير

وَيَعْلَمُ الَّذِينَ يَعْلَمُ الَّذِينَ يَجُدِلُونَ فِي اَلِيْنِنَا يَجُدِلُونَ فِي اَلِيْنِنَا مَا لَكُمْ مِّن تَجِيصِ مَا لَكُمْ مِّن تَجِيصِ

وَالَّذِينَ يَجْنَنِبُونَ
 كَبَتْهِرَالْإِنْمِ وَالْفَوَحِشَ
 وَإِذَا مَا غَضِبُوا هُمَّ يَغْفِرُو

وَالَّذِينَ اَسْتَجَابُواْلِرَ بِهِمْ وَأَقَامُواْ الصَّلَوْةَ وَأَمْرُهُمْ شُورَىٰ يَيْنَهُمْ وَمِمَّا رَزَقْنَهُمْ يُنِفِقُونَ وَمِمَّا رَزَقْنَهُمْ يُنِفِقُونَ

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لجُزَّهُ للخَامِسُ وَالْمِشْرُونَ

For the recompense of a misdeed shall be a misdeed like it.

Yet one who instead pardons an offender and sets things aright,
his reward shall be with God.

For, indeed, He does not love the wrongdoers.

42:41 But as to those who choose to defend themselves, after having been wronged, there is no cause whatever for blame against them.

42:42 But the 'rightful' cause shall be only against those who wrong people and who commit injustice in the land without any right.
It is these who shall have a most painful torment 'in the Hereafter'.

H2:43 But, most surely, one who remains patient and who forgives, though retribution may be his, great shall be his reward.

For , indeed, these are among the foremost commandments of God that must be kept with diligent resolve.

Yet whomever God leaves to stray, never shall he have, then, any patron after Him to guide him upon the right way. Thus on Judgment Day, you shall see the godless wrongdoers when they behold the torment of Hellfire saying to their Lord:

Is there any way of returning back to the world?

42:45 Rather, you shall see them

الله وَاللَّهِينَ إِنَّا أَصَابَهُمُ الْبَعْيُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّلَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ ا

فَكُنْ عَفَى اللَّهِ فَاللَّهِ فَأَجُرُهُ وَعَلَى اللَّهِ

إِنَّهُ، لَا يُحِبُّ الظَّلِلِمِينَ ﴿ وَلَمَنِ النَّصَرَ بَعْدَظُلْمِهِ -فَأُوْلَيْكَ مَاعَلَيْهِم مِِّن سَبِيلِ

إِنَّ إِنْمَا السّبِيلُ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ النَّاسَ وَيَسْعُونَ النَّاسَ وَيَسْعُونَ فِي الْأَرْضِ بِعَيْرِ اللَّحَقُّ فَي أَوْلَتُهِ لَكَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَذَاكُ أَلِيمٌ اللَّهُ عَذَاكُ أَلِيمٌ اللَّهُ عَذَاكُ أَلِيمٌ اللَّهُ عَذَاكُ أَلِيمٌ اللَّهُ اللّ

گ وَلَمَن صَبَرَ وَعَفَرَ
إِنَّ ذَالِكَ لَمِنْ عَزْمِ ٱلْأَمُورِ
إِنَّ ذَالِكَ لَمِنْ عَزْمِ ٱلْأَمُورِ

exposed to its blaze downcast in humiliation, glimpsing it with a furtive glance, while those who believe shall be saying in Paradise:
Indeed, the real losers are those who have lost their souls and their families on the Day of Resurrection. Most surely, the wrongdoers shall fall into enduring torment.

to help them apart from God.

Thus whomever God leaves to stray, no path to salvation is there for him.

Therefore, answer the call of your Lord,
O disbelievers, before there comes
a Day of Reckoning from God
that cannot be turned back.
On that Day, you shall not have any refuge,
nor shall you have
any grounds for denial of your sins.

42:48 Yet if they turn away from God's call,
O Prophet,
then know that We have not sent you
to be a keeper over them.
For nothing is incumbent upon you
but the clear conveyance of His message.
So do not grieve over their rejection.

For when We cause the human being to taste blessings out of mercy from Us, he rejoices because of it.

But if an affliction touches any of them—because of the evil that their own hands have advanced—then, indeed, the human being becomes an unbelieving ingrate.

42:49 To God alone belongs all dominion

وُ الْحَامِسُ وَالْمِشْرُونَ مُنْوَالْمُوْرَثِ مُنْوَالْمُوْرَثِ مُنْوَالْمُوْرَثِ مُنْ الْمُؤْرَثِ

وَرَنَهُمْ يُعْرَضُونَ عَلَيْهَا خَشِعِينَ مِنَ النَّلِ خَشِعِينَ مِنَ النَّلِ مَن طَرْفٍ حَفِيًّ وَقَالَ الَّذِينَ ءَامَنُوَا إِنَّ الْخَسِرِينَ الَّذِينَ الْمَنْوَا خَسِرُوا الْفُسَهُمْ وَالْمَلِيقِ خَسِرُوا الْفُسَهُمْ وَالْمَلِيهِمْ الْمَلِيقِينَ الْمَلِيقِينَ الْمَلِيقِينَ الْمَلِيقِينَ الْمَلِيقِينَ الْمَلِيقِينَ الْمَلِيقِينَ الْمَلْكِينَ الْفُلْلِيقِينَ الْمُلْكِينَ الْفُلْلِيقِينَ فَي عَلَى اللَّهِ الْمُقْلِيقِينَ فَي عَلَى اللَّهِ الْمُلْكِينَ فَي عَلَى اللَّهِ اللَّهِ الْمُلْكِينَ فَي عَلَى اللَّهُ اللَّهُ اللَّهُ الْمُلْكِينَ وَمَا كَالِيكِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُ

(أَنَّ) وَمَاكَاتُ لَمْمُ مِّنْ أَوْلِيَاتَهُ يَنْصُرُونَهُ مِّن دُونِ ٱللَّهِ وَمَن يُضْلِلِ ٱللَّهُ فَالَهُ مِن سَيِيلٍ

اَسْتَجِيبُواْ لِرَيْكُمُ
مِن قَبْلِ أَن يَأْفَ يَوْمُ لَا مَرَدَّ لَهُ مِن مَلْجَإِ يَوْمَيِنِ مَا لَكُمْ مِن مَلْجَإِ يَوْمَيِنِ وَمَا لَكُمْ مِن نَّكِيرٍ (اللهِ) فَإِنْ أَعْرَضُوا

فَمَا أَرْسَلَنَكَ عَلَيْهِمْ حَفِيظًا إِنَّ عَلَيْكَ إِلَّا ٱلْبَكَثُّ وَإِنَّا إِذَا أَذَقْنَا ٱلْإِنسَانَ مِنَّا رَحْمَةً فَرَحَ بِهَا وَإِن نُصِبْهُمْ سَيِنْتَهُ فِإِن نُصِبْهُمْ سَيِنْتَهُ عِمَا قَدَّمَتْ أَيْدِيهِمْ فِإِنَّ ٱلْإِنسَانَ كَفُورٌ

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الجنزة الخامش والعشرون

over the heavens and the earth.

He creates whatever He so wills.

Thus He grants to whomever He so wills female children.

And He grants to whomever He so wills male children.

- 42:50 Or He bestows upon some both males and females.And He makes barren whomever He so wills. Indeed, He is all-knowing, almighty.
- #Moreover, it is not for any human being that God should speak to him, except by Revelation, or from behind a veil, or by sending a messenger-angel that reveals—by His permission—whatever He so wills. Indeed, He is ever-exalted, all-wise.
- And so it is that We have revealed to you,
  O Prophet, this Quran—
  a guiding Spirit of the divine Law
  with Our revealed command.
  Never before it did you know
  what the Book of God was,
  nor what Heavenly faith was.
  Thus have We made it a light
  by which We guide
  whomever We so will of Our servants.
  And, indeed, thereby, you guide humanity
  to a straight way of salvation—
- 42:53 the way of God, to whom belongs all that is in the heavens and all that is in the earth.

  Most surely, it is to God alone that all affairs are destined.

الله مَكَاتُ السَّمَوَتِ وَالْأَرْضُ السَّمَوَتِ وَالْأَرْضُ السَّمَوَتِ وَالْأَرْضُ السَّمَوَةِ وَالْأَرْضُ السَّمَةِ المَنْ يَشَالُهُ الذَّكُورَ وَيَهِ لَمِن يَشَالُهُ الذَّكُورَ وَيَهِ لَمِن يَشَالُهُ الذَّكُورَ وَيَهِ لَمِن يَشَالُهُ الذَّكُورَ وَيَهِ لَمِن يَشَالُهُ الذَّكُورَ وَيَعْمَلُ مَن يَشَالُهُ عَفِيمًا أَنْ يُرَعِمُهُم ذَكُوانا وَالنَّفَا اللهُ اللهُ

عِيْرِكِ السَّادِيَّةِ الْفِيَّالَةِ الْمُوْرِ مَا فِي ٱلْأَرْضُِّ أَلَا إِلَى ٱللَّهِ تَصِيرُ ٱلْأَمُورُ The surah that mentions the solid GOLD ORNAMENTS, and other precious commodities and appointments, which God would have granted in this life to all the unbelievers—had it not been that this would have driven humankind to unite in godlessness—for the trinkets of life are the true hearts' desire of the ungodly. Yet fleeting are all the things of this world, and far finer and everlasting the joy of Paradise for the believers; and that is their true hearts' desire.

## Surah 43 / 89 Verses / Revealed at Makkah

# Al-Zukhruf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 43:1 Hâ Mîm
- 43:2 I swear by the Quran, the clear Book!
- 43:3 We have made it an Arabic Quran, so that you may understand its prolific meaning.
- And, indeed, this Quran is preserved on high with Us in the mother of the Book of all God's commands; thus, it is highly exalted, all-wise.
- Shall We, then, turn the Quran's revealed Reminder away from all of you, forsaking you of Heavenly guidance, because you are an exceedingly rebellious people?
- 43.6 For how many a prophet did We send among the peoples of old!
- 43:7 Yet not a prophet came to any of them, but that they made a mockery of him, as they have with you, O Prophet.
- 43:8 Thus We destroyed even those who were far superior to these disbelievers



إِلَّا كَانُوا بِهِ . يَسْتَهْزِءُ وِنَ

الله عَلَمُنَا أَشَدَ مِنْهُم بَطْشَا

in their capability of violent assault. So much for the example that has already gone before of the doomed peoples of old.

Who is it
that has created the heavens and the earth?
They would, most surely, say:
The Overpowering One, the All-Knowing has created them.
Say to them:

has made the earth a cradle for you and placed therein roadways for you, so that you may be guided through it.

has sent down, from the sky, water in due measure—
then it is We alone who revive with it a lifeless land!
Even so shall you all be brought forth after you die.

43:12 And He alone has created all things in pairs and made for you as means of transport—ships and cattle, upon which you ride,

upon their backs,
such that you remember
the grace of your Lord
when you settle upon them, and say:
Highly exalted is the One
who has subjugated this to us!
For never were we ourselves
capable of doing so.

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الجئزة الخامش والعشرون

وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ وَلَيِن سَأَلْنَهُم مِّنْ خَلَقَ السَّمَوَتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ

خلقهن العزيز العليد ألف القريد العليد ألق الدي جعل لكثم ألف المؤرض مهدا وجعل لكم فيها شبالا لعمل لكم فيها شبالا لعمل لكم تهدا العمل المكم تهدا العمل المكم تهدا العمل المكم تهدا العمل المكم المعالم المكم المكم

الله وَالَّذِي نَزَّلَ مِنَ اللهُ مَاءُ بِقَدَرٍ مِنَ السَّمَآءِ مَاءً بِقَدَرٍ فَأَنْ اللهُ مَنْ اللهُ مِنْ اللهُ مَنْ اللهُ مِنْ اللهُ مَنْ اللهُ مَنْ اللهُ مِنْ اللهُ مِنْ اللهُ مَنْ اللهُ مِنْ اللهُ مِنْ اللهُ مَنْ اللهُ مِنْ اللهُ مَنْ اللهُ مِنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مُنْ اللهُ مَنْ اللهُ مَنْ اللهُ مُنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مُنْ اللهُ مِنْ اللهُ مُنْ اللهُ مُنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مِ

الله وَالَّذِى خَلَقَ الْأَزْوَجَ كُلُهَا وَحَمَّلُ الْفُلْكِ وَجَعَلُ لَكُمْ مِنَ الْفُلْكِ وَجَعَلُ لَكُمْ مِنَ الْفُلْكِ وَالْمَنْفَالِكِ وَالْمَنْفَالِكِ وَالْمُؤْمُونَ

الله السَّتَوُوا عَلَى ظُهُورِهِ اللهُ اللهُ وَيَكُمُ اللهُ اللهُ اللهُ وَيَكُمُ اللهُ ال

- 43:14 And, indeed, to our Lord we are, most surely, returning.
- have instead ascribed to Him, from His own servants, a constituency of goddesses.

  Indeed, the human being is openly an unbelieving ingrate.
- 43:16 Is it, then, that He has taken for Himself the angels as divine daughters—from all that He has created—while favoring you with sons?
- 43:17 Yet whenever any of them
  who belie you, O Prophet,
  is given the glad tidings of a female child—
  the like of which he ascribes
  to the All-Merciful as an associate-god—
  his very face grows dark, for in his ignorance
  he is filled with suppressed rage.
- Then is one reared amid ornaments, and obscure in the midst of conflict, to be God's offspring?
- who are themselves but servants of the All-Merciful—females!
  Did they witness their creation?
  Their false witness shall be written!
  And they shall be questioned about it on Judgment Day !
- Had God, the All-Merciful, so willed, we would not have worshipped them as divine. Yet about this, they have no sure knowledge. They do nothing but bring forth lies.

### الجُزْءُ الخَامِسُ وَالعِشْرُونَ يُنَوَعُ الْرُجُرُونِ

- ا وَإِنَّا إِلَى رَبِّنَا لَمُنقَلِبُونَ
  - 🐠 وَجَعَلُوا لَهُ.

مِنْ عِبَادِهِ جُزْءًا

إِنَّ ٱلْإِنسَانَ لَكُفُورٌ مُّبِينُ

أَمِراُ أَخَذَ مِمَّا يَعْلَقُ بَنَاتٍ
 وَأَصْفَنكُمُ مِالْبَنِينَ

وَإِذَا بُشِّرَ أَحَدُهُم

 يِمَا ضَرَبَ لِلرَّحْمَنِ مَشَلًا

 ظَلَ وَجْهُهُ. مُسْوَدًا

 وَهُدَ كَظِيهُ

اَوَمَن يُنَشَّوُا فِ الْجِلْيَةِ فَكُورُ مِن يُنَشَّوُا فِ الْجِلْيَةِ وَهُوَ فِي الْجِنْصَارِ غَيْرُ مُبِينِ

كَجَعَلُوا ٱلْمَلَتَهِكَةُ

 آلَذِينَ هُمْ عِبَدُ ٱلرَّحَيْنِ

 إِنَكِنَّا أَشَهِدُوا خَلْقَهُمُّ السَّحُكُنبُ شَهِدُوا خَلْقَهُمُّ السَّحُكُنبُ شَهَدَهُمُّ

وَقَالُواْ لَوْ شَآءَ الرَّمْنَ ثُنَّ مَا عَبَدْنَهُمُّ مَا عَبَدْنَهُمُّ مَا لَهُم بِذَلِكَ مِنْ عِلْمٍ ﴿
مَا لَهُم بِذَلِكَ مِنْ عِلْمٍ ﴿
إِنْ هُمْ إِلَّا يَغْرُصُونَ الْإِنْ هُمْ إِلَّا يَغْرُصُونَ

43:21 Or is it
that We have given them a Heavenly Book
before this Quran
to which they now hold firm?

Indeed, we found our forefathers adhering to a certain religion.

And upon their traces, we ourselves shall be guided.

that We have never sent before you a forewarner to any community, without its affluent saying:
Indeed, we found our forefathers adhering to a certain religion.
And upon their traces, we ourselves shall follow.

Will you continue thereupon even if I bring you to a more guided way than the path to which you have found your forefathers adhering?

Always, they said:

Indeed, we are disbelievers in all that you claim to have been sent with from God.

Thus We took vengeance on them.
So see how devastating was the end of those who belied God's words and messengers.

43:26 Thus behold!

Abraham said to his father and his people:

Indeed, I am innocent of worshipping all the false gods that you worship.

43:27 I but worship the One who originated me.

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لجُزَّهُ للخَامِسُ وَالْعِشْرُونَ

اَنَ أَمُ مَالَيْنَكُمُّ اللهِ مَسْتَمْسِكُونَ فَبَلِهِ مَسْتَمْسِكُونَ فَمُسْتَمْسِكُونَ مَسْتَمْسِكُونَ مَسْتُعُسُكُونَ مَسْتُعُسُكُونَ مَسْتُعُسُكُونَ مَسْتُعُسُلُونَ مَسْتُعُمُ مَسْتُعُسُلُونَ مَسْتُعُسُلُونَ مَسْتُعُسُلُونَ مَسْتُعُمُ مَسْتُعُمُ مَسْتُعُمُ مَسْتُعُ مَسْتُعُ مَسْعُلُونَ مَسْتُعُمُ مَسْتُعُمُ مَسْتُعُمُ مَسْتُعُ مَسْتُعُ مَسْتُعُ مَسْتُعُ مَسْتُعُ مَسْتُعُ مَسْتُعُ مَسْتُعُ مَسْتُعُ مَسْتُ مَسْتُعُ مَسْتُعُ مِسْتُعُ مَسْتُعُ مَسْتُعُ مَسْتُعُ مَسْتُعُ م

إِنَّا وَجَدْنَآ مَاكِآءَنَا عَلَىٰ أُمَّةِ وَجَدُنَآ عَاكِمَ أُمَّةِ وَاللَّهِ مُهْمَدُونَ وَإِنَّا عَلَىٰ مُهْمَدُونَ

كَكُذلِك مَا أَرْسَلُنَا مِن قَبْلِك
 ف قرْيَة مِن نَذير
 لِلَا قَال مُمْرَفُهِ هَا
 إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّة فِهِ
 وَإِنَّا عَلَىٰ ءَابَاءً مَا عَلَىٰ أُمَّة فِهِ
 وَإِنَّا عَلَىٰ ءَائَرِهِم مُقْتَدُونَ

قَالَ أُولُو بِحَنْ كُمُرُ الْعَلَمُ اللَّهُ اللَّالَّا اللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه

بِمَآ أُرْسِلْتُهُ بِدِعَكَفِرُونَ

فَأَنْفَقَمْنَا مِنْهُمُّ
فَأَنْظُرَكَيْفَ كَانَ

الله وَإِذْ قَالَ إِبْرَهِيمُ الإَّبِيهِ وَقَوْمِهِ عَ إِنَّنِي مِرَّاعٌ مِّمَّا لِعَمْهُدُونَ إِنَّنِي مِرَّاعٌ مِّمَّا لِعَمْهُدُونَ

الله الله فَطَرَفِي فَطَرَفِي فَطَرَفِي فَطَرَفِي فَطَرَفِي فَطَرَفِي فَطَرَفِي فَطَرَفِي فَطَرَفِي

For, indeed, it is He alone who shall guide me.

Thereby, he made this witness to the One God
a lasting word among his posterity,
so that they might always return
to God and worship Him alone.

- 43:29 Yet, indeed, I let these disbelievers and their forefathers enjoy life, but they returned not to faith—
  until at last the revealed truth came to them, and a Messenger elucidating My commandments.
- But when the revealed truth came to them with God's Messenger, they but said of this Quran:
  This is mere sorcery!
  And, indeed,
  we are set on being disbelievers in it!
- 43:31 Yet they say:

  If only this Quran had been sent down
  to a man of greatness
  from either of the two leading Arabian cities,
  we could be sure of its truth!
- 43:32 Are they the ones, then,
  who apportion the mercy of your Lord,
  O Prophet?
  Rather, it is We alone
  who apportion among them
  even their very livelihood
  in the life of this world.
  Moreover, it is We alone
  who have raised some of them
  above others, by degrees,
  so that they may employ one another in service.
  Yet the mercy of your Lord
  is better than all that they amass.

المِنْ المَنْ ا

مِيه چمعون ﴿ وَلَوْلَاآن بَكُونَ النَّاسُ أَمَّةُ وَحِدَةً 9.

would, therefore, become one community united in godlessness,

We, most surely, would have made for those who disbelieve in the All-Merciful, roofs of silver for their houses, and silver stairways upon which to ascend,

43:34 and doors of silver for their houses, and settees of silver on which they could recline—

Yet all of this
is nothing but 'the fleeting' enjoyment
of the life of this world.
For 'endless joy in' the Hereafter,
near your Lord, is for the God-fearing 'alone'.

to this Quran, as the last revealed Reminder from God, the All-Merciful,
We shall assign to him a personal satan who shall then become ever his close companion.

43:37 And, indeed, they shall then, most surely, bar them forever from the path of salvation, though they would think that they are rightly guided—

for Judgment,
he shall say to his satan:
Oh, how I wish
there were between me and you
the distance between the East and the West—
for a most woeful companion you have been!

43:39 Yet never shall it benefit

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الجُزَّةُ الحَامِسُ وَالعِشْرُونَ

وَرُخُرُفاً وَإِن كُلُ ذَالِكَ لَمَا مَتَنعُ لَلْحَيْوَةِ الدُّنْيَا لَمَا مَتَنعُ لَلْحَيْوَةِ الدُّنْيَا فَ وَالْآخِرَةُ عِندَ رَبِّكَ الْآئَةِ اللَّهِ

عَلَيْهَا مَتَكُونِ

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَنِ
 نُقَيِّضٌ لَهُ, شَيْطَاننا
 فَهُوَ لَهُ,قَرِينٌ

وَإِنَّهُمْ
 لَيْصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ
 وَيَحْسَبُونَ أَنْهُمُ مُّهْ مَدُونَ

( حَقَّ إِذَا جَآءَنَا قَالَ يَنلَيْتَ بَيْنِي وَبَلَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَيِشْسَ ٱلْفَرِينُ

وَلَن يَنفَعَكُمُ الْيُوْمَ
 إِذظَلَمْتُمْ أَنْكُوْر

 فِ الْعَذَابِ مُشْتَرِكُونَ

either of you this Dayif you blame each other for doing wrong in the world for now you are partners in the torment of Hell.

- 43:40 Then is it you, O Prophet, who shall make the deaf of heart hear. or who shall guide the blind in heart or one who is utterly lost in clear misguidance?
- 43:41 Yet if it is to be, O Prophet, that We take you away in death before you prevail, then, indeed, We shall take vengeance on these who reject you.
- 43:42 But if it is to be that We let you see the punishment that We have promised themthen shall you know, indeed, We have invincible power over them.
- 43:43 So hold fast to what has been revealed to you. Indeed, you are guided upon a straight way of salvation.
- 43:44 For this Ouran is, most surely, an enduring Remembrance of great honor for you, O Muhammad, and for your people, in whose language it has been revealed. Thus all of you shall be questioned on Judgment Day about your obligations to it.
- 43:45 So ask the faithful adherents of those of Our messengers whom We sent before you, O Prophet: Have We ever ordained apart from God, the All-Merciful.

#### الجُزْءُ الخَامِسُ وَالْعِشْرُ وَنَ ميونة التحرف

الله المُناتَ تُسْمِعُ السُّمَّ أَوْ تَهْدِي ٱلْعُمْمَ وَهُن كَادِبَ في ضَلَال مُبينِ (١١) فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُّنْفَقِمُونَ نُرِيَنَّكَ ٱلَّذِي وَعَدْ نَنْهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ (0) وَسَكُلُ مَنْ أَرْسَلُنَا مِن قَبِّلكَ مِن رُّسُلِناً أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَان

any other gods to be worshipped?

43:46 For very truly, We sent Moses
with Our miraculous signs to Pharaoh
and to his assembly of nobles.

Thus he said to them:
Indeed, I am the messenger

of the Lord of All the Worlds

43:47 But when he came to them with Our miraculous signs, behold, they laughed at them.

43:48 And not a sign did We show them
but that it was greater than its predecessor.
Thus We seized them
with torment after torment,
so that they might return to belief in One God.

And they repeatedly said to Moses:
O learned sorcerer!
Call upon your Lord for us to relieve us by virtue of what He has covenanted with you. Indeed, we shall then, most surely, be rightly guided.

any of the torment from them, at once they would breach their promise.

He said: O my people!

Is it not 'true' that dominion over Egypt is mine, and that these 'very' rivers flow from beneath me?

Do you not see?

43:52 Am I not, then, better than this one who is contemptible and can barely make himself clear?

43:53 If he is truly God's messenger, why, then, have bracelets of gold

سورة الرحمة

الجُزَّةُ لِلْخَامِسُ وَالْعِشْرُولَ

الَّ وَلَقَدُّ أَرْسَلْنَا مُوسَىٰ بِعَايَنَتِنَاً إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ فَقَالَ إِنِّ مِهُ أَنَّ مِنْ الْمِنْ

الله فَلَمَّا جَآءً هُم بِتَايَلِنِيَّا فَلَمَّا جَآءً هُم بِتَايَلِنِيَّا فَلَمَّا يَضْعَدُونَ اللهِ

وَمَا نُرِيهِم مِنْ ءَايَةٍ
 إِلَّاهِى أَحْبَرُ مِنْ أُخْتِهَا أَ
 وَأَخُذْتُهُم بِالْعَذَابِ
 لَعَلَقُمْ دَحْمُونَ

وَقَالُواْ يَكَالُهُ اَلسَّاحِرُ انْعُلْنَارَبَكَ بِمَاعَهِدَعِندَكَ انْنَا لَكُهْ تَدُونَ

فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إذَا هُمْ مَنكُثُهُرَى

ا وَنَادَىٰ فِرْعَوْنُ فِي فَوْمِهِ، قَالَ نَفَوْم

أَلَيْسَ لِي مُلكُ مِصْرَ وَهَلَذِهِ ٱلْأَنْهَثُر تَعِرِّي مِن تَعِيِّتُ أَفَلًا تُبْصِيرُونَ

أَمْ أَنَا خَيْرٌ
 مِنْ هَذَا اللَّذِي هُوَ مَهِينُ
 وَلَا يَكَادُ بُينِ

(٣) فَلُوَلَا أَلْفِي عَلَيْهِ أَسْوِرَةٌ مِن ذَهَبٍ not been cast upon him, or the angels come down to us, marshaled together with him?

And so it was that he incited his people to belie the miracles of Moses.

And they obeyed him.

Indeed, they were an ungodly people.

We took vengeance on them.
So We drowned them, all together.

43:56 And We made them a precedent and an example for the latter generations.

\*Now, when Jesus, the son of Mary, was likened by the Makkans to their idols—as an exemplar of something worshipped apart from God, all of which the Quran condemned to Hell—at once your people, O Prophet, clamored with boisterous joy because of it, wherefore they said in derision:

Shall our gods, in the Hereafter,

be placed in as excellent a standing as he is?

They did not put this forth
but for the purpose of devious argumentation.

For, indeed,
they are an utterly contentious people.

43:59 As for Jesus, he, like his mother Mary, is not but a servant of God upon whom We have bestowed grace.

Thus We made him a miraculous exemplar for the Children of Israel.

Yet were We ever to so will it,
We could, most surely, eliminate all of you and make angels in place of you,

الجُزَّهُ الخَامِسُ وَالْمِشْرُونَ يُؤْفِعُ الْرُجُرُفِيَّ

أَوْجَاءَ مَعَهُ ٱلْمَلَكَيْكَةُ مُعَهُ الْمَلَكِيكَةُ مُعَهُ ٱلْمَلَكِيكَةُ مُعَهُ ٱلْمَلَكِيكَةُ مُعَةً وَالْمَهُ وَالْمَاعُوهُ مَا فَالْمَاعُوهُ أَلَّمَا عَلَيْهُ وَمَا فَسِقِينَ فَلَمَا عَالَمُهُ وَمَا فَسِقِينَ فَلَمَا عَالَمُهُمْ أَجْعَينَ الْمُعْمَدِ فَلَا مُنْاعِدُ مُعَنَى اللّهُ مُعَالِكَ اللّهُ مُعَالِكَ اللّهُ مُعَالِكَ اللّهُ مُعَالِكَ اللّهُ مُعَالِكَ اللّهُ مُعَالِكَ اللّهُ مُعَالِكُ اللّهُ اللّهُ مُعَالِكُ اللّهُ مُعَالِكُ اللّهُ اللّهُ مُعَالِكُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّه

فَجَعَلْنَاهُمْ سَلَفًا
 وَمَثَلًا لِلْلَاخِرِيرِ

> أَثْرُ هُوَ مَاضَرَبُوهُ لَكَ إِلَّا جَدَلَاً بَلْ هُرْ قَوْمٌ خَصِمُونَ ﴿ مِنْ مُرْدَقُومٌ خَصِمُونَ

إِنْ هُوَ إِلَّا عَبْدُ
 أَنْعُمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثْلًا
 إِبْنَ إِمْــرَةٍ بِــلَ

﴿ وَلَوْ نَشَالُهُ لِمَا اللَّهِ مَا لَئِهِكُمُ مَا لَئِهِكُمُ مَا لَئِهِكُمُ اللَّهِ كُلُهُ وَاللَّهُ وَالْأَرْضِ يَخْلُمُونَ فِي الْأَرْضِ يَخْلُمُونَ

succeeding one another on the earth.

he shall, most surely, be a portent of the imminence of the Hour of Doom. So have no doubt in this!

Thus say to them, O Prophet: Follow me. This is a straight way to salvation.

turn you aside from it.

Indeed, he is to you a clear enemy.

with clear and miraculous proofs confirming his truth, he said the very same as this Prophet: Truly, I have come to you with prophetic wisdom, and to make clear to you some of that about which you dispute in your religion.

So fear God! And obey me!

43:64 Indeed, God is my Lord and your Lord.
So worship Him alone.
This is a straight way to salvation.

43:65 Yet after Jesus,
the sects disputed about him among themselves.
So woe to those who do wrong
by worshipping him
from the torment of a painful Day Hereafter!

await other than the Hour of Doom, which shall come upon them suddenly while they are entirely unaware of it?

shall become implacable foes to one another—except for the God-fearing,

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الجُزَّءُ الخَامِسُ وَالْمِشْرُونَ

وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ

 فَلاَ تَمْتُرُكَ بِهَا وَأُتَّبِعُونَ 

 هَذَا صِرَطُ مُّسْتَقِيمٌ

 وَلا يَصُهُدَّ نَكُمُ الشَّيْطُانُ 

 وَلا يَصُهُدَّ نَكُمُ الشَّيْطُانُ 

 فَلا يَصُهُدُّ الشَّيْطُانُ 

 الشَّيْطُانُ 

 فَلا يَصُهُدُّ الشَّيْطُانُ 

 الشَّيْطُانُ 

 أَلَا يَصُهُدُّ الشَّيْطُانُ 

 أَلَا الشَّيْطُانُ 

 أَلَا اللَّهُ السَّاعِةُ السَّعَاقِيقُ السَّاعِةُ السَّعَاقِةُ السَّعِيْقِةُ السَّعَاقِةُ السَّعَاقِةُ السَّعَاقِةُ السَّعَاقِةُ السَّعِاقِةُ السَّعِلَاقِةُ السَّعَاقِةُ السَاعِقَةُ السَّعِلَاقِةُ السَّعِلَاقِةُ السَّعَاقِةُ السَاعِقُةُ السَّعَاقِةُ السَاعِةُ السَّعِاقِةُ السَاعِلَاقِةُ السَّعِلَاقِةُ السَاعِقِةُ السَاعِقُولَ السَّعَاقِةُ السَّعَاقِةُ السَاعِلَةُ السَّعَاقِةُ السَّعَاقِةُ السَاعِقَةُ السَاعِقِةُ السَاعِقَةُ السَاعِقَةُ السَاعِقَةُ السَاعِقَةُ السَاعِمُ السَّعِلَاقِةُ السَاعِقَةُ السَاعِقَةُ السَاعِقَاقِةُ السَاعِقَةُ السَاعِقَةُ السَاعِقَةُ السَاعِقَةُ السَاعِقَةُ السَاعِقَةُ السَاعِقَةُ السَاعِقَاقِلَاقِ السَاعِقُةُ السَاعِقُ السَاعِقَاقِةُ السَاعِقَاقِهُ السَاعِقُولُ السَاعِقَاقِةُ

الله وَلَمَّا جَآءَ عِيسَى بِالْبَيِنَاتِ
قَالَ قَدْ جِعْتُكُمُ بِالْجِكْمَةِ
وَلِأُبَيْنَ لَكُمُ
بَعْضَ الَّذِي تَغْنَلِفُونَ فِيدٍ
فَاتَّقُهُ اللَّهَ وَأَطِعُهُ ن

﴿ إِنَّ أَلَلَهُ هُوَرَتِي وَرَبَّكُمْ فَأَعْبُدُوهُ هَنَدَا صِرَطُّ مُسْتَقِيمُ

﴿ فَاحْمَلُوا ٱلْأَخْزَاكُ مِنْ بَيْنِهِمُّ فَوَيْلُ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ

اً هَلْ يَنْظُرُونَ اللهِ اللهُ هَلْ يَنْظُرُونَ اللهِ اللهُ السَّاعَةُ أَن تَأْنِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ اللهِ اللهُ عُرُونَ اللهِ اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَّ عَلَى اللّهُ عَلَى اللّه

ٱلآخِلَّآءُ يُومَينِ
 بَعْضُهُمْ لِبَعْضٍ عَدُونُ
 إِلَّا ٱلْمُتَّقِينَ

to whom God shall say:

- 43:68 O My servants!

  There is no fear upon you this Day, nor shall you grieve,
- in Our revealed signs and who were ever muslims, in willing submission to God alone.
- 43:70 Enter into the bliss of the Garden of Paradise, you and your spouses, rejoicing together!
- Passed round among them are platters of gold and gold cups.

  And, therein, is all that the souls of human beings so desire—and all that delights the eyes.

  And herein shall you abide forever!
- 43:72 This is the Garden of Paradise you are given to inherit for all the good that you have done in life.
- 43:73 For you, therein, is fruit aplenty, from which you may eat.
- 43:74 As to the defiant unbelievers, they shall be in the torment of Hell forever.
- 43:75 Never shall it be lessened for them.

  Thus, therein,
  they shall ever be utterly despondent.
- 43:76 Yet it is not We who have wronged them. But, rather, it was they themselves who were the wrongdoers, godless in heart.
- Thus shall they call out
  to the guardian angel of Hell: O Mâlik!
  Let your Lord put an end to us!
  He shall say: Rather, so shall you 'ever' remain!
- 43:78 Truly, We have brought you human beings the truth in this Quran.

الجُزَّةُ الحَامِسُ وَالعِشْرُونَ مُؤْوَا الْتَجْرُفِيَّ

گ ينعباد لاخوف علت كُرُ اليوم وَلا آئتُر تَحْرَنُون

آلَٰدِينَ ءَامَنُواْبِعَايَدِتَا وَكَانُوا مُسْلِمِينَ

اَدْخُلُوا الْجَنَّةَ اَنْتُرُوا أَزْوَيْجُكُو تُحْبَرُونِ

يُطَافُ عَلَيْهِم بِصِحَافِ مِن ذَهَبٍ وَأَكُواتٍ وَفِيهَا مَا تَشْتَهِ لِهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُثُ مَا ذَيْهِ مَا خَراثُ وَالْمَارِيَ

﴿ وَتِلْكَ لَلْمُنَّةُ الْمُنَّةُ الْمُنَّةُ الْمُنْتُومَا النِّيَ أُورِثْتُمُومَا بِمَا كُنْتُرٌ تَعْمَلُونِك

اَ كُوْ فِهَا فَكِكُهَدُّ كَثِيرَةً مِنْهَا تَأْكُلُونَ

انَّ ٱلْمُجْمِينَ في عَذَا سِرَحَهُ تَخَالُونَ

الأيْفَتَّرُ عَنْهُمْ اللهُ اللّهُ اللهُ ا

وَمَا ظَلَمْنَاهُمْ وَلَكِن

وَوَادَوَا يَمَالِكُ وَنَادَوَا يَمَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكُ مَالَ اللَّهُ مِيْسِمُ

اللهُ لَقَدُّجِنْنَكُم بِٱلْحَقَّ

Yet most of you are utterly abhorrent of the truth.

43:79 So is it that they who disbelieve are firmly resolved to do something evil? For, indeed, We are firmly resolved to punish them for it.

Or is it that they think
that We do not hear their secrets
and their concealed conversations?
Oh yes, indeed!
Moreover, Our messenger-angels are with them,
writing down every thought and act.

43:81 Say to humanity, O Prophet:

If ever the All-Merciful had a son, then I would be foremost among his worshippers.

is the Lord of the heavens and the earth—the Lord of the Throne—above all that they ascribe to Him!

to indulge in vanity and to play—until they meet their ill-fated Day, which they have been promised.

43:84 For He alone is the One who is God in the Heaven and God in the earth.

And He alone is the All-Knowing.

to whom belongs all dominion over the heavens and the earth and all that is between them.

For in His providence alone is the knowledge of the coming

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الجُزَّةُ المَخَامِسُ وَالْعِشْرُونَ

وَلَكِئَ أَكْثَرَكُمُ لِلْحَقِّ كَنْرِهُونَ ﴿ أَمْ أَبْرَمُوۤا أَمْرًا فَإِنَّا مُثْرِمُونَ

﴿ أَمْ يَعْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَبَخُونَهُمْ سِرَّهُمْ وَبَخُونَهُمْ بَلَنَ وَرُسُلُنَا لَدَيْهِمْ يَكُمُنُهُونَ

> الله قُلُ إِن كَانَ لِلرَّمْكُنِ وَلَدُّ فَأَنَا أَوَّلُ ٱلْمَكِيدِينَ

الله مُتَبَحَنَ رَبِّ السَّمَوَةِ وَالْأَرْضِ السَّمَوَةِ وَالْأَرْضِ رَبِّ الْمَرْشِ عَمَّا يَصِفُونَ رَبِّ الْمَرْشِ عَمَّا يَصِفُونَ السَّمَاءِ وَرَبِّهِ فِي الْمَرْشِ عَمَّا يَصِفُونَ السَّمَاءِ وَرَبِّهِ فِي الْمَرْمِينَ الْمَرْمِينَ وَرَبِّهِ فِي الْمَرْمِينَ وَرَبِّهِ فِي الْمُرْمِينَ وَرَبِّهِ فِي الْمُرْمِينَ وَرَبِّهِ فِي الْمُرْمِينَ وَرَبِّهِ فِي الْمُرْمِينَ وَرَبِينَ وَمِنْ اللّهُ اللّهِ اللّهُ ال

فَذَرْهُمْ يَخُوضُواْ وَيَلْعَبُواْ
 حَقَّ يُلَنَعُواْ يَوْمَهُمُ
 ٱلَّذِى يُوعَدُونَ

وَهُوَ ٱلَّذِي فِي ٱلسَّمَاءِ إِلَهُ وَفِي ٱلْمَرْضِ إِلَهُ مَا الْمَرْضِ إِلَهُ مَا الْمَالِمُ وَهُوَ ٱلْمَالِمُ الْمَالِمُ الْمَلِيمُ الْمِلْمِيمُ الْمَلِيمُ الْمَلِيمُ الْمِلْمِيمُ الْمَلِيمُ الْمِلْمِيمُ الْمِلْمُ الْمِلْمُ الْمِلْمُ الْمِلْمِيمُ الْمِلْمُ الْمِلْمِيمُ الْمِلْمُ الْمِلْمُ الْمِلْمُ الْمِلْمُ الْمِلْمُ الْمِلْمُ الْمِلْمُ الْمِلْمُ الْمِلْمِيمُ الْمِلْمُ الْمِلْمُ الْمِلْمِيمُ الْمِلْمُ الْمُلْمِيمُ الْمِلْمُ الْمُلْمُ الْمُلْمِيمُ الْمِلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمِلُمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلِمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمِيمُ الْمُلْمُ الْمُلِمُ الْمُلْمِيمُ الْمُلْمُ الْمُلْمُ الْمُلْمِيمُ الْمُلْمِيمُ الْمُلْمِيمُ الْمُلْمِيمُ الْمُلْمِلِيمُ الْمُلْمِيمُ الْمُلْمُ الْمُلْمُ الْمُلْمِيمُ الْمُلْمِيمُ الْمُلْمِيمُ الْمُلْمِيمُ الْمُلِمُ الْمُلْمُ الْمُلْمُ الْمُلْمِيمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمِيمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلِمُ الْمُلْمُ لِمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ لِمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ لِمُلْمُ الْمُلْمُ الْمُلِمُ لَمِلْمُ الْمُلْمُ لِمُلْمُ الْمُلْمُ لِمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ لِمُلْمُ لِمِلْمُ لِلْمُلْمُ لِلْمُلْمُ لِلْمُلِمُ لِلْمُلْمُ لِلْمُلْمُ لِلْمُلْمُ لِلْمُلْمُ لِمِلْمُ لِلْمُلِمُ لِلْمُلْمُ لِلْمُلْمُ لِلْمُلْمُ لِلْمُلْمُلُمُ لِلْمُلْمُ لِمِلْمُ لِلْمُلْمُ لِمِلْمُ لِلْمُلْمُ لِمِلْمُ لِلْمُلْمِلِمُ لِ

(هُ وَبَبَارَكَ الَّذِي لَهُ. مُلْكُ السَّمَوَتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُ، عِلْمُ السَّاعَةِ of the Hour of Doom.

Thus to Him shall you all be returned.

43:86 So all those that they call upon apart from Him hold no power of intercession.

Excepted are those of God's servants whom He permits to intercede, and who bear witness to the truth—and they know well from Him for whom it may be made.

Now, indeed, if you asked these disbelievers who is it that has created them, they would, most surely, say: It is God. How, then, are they turned away from worshipping Him alone?
Moreover, We know well the Prophet's suffering and his word of supplication:

O my Lord!
These are a people who do not believe.

43:89 We but say: Then pardon them for now, and say only: Peace!

For to their utter horror they shall soon come to know

the judgment of truth.

المُتَّالَفُ وَالِمَّهُ وَرَّحَعُونَ وَالِمَّهُ وَرَّحَعُونَ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ وَهُمْ يَعْلَمُونَ وَهُمْ يَعْلَمُونَ لَيْقُولُنَّ اللَّهُ فَالْنَ بُؤْفِكُونَ هُوَ مِنْ خَلْقَهُمْ وَقِيلِهِ عَنْهُمْ فَالْنَ بُؤْفِكُونَ هُومٌ لَا يُؤْمِنُونَ هُومٌ لَا يُؤْمِنُونَ هُومٌ لَا يُؤْمِنُونَ The surah that mentions a divine portent of an evil destiny that will come in the appearance of something unknown called THE SMOKE. It manifests in the sky and enveils the unbelievers on the earth, until they cry in vain to God that they shall believe in the Quran and its Messenger if only He delivers them from this torment.

## Surah 44 / 59 VERSES / REVEALED AT MAKKAH

# Al-Dukhân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

### 44:1 Hâ Mîm

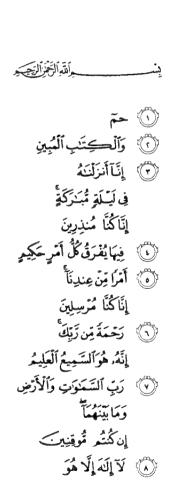
- 44:2 I swear by the Quran, the clear Book!
- who have sent it down in a blessed night.

  For, indeed, it is We alone
  who are giving humanity
  forewarning of a nearing Judgment.
- 44:4 In that blessed night every wise affair is determined
- by a divine command from Our providence.
  For, indeed, it is We alone
  who have been sending messengers
  to humanity—
- 44:6 as a mercy from your Lord, O Prophet.

  For, indeed, it is He alone
  who is the All-Hearing, the All-Knowing—
- Lord of the heavens and the earth and all that is between them!

  If ever you were to have certainty, then be certain of this:
- There is no God but Him.

  He gives life. And He gives death.



He is your Lord and the Lord of your forefathers of old.

- 44.9 Yet, they who disbelieve are immersed in doubt about this, playing their lives away.
- 44:10 But watch them, in wait of the day the sky brings forth a smoke, manifest to all,
- 44:11 enveiling the people who disbelieve, until they cry out:

  This is a most painful torment!
- 44:12 Our Lord!
  Remove from us the torment,
  and we shall, indeed, be believers!
- How shall the Remembrance of faith be of any benefit to them now, when the torment has alighted, and a Messenger elucidating My commandments had already come to them?
- Whereupon they turned away from him and said:He is but taught this by a human being!Or he is possessed!
- We shall, then, remove the torment for a little while.

  But', indeed, you 'disbelievers' shall revert to unbelief.
- 44:16 Yet on the Day We assault the earth with the Great Assault that ends time, then, indeed, shall We take Our just vengeance.
- 44:17 \*Now, very truly before them,

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الجُزَّةُ الْحَامِسُ وَالْعِشْرُونَ

يُعِي، وَيُمِيثُ رَبُّكُوْ وَرَبُّ ءَابَآ إِيكُمُ ٱلْأَوَّلِينَ

اللهُمْ فِي شَكِي يَلْعَبُونَ

الله مَا رَقِقِبُ يَوْمَ تَأْتِي ٱلسَّمَاءُ السَّمَاءُ السَّمَاءُ

الله يَعْشَى النَّاسَّ (اللهُ اللهُ اللّهُ اللهُ الله

ا زَبِّنَا ٱكْشِفَ عَنَّا ٱلْعَذَابَ لَا الْعَذَابَ اللَّهُ الْعَذَابَ اللَّهُ الْعَذَابَ اللَّهُ اللَّهُ اللَّ

أَنَّ لَمُتُمُ الذِّكْرَىٰ
 وَقَدْ جَآ لَهُمُ رَسُولٌ مُّهِينٌ

الله ثُمَّ نَوَلَوْا عَنْهُ وَاللهُ عَنْهُ وَاللهُ اللهُ عَنَوْنُهُ اللهُ عَالَمُ يَحْنُونُهُ

﴿ إِنَّا كَاشِفُوا ٱلْعَذَابِ قَلِيلًا إِنَّكُرُ عَآيِدُونَ إِنَّكُرُ عَآيِدُونَ

يَوْمَ نَطِشُ ٱلْبَطْسَةَ ٱلْكُثْبَرَى َ
 إِذَا مُنفَقِمُونَ

We tried the people of Pharaoh. For there came to them a noble messenger, as well, saying:

44:18 You shall, indeed, deliver to me the servants of God, the Children of Israel.

Indeed, I am a trustworthy messenger sent to you by God.

44:19 Nor shall you exalt yourselves against God. For, indeed, I have come to you with manifest authority from Him.

H:20 Moreover,
I have, indeed, taken refuge in my Lord—and your Lord—should you seek to stone me to death in defiance.

44:21 Yet if you will not believe in the miraculous signs given to me, then you are duly forewarned to withdraw from your persecution of me.

Thus when they belied him,he called upon his Lord:Indeed, these are a defiantly unbelieving people!

44:23 God said to him:Set out by night with My servants, the Children of Israel.You shall, most surely, be followed by Pharaoh and his forces.

Yet have no fear, and leave the sea parted wide after crossing through it.

Indeed, they are a force destined to be drowned—

44:25 and how many a garden growing and spring flowing did they leave behind!

44:26 And how many a plantation, and gracious station!

### ٤

الجُزِّءُ الحَامِسُ وَالعِشْرُونَ

اَنَّ أَذُواْ إِلَىٰ عِبَادَ ٱللَّهِ إِنِي لَكُوْ رَسُولُ آمِينٌ

أَن لَا تَعْلُوا عَلَى اللّهِ
 إِنّ يَاتِيكُم بِسُلْطَن مُبين

۞ وَلِنَ عُذْتُ مِرَقٍ وَرَبَيِّكُورَ أَن تَرْهُوُنِ

اللهِ وَإِن لَّمْ نُوْمِنُواْ لِي فَأَعْلَزِلُونِ اللَّهِ عَلَى فَأَعْلَزِلُونِ

َ فَدَعَارَيَّهُۥ أَنَّ هَـَـُوُلَاّهِ قَوْمٌ تُجْرِمُونَ

تَ فَأَسْرِ بِعِبَادِى لَيْلًا إِنَّكُم مُّنَّبَعُونَ إِنَّكُم مُّنَّبَعُونَ

اَتُرُكِ ٱلْبَحْرَ رَهُوَّا لَهُ وَالْبُحْرَ رَهُوَّا لَهُ مُنْدَوَّةً نَ الْبَعْرَةُ وَالْبُولِيَّةُ مُنْفَرَقُوْنَ الْبَعْرَةُ وَالْبُعْرَةُ وَالْبُعْرَاقُ وَالْبُعْرِيقُولُونَ وَالْبُعْرِيقُولُونَ وَلَائِمُ وَالْبُعْرِيقُ وَالْبُعْرِيقُولُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونُ وَلَهُ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونُ وَلَعْلَالُونَ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَلَالِمُ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونُ وَلِمُ وَالْمُؤْمِلُونُ وَلِمُ وَلِمُ وَلِمُ وَلِمُ وَلِمُ وَلِمُ وَلِمُ وَالْمُؤْمِلُونُ وَلِمُ وَالْمُؤْمِلُونُ وَلِمُ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونَ ولَالِمُ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونَ والْمُؤْمِلُونُ وَالْمُؤْمِلُونُ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَ وَالْمُؤْمِلُونَا لَمُولِلِلْمُ وَالْمُولُولُونُ وَالْمُؤْمِلُو

الله كَمْ تَرَكُواْ مِن جَنَّتِ وَعُيُونِ

🕝 وَزُرُوعِ وَمَقَامِ كَرِيمٍ

#### ٤

الجُزّةُ الحَامِسُ وَالْعِشْرُونَ

- 44:27 And what great prosperity, in which they were rejoicing!
- 44:28 Thus did We bequeath it all to another people.
- 44:29 Yet neither the heaven, nor the earth, wept over them.

Nor were they given respite.

- 44·30 So, very truly, We delivered the Children of Israel from the disgracing torment
- 44:31 of Pharaoh.

  Indeed, he was ever a haughty one from the exceedingly rebellious.
- 44:32 For very truly, We had chosen them—
  in the fullness of Our knowledge—
  above the people of their time in all the world.
- of Our most miraculous signs—
  wherein there was
  a manifest test of faith for them.
- 44:34 As to these who belie you, O Prophet, most surely, they say:
- There is nothing beyond our first death.

  For never shall we be resurrected for Judgment.
- 44:36 So bring our forefathers back to life, if, indeed, you are truthful!
- 44:37 Is it that they are better
  than the 'disbelieving' people of Tubba'
  or those godless nations that preceded them?
  We destroyed them 'all'.
  Indeed, they were defiant disbelievers.
- 44:38 For We have not created the heavens and the earth and all that is between them for mere sport.
- 44:39 We but created them in accordance

- الله وَنَعْمَةِ كَانُوا فِيهَا فَكِهِينَ
  - گذالِكُ وَأَوْرَثُنَهُا
    - قَوْمًا ءَاخَرِينَ شَا بَكَتَ عَلَيْهِمُ

ٱلسَّمَآةُ وَٱلْأَرْضُ وَمَا كَانُواْ مُنظَرِينَ

- الله وَلَقَدْ نَجَيَّنَا بَنِيَ إِسْرَةِ مِلَ اللهُ اللهُ مِينَ الْعَذَابِ الْمُهينِ
  - الله مِن فِرْعَوْكَ

إِنَّهُ وَكَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ

- وَلَقَدِ ٱخْتَرَنَّهُمْ عَلَى عِلْمِ
   عَلَى ٱلْعَلَمِينَ
  - تُ وَءَائَيْنَهُم مِّنَ ٱلْآيِئَتِ مَا فِهِ يَلَتُةًا مُّيثُ
    - الله إِنَّ هَلَوُلآءٍ لَيَقُولُونَ
- إِنْ هِيَ إِلَّا مَوْتَلَنَاٱلْأُولَى
   وَمَانَحَنُ بِمُنشَرِينَ

  - إِن هنترصادِقِين اَهُمْ خَيْرُ أَمْ قَوْمُ تُبَرِّ اَكُنْ مَا مَا يَوْمُ تُبَرِّ

والدِين مِن فَعِيدِهِم أَهُ اللَّهِ مَا أَوْا مُعْرِمِينَ

وَمَا خَلَقْنَا
 السَّمَوَتِ وَالْأَرْضَ

ومَابَيْنَهُمَا لَكِيدِينَ

with the very essence of all truth—though this truth most of them do not know.

44:40 Indeed, the Day of Decision is their fixed time of destiny—all of them together—

against God's Judgment in the least.

Nor shall they ever be helped in any way—

upon whom God will show mercy.
Indeed, He alone
is the Overpowering One, the Mercy-Giving.

44:43 Indeed, the Impalatable Tree of Zaqqûm, from the nethermost of Hell,

44:44 is the food of the sinful—

its fruit like molten brass, boiling in the bellies

44:46 like the boiling of scalding fluid!

Then shall it be said concerning every disbeliever:

Seize him!

And drag him into the midst of Hellfire!

Then pour over his head some of the torment of scalding fluid,

whereupon it shall be said
to each of them in scorn:
Taste it, O disbeliever!
For, indeed,
you were considered of the mighty,
the noble ones, among your people!

44:50 Indeed, this is the eternal punishment that you were, in the world, doubting.

44:51 As to the God-fearing, they shall, indeed, be gathered ٤

الجُزِّةُ الخَامِسُ وَالْعِشْرُونَ

مَا خَلَقْنَاهُمَا إِلَّا بِٱلْحَقِ
 وَلَلِكِنَ أَكْثَرَهُمْ
 لَا يَعْلَمُونَ

إِنَّ يَوْمُ ٱلْفَصَلِ
 مِيقَنتُهُمْ أَجْمَعِينَ

آبُومَ لَا يُغْنِي مَوْلًى
 عَن مَوْلَى شَيْئًا

وَلَا هُمْ يُنصَرُونَ

النَّ شَجَرَتُ ٱلرَّقُومِ

ا كلعَامُ ٱلأَشِيرِ

الله كَعَلَى ٱلْحَمِيمِ

الله خُذُوهُ فَأَعْتِلُوهُ

إِلَىٰ سَوَلَهِ ٱلْحَجِيمِ

﴾ ثُمَّ صُبُوا فَوْقَ رَأْسِهِ. مِنْ عَذَابِ ٱلْحَمِيمِ

أف إنك أنت
 ألعزيزُ ألكريمُ

﴿ إِنَّ هَنَدًا مَا كُنتُم بِهِ عَنْمَرُونَ مَا كُنتُم بِهِ عَنْمَرُونَ

in a station of honor and everlasting sanctuary

- 44:52 amid Gardens of Paradise and springs.
- 44:53 They shall dress in garments of sarcenet and rich brocade, facing one another.
- 44:54 Thus!

  And We shall wed them to wide-eyed beauties.
- Therein, they shall call for every fruit—being forever secure.
- Therein, they shall never again taste death—after the first death in life.For He shall spare them the torment of Hellfire—
- 44:57 a bounty from your Lord.

  It is this that is the magnificent triumph!
- Thus We have, indeed,
  revealed this Quran to you
  and made it easy to understand
  in your native tongue, O Prophet,
  so that they who disbelieve
  might become mindful
  of God's commandments.
- For, indeed, they too are watching in wait of your end.

#### الجُزْءُ الخامِسُ وَالعِشْرُونَ مُوْفَاللَّهُ خَانِيَّ

- النَّالَمُتَّقِينَ فِي مَقَامِ أَمِينِ اللهِ المِينِ
  - الله في جَنَّنتِ وَعُيُونِ
  - اللَّهُ مِن سُندُسِ عَلْبَسُونَ مِن سُندُسِ
  - وَإِسْتَتْرَقٍ مُّتَقَابِلِينَ
    - (الله كذلك

وَزُوَّجْنَكُم بِحُورٍ عِينِ

الله عُونَ فِيهَا يَدْعُونَ فِيهَا

بِكُلِّي فَلَكِكَهَ فِي ءَامِنِينَ

الكَ لَايَدُوقُوكَ فِيهَا

إِلَّا الْمَوْتَـةَ ٱلْأُولَٰتُ هَ هَ قَـٰكُمُ عَذَابَ ٱلِمُجِدِ

ووفيهم عداب الجحيم

ذَالِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ

ا فَإِنَّمَا يَسَرَّنَكُهُ بِلِسَانِكَ 🚳

لَعَلَّهُمْ يَتَذَكَّرُونَ

الله المُرْتَقِبُ إِنَّهُم مُّرْتَقِبُونَ اللَّهُ اللَّالَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال



The surah that mentions THE KNEELING of every community around the brink of Hellfire on the Day of Doom in wait of its divine judgment.

## Surah 45 / 37 VERSES / REVEALED AT MAKKAH

# Al-Jâthiyah

IN THE NAME OF GOD. THE ALL-MERCIFUL, THE MERCY-GIVING

- 45:1 Hâ Mîm
- is from God on high, the Overpowering One, the All-Wise.
- Indeed in the heavens and in the earth, there are sure signs of God for all who would be believers.
- Thus, in your own creation, and in that of every kind of creature
  He diversifies and spreads about in the earth, there are natural signs
  of God's creative might,
  for a people who would have certainty of faith.
- of the night and the daylight;
  and in all the provision
  that God has sent down from the sky,
  with which He gives life to the earth
  after its death;
  and in the shifting of the winds—
  there are natural signs of God's Oneness
  for a people who would reflect



بَعْدَ مَوْتِهَا وَتَصْرِيفِ ٱلرِّيكِمِ

ءَائَتُ لِقَوْم مَعْقَلُونَ

on the wonder of creation and understand.

These verses, as well, are the revealed signs of the last message of God to humankind.

We recite them to you, O Prophet, with the very essence of all truth.

Then in what other revelation—
after hearing this divine pronouncement of God,
and this articulation of His guiding verses—shall they with minds to understand ever believe?

45:7 Woe to each and every sinful liar

who hears the verses of God recited to him and persists in his arrogance, as if he had not heard them. So give him heavy tidings of a most painful torment in the Hereafter!

45:9 For when such a one comes to know anything from Our verses, he takes them as a mockery.

For such as these, there is a disgracing torment awaiting.

For nothing of the world that they have earned shall avail them against it in the least—
nor all the false divines that they have taken as patrons apart from God. Thus for them, there is a great torment awaiting.

This Quran is divine guidance.

But as to those who disbelieve in it, they have disbelieved in the revealed signs of their Lord.

Thus for them, there is only a torment of most painful castigation

الجُزَّءُ الْحَامِسُ وَالْعِشْرُونَ يُنَوْكُوْ الْمُثَالِثَانِيْنَ

الله مَاينتُ اللهِ نَتْلُوها عَلَيْكَ بِالْحَقِّ اللهِ فَإِلَى حَدِيثٍ بَعْدَ اللهِ وَوَاينِهِ مِنْوَمِنُونَ وَاينِهِ مِنْوَمِنُونَ

🕜 وَيْلُ لِكُلِّ أَفَّاكِ أَشِيرٍ

شَمَّعُ عَلَيْتِ ٱللَّهِ تُنْكَ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَمْ يَسْمَعُهُمُّ اللَّهِ اللَّ

ن وَلِذَا عَلِمَ مِنْ اَلِكَتِنَا شَيْعًا أَنْ فَيَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ا التَّهَذَا هَا هُذُواً

أُوْلَكِيكَ لَمُمْ عَنَابٌمُ لِهِينٌ

قِن وَرَآبِهِمْ جَهَنَّمُ أَ فَرَآبِهِمْ جَهَنَّمُ أَ فَرَآبِهِمْ جَهَنَّمُ أَ فَكَ يُغْنِى عَنْهُم مَّا كَسَبُوا شَيْخًا وَلا مَا الْغَذُوا مِن دُونِ اللّهِ أَوْلِيَأَةً مَن دُونِ اللّهِ أَوْلِيَأَةً مَن وَلَانًا عَنْلِيمٌ وَلَانًا عَنْلِيمٌ وَلَانًا عَنْلِيمٌ مَنَاكً عَنْلِيمٌ مَنَاكً عَنْلِيمٌ مِن دُونِ اللّهِ أَوْلِيكَانًا أَنْ عَنْلِيمٌ وَلَمْنَ عَذَاكُ عَنْلِيمٌ مِن دُونِ اللّهِ الْوَلِيكَةُ مَنْلُهُمْ عَذَاكُ عَنْلِيمٌ مِنْ اللّهُ الللّهُ

وَٱلَّذِينَ كَفَرُواْ بِتَايَنتِ رَبِّهِمْ لَهُمْ عَذَاكِ مِن رِجْدٍ ٱلِيمُّ awaiting in the Hereafter.

45:12 \*God alone is the One
who has subjugated for all of you the sea,
that through it the ships may run—
by His command—
so that you may seek of His bounty,
and that, therefore,
you might give thanks to God alone.

45:13 And He has subjugated for you all that is in the heavens and all that is in the earth—all of it from Him and no other! Indeed, in this there are sure signs of God's Oneness for a people who would reflect on the wonder of creation.

that they should forgive the wrong done to them by those who have no hope of reward or salvation in the looming Days of God, whereupon He duly recompenses a people for all that they have earned in life.

45:15 Anyone who does a righteous deed in life does it purely for the good of his own soul. And anyone who does an evil deed does it only in detriment against it. Then to your Lord shall you all be returned.

We had given the Children of Israel the Book of the Torah, and Heavenly wisdom and sound judgment, and the seed of prophethood.

And We provided them

الجُزْءُ الخَامِسُ وَالعِشْرُونَ مُؤْنَعُ الْخَالِثَانَيْنَ

الله الله الذي سَخَرَ لكُرُ الْبَحْرَ لِتَجْرِي الْفُلْكُ فِيهِ بِالْمَرِهِ وَلِنَبْنَغُواْ مِن فَضْلِهِ
وَلَمْلَكُمْ تَشْكُرُونَ

وَسَخَرَلكُمُ مَّا فِي ٱلسَّمَوَتِ
 وَمَا فِي ٱلْأَرْضِ جَمِيعًا مِِنْهُ
 إِنَّ فِي ذَالِكَ لَآينَتِ
 لِقَوْمِ يَنْفَكَرُونَ

أَنُّ قُلُ لِلَّذِينَ ءَامَنُواْ

يَغْفِرُواْ لِلَّذِينَ

لَا يَرْجُونَ أَيَّامَ اللَّهِ

لِيَجْزِى قَوْمًا

بِمَاكَانُواْ يَكْسِبُونَ

مَنْ عَمِلَ صَلِيحًا
فَلِنَفْسِ لِيَّهُ
وَمَنْ أَسَاءَ فَعَلَيْهَا 
مُمَّ إِلَى رَبِيكُوْ رُجَعُون

﴿ وَلَقَدْ ءَانَيْنَابَنِيّ إِسْرَّهِ مِلَ الْسُرَّةِ مِلَ الْسُرَّةِ مِلَ الْسُكُمْ وَالنُّبُوَةَ الْسُكُمْ وَالنُّبُوَةَ وَرَزَقَتْ مُم مِّنَ ٱلطَّيِبَاتِ

with all that is wholesome in life. Thus had We shown them preference above the peoples of their time in all the world. 45:17 Moreover, We gave them clear proofs of Our divine commandments. Thus they did not dispute among themselves regarding the true religion, until after revealed knowledge of the Scripture had come to them on the tongues of the messengers, and some belied themthereby exceeding the due bounds of God with one anotherout of nothing but insolence and envy. Indeed, your Lord shall judge between them all on the Day of Resurrection as to that wherein they have been disputing.

45:18 Then, after Moses,
We have set you, O Prophet,
upon the straight course of a Divine Law.
Thus shall you follow it.
And you shall not follow the whims
of those who do not know the truth.

45:19 Indeed, they would not avail you in that case against the judgment of God in the least.

For the wrongdoers who are godless in heart are but patrons of one another.

Yet it is God who is the Patron of the God-fearing.

This Quran is a manifest proof of God's truth for all people—
and divine guidance,
and a sure way to God's mercy,
for a people who have certainty of faith.

45:21 As for those who commit misdeeds, do they think that We will make them equal٩

الجئزة المخامش والعشرون

وَفَضَّلْنَاهُمْ عَلَى ٱلْعَالَمِينَ
وَءَالَيْنَاهُمْ عَلَى ٱلْأَمْرِ
بَيْنَاتِ مِّنَ ٱلْأَمْرِ
فَمَا ٱخْتَلَفُوۤ أَإِلَّا
مِنْ بَعْدِ مَا جَآءَهُمُ ٱلْمِلُمُ
بَعْنِكَ بَيْنَهُمْ إِنَّ رَبِّكَ
يَقْضِى يَيْنَهُمْ يَوْمَ ٱلْفِلكِكَ
فِمَا كَانُوا فِلهِ تَخْذَلْفُوك

شُرِّ جُعَلَننك
عَلى شَرِيعَةٍ مِّنَ ٱلْأَمْرِ
فَاتَبِعْهَا وَلَانَتَّ مِعْ
أَهْوَآ ٱلَّذِينَ لَا يَعْلَمُونَ

الله إِنَّهُمْ لَن يُغْنُواْ عَنكَ مِنَ اللهِ شَيْئاً وَإِنَّ الظَّلِمِينَ بَعْضُهُمْ أَوْلِياً هُ بَعْضٍ وَاللَّهُ وَلِيَ الْمُنَّقِينَ

هَنذَا بَصَنَيْمُ لِلنَّاسِ
 وَهُدًى وَرَحْمَةُ
 لِقَوْمِ بُونِهَ نُون

آم حَسِبَ الَّذِينَ
اجْتَرَحُوا السَّيِّعَاتِ
اَن جُعَلَهُ مُكَالَّذِينَ ءَامَنُواْ
وَعَمَلُوا الصَّللِحَت

الخراء الخايش والعشرون

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in both their life and their death—
to those who believe and do righteous deeds?
So very grievous is the judgment they make!

So very grievous is the judgment they make!

45:22 For it is God alone

who has created the heavens and the earth
with the very essence of all truth,
to recompense each soul
with all that it has earned in life.

And never shall they be wronged in the least.

Have you, then, seen such a one as rejects God's guidance and makes his own desire his god?

Thus does God lead one astray, despite the clear authority of the revealed knowledge He offered him. Therefore, He has set a seal upon his hearing and his heart, and placed over his eyes a veil.

Who, then, shall guide one after God has sealed his fate?

Will you not, then, become mindful, O people, of God's commandments?

45:24 Moreover, they who reject resurrection have said:
There is nothing but our life in this world:
We die once. And we live once.
Therefore, nothing destroys us but the passage of time.
Yet about this, they have no sure knowledge. Indeed, they do nothing but conjecture.

45:25 Thus when Our revealed verses are recited to them as clear evidence of the life to come, their only argument is to say:

Then bring our forefathers back to life, if, indeed, you are truthful.

سَوَآءُ تَعْيَاهُمْ وَمَمَاتُهُمْ سَاءَمُهُ

اً وَخَلَقَ اللَّهُ اللَّهُ السَّمَاوَتِ وَاللَّارُضَ بِالْحَقِ السَّمَاوَتِ وَاللَّارُضَ بِالْحَقِ وَلِيَّا اللَّهُ وَاللَّامُ وَاللَّهُ وَالْمُؤْمُ لَا لَا اللَّهُ وَاللَّهُ وَالْمُوالِمُولَّا لَا اللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَالْمُؤْمُ وَالْمُولُولُومُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ

آ أَفَرَهَ يَتَ مَنِ أَنَّخَذَ إِلَهَ هُ هَوَنَهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمِ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمِ وَخَمَّمَ عَلَى مَمْعِهِ وَقَلْمِهِ وَقَلْمِهِ وَقَلْمِهِ وَقَلْمِهِ وَقَلْمِهِ وَقَلْمِهِ وَقَلْمِهِ وَقَلْمِهِ فَلَى بَصَمِرِهِ عِشْنَوَةً وَجَعَلَ عَلَى بَصَمِرِهِ عِشْنَوَةً فَصَمَعَ مَعَ عِشْنَوَةً فَصَمَعَ مَعَ عِشْنَوَةً فَصَمَعَ مَعْ عِشْنَوَةً فَصَمَعَ مَا يَعْمَدُ اللَّهِ فَصَمَنَ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَقَلَمُ تَذَكَّرُونَ فَا اللَّهُ أَوْلَا تَذَكَّرُونَ فَا اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّه

وَقَالُواْ مَا هِمَ إِلَّا حَيَاتُنَا اَلدُّنْيَا نَمُوتُ وَغَيَا وَمَا يُهْلِكُنَا إِلَّا اَلدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمِ إِنْ هُمْ إِلَّا يَظُنُونَ إِنْ هُمْ إِلَّا يَظُنُونَ

وَإِذَا نُتُلَى عَلَيْهِمْ ءَايَدَتُنَا بَيِنَتِ
 مَاكَانَ حُجَّتَهُمْ إِلَّا أَن قَالُوا
 ٱنتُوائِئَا إِنَا
 إِن كُنتُر صَدِيقِنَ

45:26 Say to them:

It is God alone who gives you life.

Then He shall cause you to die.

Then He shall gather you
to the Day of Resurrection.

There is no doubt about this.

But most people do not know

that God's promise is ever true.

For to God alone belongs the dominion over the heavens and the earth.

Thus the Day the Hour of Doom shall come—on that Day, the real progenitors of falsehood shall lose all.

45:28 For, then, you shall see
every community on its knees—
every community called to its Book of Record,
whereupon it shall be said:
This Day you shall be recompensed
for all that you used to do in the world.

This is Our Preserved Book of Record!

It speaks about all of you with all truth.

Indeed, We have registered
all that you have ever done in life.

45:30 As for those who believed and did righteous deeds in the world, their Lord shall admit them into His mercy. It is this that is the manifest triumph!

it shall be said to them:

Were not My verses recited to you,
yet you grew so very arrogant
and thus were a people of defiant unbelief?

Moreover, when it was said to you:
Indeed, the promise of God is ever true,
and there is no doubt about the coming
of the Hour of Doom, you said:

الجُزَّةُ الْحَامِسُ وَالْعِشْرُونَ يُوْنَا وَالْمِنْ الْمِنْ الْمُنْ الْمِنْ الْمِنْ الْمُنْ الْمِنْ الْمُنْ الْمِنْ الْمِنْ الْمِنْ الْمُنْ الْمِنْ الْمُنْ الْمُنْلِلْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْم

أَلُ اللَّهُ يُحِيكُرُ ثُمَّ يُمِينُكُرُ اللَّهُ الْمَيْدُ ثُمَّ يُمِينُكُرُ اللَّهُ اللَّهُ الْمَيْدَةُ اللَّهُ الللَّهُ اللَّهُ اللَّالِمُ اللَّالِمُ اللَّالِمُ اللَّالِمُ الللْمُواللَّالِمُ اللْمُلْمُ ا

الله وَيِلْوَمُكُ السَّمَوَتِ وَالْأَرْضِ وَالْأَرْضِ وَالْأَرْضِ وَالْأَرْضِ وَالْأَرْضِ وَالْأَرْضِ وَالْأَرْضِ وَيَوْمَ لَقُومُ السَّاعَةُ وَيَوْمَ لَقُومُ السَّاعَةُ وَيَوْمَ لِيَغْسَرُ الْمُنْطِلُونَ وَهُمِيذِ يَغْسَرُ الْمُنْطِلُونَ

وَتَرَىٰكُلُّ أَتُقَوْجَائِيَةً كُلُّ أُمَّةٍ نُدْعَىۤ إِلَىٰ كِنْنِهَا ٱلِيَّوْمَ تُجْزُونَ مَاكُنُمُ تَعْمَلُونَ

﴿ هَٰذَا كِنَبُنَا يَنْطِقُ عَلَيْكُمْ بِاللَّحَقِّ يَنْطِقُ عَلَيْكُمْ بِاللَّحَقِّ إِنَّاكُنَّا نَسْتَنْسِتُ مَاكُنتُمْ تَعْمَلُونَ

أَمَّا الَّذِيكَ اَمَنُواْ وَعَيَمُواْ الصَّلِحَتِ وَعَيمُواْ الصَّلِحَتِ فَيَدُخِلُهُمْ وَرَبُّهُمْ فِي رَحْمَتِهِ وَ فَالْفَوْرُ الْمُبِينُ وَلَاكَ هُوَ الْفَوْرُ الْمُبِينُ وَلَاكَ هُوَ الْفَوْرُ الْمُبِينُ

رَبِّ عَوْدَ الْعَوْدِ الْعَوْدِ الْعَوْدِ الْعَوْدِ الْعَوْدِ الْعَدِينَّ أَفَالَمْ تَكُنْ ءَايَنِتِي تُشْلَى عَلَيْتُكُو فَأَسْتَكُمْرَتُمُّ وَكُنُمْ قَوْمًا تُجْرِمِينَ

We do not know what this Hour of Doom is! Never do we think about it, except as a passing thought. Nor are we certain of it.

- the evil consequence of all that they have done.

  And the very punishment at which they used to mock shall have whelmed them from every side.
- 45:34 And it shall be said:

  This Day We shall forget you
  as you have in life forgotten
  the destined Meeting of God for Judgment,
  on this Day of yours.

  Hence, your eternal abode is the Fire of Hell.
  And for the likes of you,
  there shall not be any helper
  against God's punishment.
- you have taken the revealed signs of God as a mockery.

  For the life of the world utterly deluded you. Therefore, as of this Day, they are consigned to the Fire of Hell and shall not be brought out of it.

  Nor shall they be allowed to propitiate the wrath of God for their ungodliness.
- 45:36 Then for God alone is all praise— Lord of the heavens and Lord of the earth, Lord of All the Worlds.
- in the heavens and in the earth.

  For He alone
  is the Overpowering One, the All-Wise.

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الجُزْءُ الخَامِسُ وَالْعِشْهُ وِنَ

قُلُثُمْ مَانَدْرِی مَاالسَّاعَةُ إِن نَظُنُ إِلَّا طَنَاً وَ وَمَا خَنُ بِمُسْتَيْقِنِينَ وَمَا خَنُ بِمُسْتَيْقِنِينَ وَبَدَا لَهُمُّ سَيِّنَاتُ مَا عَمِلُو

و ١٤٠٤ مَاكَانُواْ بِهِـ. يَسْتَهَزِءُونَ

وَقِيلَ ٱلْيُوْمَ نَسَنكُوْ
 كَانَسِيتُمْ لِقَاءً يَوْمِكُوْ هَذَا
 وَمَأْوَنكُوُ ٱلنّارُ
 وَمَالَكُمْ قِن نّصِرِينَ

﴿ ذَلِكُمْ إِلَّنَكُمُ اللَّهِ هُزُوا الْغَيْدَةُ اللَّهِ هُزُوا وَغَرَّتُكُو الْمُنْيَا اللَّهِ هُزُوا وَغَرَّتُكُو الْمُنْيَادُهُ الدُّنْيَا فَالْيَوْمُ اللَّهُ عُرَجُونَ مِنْهَا وَلَا هُمْ مُسْتَعْنَبُونَ وَلَا هُمْ مُسْتَعْنَبُونَ

وَلَقُوالُلْمَدُ رَبِّ السَّمَوَٰتِ
 وَرَبِّ الْأَرْضِ رَبِّ الْعَكِمِينَ

وَلَهُ ٱلْكِيْرِيَّاءُ فِي السَّنَوَتِ وَالْأَرْضِّ وَهُوَ الْعَـزِيْرُ ٱلْحَكِيـمُ



The surah that mentions the fatal lesson of the ancient people of 'Âd who dwelled in THE DUNE VALLEYS OF AL-AḤQÂF, whose prophet warned them to give up idolatry and worship only God, but to no avail.

### Surah 46 / 35 verses / revealed at Makkah

# Al-Aḥqâf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

46:1 Hâ Mîm

- The revelation of this Book is from God on high, the Overpowering One, the All-Wise.
- We have not created the heavens and the earth, and all that is between them, but in accordance with the very essence of all truth—and for a stated term, whereupon they shall pass away into Judgment Day.

  But from all that they are divinely forewarned, those who disbelieve are ever turning away.
- 46:4 Say to them, O Prophet:

  Have you considered the true nature of all the false divines that you call upon apart from God?

  Show me what they have created of the earth! Or do they have any share with God in the creation or sovereignty of the heavens?

  Or bring me a Heavenly Book revealed before this Quran—



or bring me any trace of knowledge from the learned of old—that proves they are associate-gods, if, indeed, you are truthful!

if, indeed, you are truthful!

Rather, who is further astray
than one who calls upon false gods
apart from God,
which will never answer him
until the Day of Resurrection,
when they shall disavow him?

For, indeed, these false gods are themselves
utterly unaware of the call
of those who worship them.

for Judgment,
those taken as false gods will be enemies
to those who worshipped them
and will belie their worship.

Yet now when Our revealed verses are recited to guide them, with clear evidences that God is One, those who have disbelieved say of the truth—even after it has come to them from God: This is clear sorcery!

This is clear sorcery!

Or is it that they say:

upon this Quran.

The Quran is not from God; rather, he among us who claims prophethood has forged it!
Say to them, O Prophet:
If ever I had forged it,
even still you would hold no authority
to help me against the punishment of God.
He knows best

what aspersions you indulge in casting

الجُزَّةُ السَّادِسُ وَالْعِشْرُونَ يُوْلَالْخَفَّاكَةُ

أَوَ أَثْنَرَوَ مِّنْ عِلْمِ إِن كُنتُمُّ صَلِدِقِينَ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ ٱللَّهِ مَن لَا يَسْتَجِيبُ لَهُو إِلَى يَوْمِ ٱلْقِينَمَةِ وَهُمَّ عَن دُعَالَهِمْ غَفلُونَ وَهُمَّ عَن دُعَالَهِمْ غَفلُونَ

> ﴿ وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَاءَ وَكَانُواْ بِعِبَادَ مِهِمْ كَفِرِينَ

وَاوَالِيَّادَيِّمُ كَيْوِمُ وَإِذَائَتَانَ مَلَنِهُمْ عَالْكُنْنَا بَيْنَتْتٍ قَالَ ٱلَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَآءَهُمْ هَذَاسِخَرُّمُّيِنُ

قُلْ إِنِ اَفْتَرَيْتُهُ. فَلَا تَمَلِكُونَ لِي مِنَ اللّهِ شَيْئًا هُوَ أَعَلَمُ بِمَا لُفِيضُونَ فِيهِ

Sufficient is He as a witness between me and you. Yet He alone

is the All-Forgiving, the Mercy-Giving.

Say to them: 46:9

I am not a novelty among the messengers of God in conveying His eternal truths. Nor do I claim even to know what shall be done with me in this world, nor with you.

I do not follow anything other than what is revealed to me. For I am only a clear forewarner

of God's nearing Judgment. 46:10 Say to the disbelievers:

> Have you considered your fate if this 'Quran' is, indeed, from God and you disbelieve in it? Indeed, a witness from among the Children of Israel has already borne witness to you of its resemblance to the Commandments and the tidings of the Torah whereupon he believed in it, while you have grown arrogant against it! Indeed, God does not guide the wrongdoing people who belie His revealed signs.

46:11 Moreover, those who disbelieve have said in disparagement of those who believe: Had this faith been truly good, they who are our inferiors would not have preceded

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الجئزة السادش والعشرون

كَفَىٰ بِهِۦشَهِيدًا بَيْنِي وَبَيْنَكُوُّ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

اللهُ عَلَى مَا كُنتُ بِدْعًا مِنَ ٱلرُّسُلِ مَايُفُعَلُ بِي وَلَا بِكُرُّ إِنْ أَنِّهُ إِلَّا مَا يُوحَىٰ إِلَىَّ

وَمَآ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

الله عُلَى أَرَّهُ مُنْعُدُ اللهُ ال

إِن كَانَ مِنْ عِندِ ٱلله وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدُ مَّنْ بَنِي إِسْرَاءِ بِلَ عَلَى مِثْلِهِ، فَعَامَنَ وَأُسْتَكُنِّرُهُمْ إِنَّ ٱللَّهَ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّالِمِينَ

الله وَقَالَ ٱلَّذِينَ كَفَرُوا للَّذِينَ ءَامَنُهُ ا لَهُ كَانَ خَتِرًا مَّا سَنَقُونَا ٓ إِلَيْهِ

the eminent among us to believe in it. Indeed, since they are not blessed to be guided by it, they will continue to say of the Quran: This is but an old fabrication.

the Book of Moses was similarly revealed as an exemplar and mercy.

And this Quran, too, is a revealed Book—indeed, a confirmation in an Arabic tongue of all the Heavenly Scriptures that preceded it—to forewarn of God's nearing Judgment all those who have done wrong by false worship.

Moreover, it is a glad tiding of everlasting delight in Paradise sent to all those who believe and excel in doing good.

46:13 Indeed, those who in life say:

Our Lord is God alone?!

and continue upon the straight way, there shall be no fear upon them when they assemble for Judgment.

Nor shall they ever grieve over the life of the world.

These are the Companions of the Garden of Paradise, wherein they shall abide forever—a reward for all the good that they used to do in life.

foodness and loving-kindness toward one's parents.

One's mother bore one in pain

٢

الجُزِّءُ السَّادِسُ وَالْعِشْرُونَ

وَإِذْ لَمْ يَهْ تَدُواْ بِهِ، فَسَيَقُولُونَ هَذَاۤ إِفْكُ قَدِيدٌ

وَمِن قَبْلِهِ ،

كِنْبُ مُوسَىٰ
إِمَامًا وَرَحْمَةً
وَهَنْدَا كِنَنَبُ
مُصَدِقٌ لِسَانًا عَرَبِيَا
يُسُنذِرَ ٱلّذِينَ طَلَمُواْ
وَبُشْرَىٰ لِلْمُحْسِنِينَ
وَبُشْرَىٰ لِلْمُحْسِنِينَ
وَبُشْرَىٰ لِلْمُحْسِنِينَ

فَلَاخَوْقُ عَلَيْهِمْ وَلَاهُمْ يَصَّزَنُونَ ﴿ أُوْلَيْهِكَ أَصْحَابُ لَلْمُنَا خَلِدِينَ فِيهَا

وَصَّيْنَا ٱلْإِنسَنَ بِوَالِدَيْهِ إِحْسَنَا ۗ

and delivered one in pain. And the term of one's bearing and weaning is thirty months in all --until at last when one reaches full maturity reaching forty years of age one shall say: My Lord! Dispose me always to give thanks for Your grace, with which You have graced me and my parents, and that I do righteous deeds with which You are pleased. And make righteous for me my children. Indeed, I have repented to You. And, most surely, I am of those who are muslims. in willing submission to God alone. 46:16 These are the ones from whom We shall accept the best 'deeds' they have ever done. And We shall pass over all their misdeeds. They are among the Companions of the Garden of Paradisea fulfillment of the promise of truth that they were promised in the world! 46:17 Therefore, woe to one who says to his parents: Fie upon both of you! Do you still promise me that I shall be brought back from the dead, when so many generations have already passed away before me? For each of them is heard when they cry out to God, and say: Woe to you, child! Believe! For, indeed, the promise of God is ever true!—

while he says:

٤ الجئزة السّادش والعشرون وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ أَنْ أَشْكُر نِعْمَتَكَ الَّتِي أَنْعُمْتُ عَلَيَّ وَعَلَىٰ وَالدِّيّ وَأَنَّ أَعْمَا صَالِحًا ذَّضَالُهُ وَأَصْلِحَ لِي فِي ذُرَيَّقَ اللَّهِ إِنَّى تُبْتُ إِلَيْكَ وَإِنَّى مِنَ ٱلْمُسَّامِينَ أُوْلَيْهِكَ ٱلَّذِينَ نَنْقَبَّلُ عَنْهُمْ أحسن ماعملوا وَنَنْجَاوَزُعَن سَيِّئَاتِهِمْ فِيّ أَصْحَلُب ٱلْجُنَّةِ وَعُدَ ٱلصِّدْقِ ٱلَّذِي كَانُواْ يُوعَدُونَ الله وَاللَّهُ عَالَ لَوَالِدَنَّهِ أُفِّ لَكُمَّا أَتِعِدَ إِنِيَّ أَنَّ أُخْرَجَ وَقَدَّ خَلَتِ ٱلْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ

وَيَّلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقُّ

فَيَقُولُ مَا هَاذَا

This is nothing but tales of the ancients!

46:18 These are the ones
against whom the word of doom
shall come to pass,
as it has with those disbelieving communities
of jinn and humans
that have already passed away before them.
Indeed, they were all losers

And thus for each group, there shall be ranks in accordance with all that they have done in life, in order that He may fully recompense them for their deeds—and never shall they be wronged in the least.

of an everlasting Paradise.

Therefore, the Day those who have disbelieved are exposed to the Fire of Hell, they shall be told:
You have thoroughly made away with your share of good things during your life in the world.
And, indeed, you had full enjoyment in them. So this Day, you shall be recompensed by the torment of utter humiliation—for you were so very arrogant in the land without any right, and for the deeds of ungodliness you were committing!

\*So mention in this revelation the lesson of Prophet Hûd, the brother of the people of 'Âd. Behold!

He forewarned his people

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النَّايُ السَّادِسُ وَالْعِشْرُونَ

فيَ أَمَر قَدْ خَلَتْ مِن قَيْلهم وَلِمُونِينَةِ أَعْمَالُهُمْ وَيُومَ يُعْرِضُ أَلَّذِينَ كُفُرُوا عَلَىٰ النَّارِ أَذْهَبْتُمْ طَيِّبَنِيْكُورُ في حَيَانِكُمُ ٱلدُّنْهَا وَٱسْتَمْنَعْتُم بِهَا فَٱلْيَوْمَ يُحْزُونَ عَذَابَ ٱلْهُونِ بِمَا كُنْتُهُ تَسْتَكْبُرُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحُقِّ اذَ أَنذَرَ قَوْمَهُ مِأَلِأُحْقَاف

who dwelled in the Dune Valleys of Al-Ahqâf of God's nearing Judgment.

And, truly, before him and after him there were forewarnings from God conveyed to other peoples.

He said to them:

You shall worship none but God!

Indeed, I fear for you the divine torment of an awesome Day.

Have you come to us to turn us away from our gods?
Bring us, then, whatever doom you have promised us, if you are one of the truthful messengers of God.

46:23 He said:
Indeed, all knowledge is with God alone.
I but convey to you the message with which I have been sent.
Yet I see that you are a people who are 'ignorant and' belligerent in hastening your coming doom'.

46:24 Then when they saw it as a cloud approaching their valleys, they said:

This is a cloud that will bring us rain!

Rather, it is that which you were seeking to hasten on:

A desolating wind,

destroying everything,
by the command of its Lord.
Thus, they became
such that nothing could be seen,
except the remnants of their dwellings.

wherein is a most painful torment,

الجُزْءُ السَّادِسُ وَالْعِشْرُونَ يُنِوَيُوا الْخَوْلَانِ

الله فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِ يَنِيمِ مَّ عَارِضًا مُسْتَقْبِلَ أَوْدِ يَنِيمِ مَ قَالُواْ هَلَذَا عَارِضٌ مُّ عِلْرُنَا بَلِهُ مَلِمُ اللهُ مُعَلِمُ اللهُ عَجَلَتُم بِدِيْ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ اللهُ اللهُ اللهُ عَلَمُ اللهُ اللهُ عَلَمُ اللهُ ال

Even so do We recompense the people of defiant unbelief.

We had established them
in prosperity and power
as We have not established you, O disbelievers.
Moreover, We had endowed them
with the faculties of hearing and sight,
and hearts to comprehend.
Yet neither their hearing, nor their sight,
nor their hearts availed them in anything good,
for they were set on disavowing
the revealed signs of God.
Thus, the very punishment
at which they used to mock
whelmed them from every side.

We have destroyed of old the peoples that were round about you in the ungodly towns.

Thus have We varied Our clear signs of glad tidings and forewarning, so that they might return to Our path.

whom they had taken as intercessors apart from God to draw them near to Him—not support them in their hour of doom? Rather, they must have strayed far from them then! Rather, that was nothing to begin with but their sheer fabrication and the lies that they used to forge against God.

46:29 Now, behold, O Prophet:
We turned a group of jinn toward you,

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الجُزَّءُ السَّادِسُ وَالْعِشْرُونَ

كَذَلِكَ نَجْزِي الْقَوْمُ اَلْمُجْرِمِينَ وَلَقَدْ مَكَنَّهُمْ فِيمَا إِن تَكَنَّكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَدَرًا وَأَفْئِدَهُ فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَفْعَدُهُمُ وَلَا أَفْعِدُهُمُ إِذَ كَانُوا يَجْدُهُمُ إِذَ كَانُوا يَجْدَهُونَ مِثَايَنتِ اللّهِ وَحَاقَ بَهِم مَا كَانُوا بِهِ. يَسْتَهْزِهُ ونَ مَا كَانُوا بِهِ. يَسْتَهْزِهُ ونَ

(٣) وَلَقَدْ أَهْلَكُنَا مَا حَوْلَكُو مِنَ ٱلْقُرَىٰ مَاحَوْلَكُو مِنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْأَيْنَتِ وَصَرَّفْنَا ٱلْأَيْنَتِ لَعَلَّهُمْ يَرْجِعُونَ لَعَلَّهُمْ يَرْجِعُونَ

فَلُولُانَصَرَهُمُ اللهِ فَلُولُانَصَرَهُمُ اللهِ اللهِ اللهِ فَرْبَانًا ءَالِمَةً أَ اللهَ اللهُ الل

﴿ وَإِذْ صَرَفْنَا إِلَيْكَ
 نَفُرًا مِنَ ٱلْحِنِ
 يَسْتَمِعُونَ ٱلْقُرْءَانَ

so that they might listen to the Quran and be guided.

So when they attended its recitation, they said to each other: Give heed!

Then when it was finished, they returned back to their own people, as forewarners of Judgment Day.

Indeed, we have heard a Heavenly Book sent down after that of Moses, confirming all that was before it of Scripture. It guides to the truth and to a straight path of salvation.

Answer God's Caller! And believe in Him!

God shall forgive you of your sins,
and shield you from a most painful torment.

46:32 For whoever does not answer God's Caller cannot thwart God anywhere on the earth.

Nor is there for such a one any patron apart from Him.

They are but lost in clear misguidance.

46:33 Have they not considered that God—who created the 'entire' heavens and the earth and was not enfeebled by their creation—is well-able to 'again' give life to the dead? Oh yes, indeed!

For He is, indeed, powerful over all things.

46:34 Thus, the Day those who have disbelieved are exposed to the Fire of Hell, they shall be asked:

Is this recompense not the truth?

They shall say: Oh yes, indeed! By our Lord it is!

He shall say:

الجُزَّءُ السَّادِسُ وَالْعِشْرُونَ يُوْكُو الْخَفَافِيُ

فَلَمَّاحَضَرُوهُ قَالُوۤا أَنصِتُوٓا فَلَمَّا قُضِى وَلَّوۡا اِلۡهَ قَرْمِهِم مُنذرينَ

وبوا إلى قوم بهد ما الله عَالُوا يَكَفَّوْمَنَا

الله الوائفوما المناسبة المنا

وَءَامِنُواْ بِهِ۔ يَغْفِرْ لَڪُم مِن ذُنُوبِكُرْ وَيُجِرِّكُمُ مِنْ عَذَابِ ٱلِيدِ

آ وَمَن لَا يُجِبْ دَاعِي اللهِ اللهِ فَلَيْسَ وَمَعَ اللهِ فَلَيْسَ وِمُعْجِزِ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ الْوَلِيَاةُ وَلَيْسَ لَهُ مِن دُونِهِ الْوَلِيَاةُ الْوَلِيَاةُ الْوَلَيْسَ لَهُ مِن دُونِهِ الْوَلِيَاةُ الْوَلَيْسَ اللهِ مُبِينٍ الْوَلَيْسَ اللهِ مُبِينٍ اللهِ مُبِينٍ اللهِ مُبِينٍ اللهِ مُبِينٍ اللهُ ال

اَوَلَمْ يَرُواْ اَنَّ اللَّهُ الَّذِي خَلَقَ السَّمَاوَتِ وَالْأَرْضَ خَلَقَ السَّمَاوَتِ وَالْأَرْضَ وَلَمْ يَعَى بِعَلْقِهِنَّ بِقَلْدِدٍ عَلَىٰ أَن يُعْتِى الْمَوْقَ بَلَكَ عَلَىٰ أَن يُعْتِى الْمَوْقَ بَلِكَ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ إِنَّهُ مَكَن كُلِّ شَيْءٍ قَدِيرٌ اللَّهُ مَكَن كُلُوا شَيْءٍ قَدِيرٌ اللَّهُ مَكَن كُوا اللَّهُ مَن كَنْ مُنْ اللَّهُ مِن كَنَ مُنْ اللَّهُ مِن كَنْ مُنْ اللَّهُ مِنْ كُنْ مُنْ اللَّهُ مِنْ كُنْ مُنْ اللَّهُ مِنْ كُنْ مُنْ اللَّهُ مِنْ كُنْ مُنْ اللَّهُ اللَّهُ عَلَىٰ مُنْ اللَّهُ مِنْ كُنْ مُنْ اللَّهُ اللَّهُ عَلَىٰ مُنْ اللَّهُ مِنْ اللَّهُ عَلَىٰ مُنْ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ مُنْ اللَّهُ اللَّهُ اللَّهُ عَلَىٰ مُنْ اللَّهُ عَلَىٰ مُنْ عَلَيْ اللَّهُ عَلَىٰ اللَّهُ عَلَيْ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَيْ اللَّهُ عَلَىٰ اللَّهُ عَلَيْ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَيْ اللَّهُ عَلَىٰ اللْعَلْ عَلَيْ عَلَىٰ اللَّهُ عَلَيْ الْعَلْ عَلَيْ عَلَيْ اللْعِلْ عَلَيْ اللْعَلْمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللْعَلْمُ عَلَيْكُمُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ الْعَلْمُ عَلَيْكُ اللْعِلْمُ اللَّهُ عَلَيْكُمْ عَلَيْكُمُ اللْعِيْمُ اللْعَلْمُ عَلَيْكُمُ اللْعَلَيْكُمُ اللْعَلَيْمُ اللْعُلْمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللْعَلْمُ عَلَيْكُمُ اللَّهُ الْعَلْمُ عَلَيْكُمُ اللَّهُ الْعَلْمُ الْعَلْمُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلِمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلْمُ اللَّهُ الْعُلِمُ اللَّهُ الْعُلْمُ الْعُلْمُ الْعُلِمُ الْعُلْمُ الْعُلْمُ الْعُلِم

نَوْمَ يُعْرَضُ الَّذِينَ كَفَرُواُ عَلَى اللَّهِ مَعْرَضُ الَّذِينَ كَفَرُواُ عَلَى النَّارِ ٱللَّسَ هَلَذَا بِٱلْحَقِّ اللَّهِ وَرَيْنَا اللَّهُ الْمُؤْانِكَ وَرَيْنَا اللَّهُ اللَّهُ الْمُؤْنِكَ وَرَيْنَا اللَّهُ اللَّهُ عَرَيْنَا اللَّهُ اللَّهُ اللَّهُ عَرَيْنَا اللَّهُ اللْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِنِ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِنِ اللْمُؤْمِنَ اللْمُؤْمِنِ اللْمُؤْمِنِينَ اللْمُؤْمِنِينَ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُومُ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنُ اللْمُؤْمِنِينَ الْمُومُ اللْمُؤْمِنِينَ الْمُؤْمُ اللْمُؤْمُ اللَّهُ اللْمُؤْمُ اللْم

Then taste the everlasting torment in that before this Day you have disbelieved!

46:35 So be patient, O Prophet, even as those of resolve among the messengers before you had patience. Thus do not seek to hasten on for them God's Judgment. The Day they see the fulfillment of what they are promised, it will be as though they had not tarried in life but for an hour of a day. This is a divine declaration, so take warning, O humanity!

For shall any be destroyed but the ungodly people?

سورة الخفاف

الجزء الشادش والعشرون

قَالَ فَدُوقُواْ الْعَذَابَ
بِمَا كُنتُمْ تَكُفُرُونَ
قَاصَيْرَكُمَا صَبْرَ
الْوَلُواْ الْعَرْمِ مِنَ الرُّسُلِ
وَلَا تَسَتَعْجِل لَمَّمُ مَّ كَأَنَّهُمْ
وَلَا تَسَتَعْجِل لَمَّمُ مَّ كَأَنَّهُمْ
يَوْمَ يَرَوْنَ مَا يُوعَدُونَ
لَرْ يَلْبُشُواْ إِلَّا سَاعَةُ
مَن نَهَارٍ بَلِئَةٌ فَهَلْ يُهْلَكُ
الْاَ الْقَدَمُ الْفَاسِقُهُ نَ
الَّا الْقَدَمُ الْفَلْسِقُهُ نَ



The surah that declares that God absolves of misdeeds, and sets right the intellects, of those who work righteousness and who believe in all that God has sent down upon His final Messenger to humankind, MUHAMMAD .

### Surah 47 / 38 VERSES / REVEALED AT MADINAH

## Muḥammad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- and bar people from the path of God, He lays waste their works.
- But those who believe,
  and do righteous deeds, and believe
  in all that has been sent down
  upon Muhammad—
  for it is, indeed, the truth from their Lord—
  He absolves them of their misdeeds
  and sets aright their intellect and insight.
- have followed falsehood,
  while those who believe
  have followed the truth from their Lord.
  So it is that God puts forth for all people
  the true semblance of their way.
- Thus whenever you believers face in battle those who disbelieve, strike their necks a lethal blow, until, when you have thoroughly pacified them, you shall tie fast their bonds.

  Thereafter, let there be either a gracious offer of freedom for them



(١) فَاذَا لَقِتُهُ ٱلَّذِينَ كُفُوا

فَضَمَّ بَ أَلِهُ قَاب

or a ransom paid.

This shall hold until war lays down its burdens.

Thus shall it be!

Yet had God so willed,

He, most surely, could have executed vengeance on them without fighting.

Desired on them without

But it is so

that He may try some of you by others.

Yet as to those who are killed in the path of God,

never shall He lay waste their works.

47:5 He shall guide aright, as well, the surviving believers among them and set aright their intellect and insight.

47:6 Moreover, He shall admit them into the Garden of Paradise, which He has made known to them in this Quran.

47:7 O you who believe!

If you support the cause of God,

He will support you and set firm your feet.

47:8 As for those who disbelieve, for them there is only utter misery in destruction awaiting them, and He will lay waste their works.

That is because they abhor the Book that God has sent down.
Thus does He render utterly futile all their works.

47:10 \*Have they not, then,
journeyed through the earth
to see how devastating was the end
of those who belied God's messages
before them?

الله المعالمة

الجُزِّءُ السَّادِسُ وَالْعِشْرُونَ

حَقَّ إِذَا أَغْنَتُمُوهُمْ فَشَدُّوا الْوَثَاقَ فَإِمَّا مَنَّا بَعْدُ وَلِمَّا مَنَّا بَعْدُ وَلِمَّا مَنَّا بَعْدُ حَقَّ نَضَعَ الْحَرْثِ أَوْزَادَهَا فَلِكَ وَلَوْ يَشَادُهُ اللَّهُ لَاللَّهُ لَلْكُونَ لِمَنْكُمْ وَلِكِن لَكِنَا لَهُ لَلْكُون وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلِيْكِن وَلِيْكِن وَلِيْكِن وَلِيْكِن وَلِيْكِن وَلِيْكِن وَلِيْكِن وَلَيْكِن وَلِيْكِن وَلَيْكِن وَلِيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلِيْكِن وَلِيْكِن وَلِيْكِن وَلِيْكِن وَلِيْكِن وَلِيْكِن وَلِيْكِن وَلِيْكِن وَلَيْكِن وَلَيْكِن وَلِيْكِن وَلَيْكِن وَلِيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلِيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكِن وَلَيْكُونَ وَلَوْلُهُمُ وَلِيْكُونَ وَلَيْكُونَ وَلِيْكُونَ وَلَيْكُونَ وَلِيْكُونَ وَلَيْكُونَ وَلَيْكُونَ وَلَيْكُونَ وَلَيْكُونَ وَلَيْكُونَ وَلَيْكُونَ وَلَيْكُونَ وَلَيْكُونَ وَلَوْلُونَا وَلَيْكُونَ وَلَالْمُلْكُونَ وَلِيْكُونَ وَلِيْكُونَ وَلَالْكُونَ وَلِيْكُونَ وَلِيْكُونَ وَلِيْكُونَ وَلِيْلُونُ ولَالْكُونَ وَلِيْلُونَا وَلَيْلُونَا وَلَيْلُونَا وَلَالْكُونَ ولَالْكُونَ وَلِيلُونَ وَلَالْكُونَ وَلَوْلُونَا وَلَالْكُونَا وَل

🕥 سَيَهْدِيهِمْ وَيُصْلِحُ بَالْمُنْ

الله وَيُدْخِلُهُمُ ٱلْجَنَّةُ عَرَّفَهَا لَمُمَّ

تَكَنَّهُا الَّذِينَ ءَامَنُواْ اللهَ يَنصُرُكُمْ إِن نَنصُرُوا اللهَ يَنصُرُكُمْ وَمُثَنِّتُ اللهَ يَنصُرُكُمْ وَمُثَنِّتُ أَقْدَامَكُمُ

الله وَاللهِ مِن كَفَرُوا فَتَعْسَا لَمُمُ وَاللهِ مِن كَفَرُوا فَتَعْسَا لَمُمُ

﴿ فَالِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللهُ فَأَخْبُطُ أَعْنَالُهُمْ

﴿ أَفَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَكَانَ عَقِبَةُ ٱلَّذِينَ مِن تَبْلِهِمْ God utterly demolished them.

And for the disbelievers
there is ever the like of it looming.

47:11 That is because God is the Patron of those who believe, while the disbelievers have no patron.

47:12 Indeed, God shall admit
those who believe and do righteous deeds
into Gardens beneath which rivers flow.
But those who disbelieve
shall enjoy themselves on earth,
and eat and drink as cattle eat and drink.
Then the Fire of Hell shall be
a lasting dwelling for them.

47:13 For how many a community, O Prophet—
which was mightier in power
than your community that has expelled you—
have We utterly destroyed?
Thus for them, there was no supporter.

Then, is one who is leading a life based on clear proof from his Lord like one to whom the evil of his own deeds is made fair-seeming, and who imitates the practices of those who merely follow their own whims?

of the Garden of Paradise,
which is promised to the God-fearing:
Therein are rivers of water, ever-fresh;
and rivers of milk, its taste unchanging;
and rivers of wine, delectable to the drinkers;
and rivers of honey, wholly purified.
Moreover, for them therein
are fruits of every kind—
and forgiveness from their Lord!

الجُزَّةُ السَّادِسُ وَالْعِشْرُونَ يُؤْوَقُ عِنْكَانُ

دَمَّرَ ٱللَّهُ عَلَيْهِمَّ وَلِلْكَفِرِينَ آمْثَلُهَا

اللهُ إِنَّ ٱللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

مَوْلَى الَّذِينَ وَامَنُواْ
وَأَنَّ الْكَفِرِينَ لَا مَوْلِى لَمُمُّمُ
إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ وَامَنُواْ
وَعَمِلُوا الصَّلِحَاتِ جَنَّتِ
بَعْرِي مِن تَضِيْا الْأَنْهَنُّ
وَالَّذِينَ كَفُرُوا يَتَمَنَّعُونَ
وَالَّذِينَ كَفُرُوا يَتَمَنَّعُونَ
وَالَّذِينَ كَفُرُوا يَتَمَنَّعُونَ
وَالَّذِينَ كَفُرُوا يَتَمَنَّعُونَ

قَاكَأَيْن مِّن فَرْيَةٍ 
 مِى أَشَدُ قُونًا مِن فَرْيَلِك 
 أَلَيْق أَخْرَجَنْك أَهْلكَنَهُمْ 
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 كُلُونُ الْمُنْهُمُ 
 كُلُونُ الْمُنْهُمُ 
 كُلُونُ الْمُنْهُمُ الْمُلِهُمْ 
 كُلُونُ الْمُنْهُمُ الْمُنْهُمُ 
 كُلُونُ الْمُؤْمِدُمُ 
 كُلُونُ الْمُنْهُمُ الْمُنْهُمُ 
 كُلُهُمْ الْمُنْهُمُ 
 كُلُهُمْ الْمُنْهُمُ الْمُنْهُمُ 
 كُلُونُ الْمُنْهِمُ الْمُنْهُمُ 
 كُلُونُ الْمُنْهُمُ 
 كُلُونُ الْمُنْهُ 
 كُلُهُمْ الْمُنْهُمُ 
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 كُلُونُ الْمُنْهُمُ 
 كُلُونُ الْمُنْهُ الْمُنْهُمُ 
 كُلُونُ الْمُعْلِمُ الْمُنْهُمُ الْمُنْهُ 
 كُلُ

وَالنَّارُ مَثْوَى لَمُّهُمَّ

ا أَفَن كَانَ عَلَى يَيْنَةِ مِن رَّيِّهِ عَلَى كَيْنَةِ مِن رَّيِّهِ مَا كَمَن زُيِّنَ لَهُ سُوَّهُ عَمَلِهِ م كَمَن زُيِّنَ لَهُ سُوَّهُ عَمَلِهِ مَا كَمَن زُيِّنَ لَهُ سُوَّهُ عَمَلِهِ مَا كَمَن أَيْمَ الْهُوَآة هُمْ مُ

مَثُلُ الْمُنَّةُ الَّتِي وُعِدَ الْمُنَّقُونَّ فِيهَا أَنْهَرُّ فِينِ مَالِينِ فَيْرِ عَاسِنِ وَلَنَّهَرُّ مِن لَهَ نِ لَمَّ يَعَيْرِ عَاسِنِ وَلَنَّهَرُّ مِن لَهَ نِ لَمَّ يَعَنَدُ مَا عَمْهُ. وَلَنَّهُ رَبِّنَ مَنْ فَيْرَ طَعْمُهُ. وَلَنَّهُ رُبُنِ فَيَ الْمُنْ فَيْلًا فَيْلًا لِمُنْ فَيْلًا مِن كُلِّ الشَّمَرُينِ وَلَمْ فَيْلًا مِن كُلِّ الشَّمَرُينِ وَلَمَّ فَيْلًا مِن كُلِّ الشَّمَرُينِ وَلَمُنْ فَيْلًا مِن كُلِّ الشَّمَرُينِ وَلَمَّ فَيْلًا مِن كُلِّ الشَّمَرُينِ وَلَمَنْ فَيْلًا الشَّمَرُينِ وَلَمَ فَيْلًا الشَّمَرُينِ وَلَمَ فَيْلًا الشَّمَرُينِ وَلَمَنْ فَيْلًا الشَّمَرُينِ وَلَمَنْ فَيْلًا الشَّمَرُينِ وَلَمْ فَيْلًا الشَّمْرُينِ وَلَمْ فَيْلًا الشَّمْرُينِ وَلَيْلِينَا السَّمِينَ فَيْلِينَا السَّالِينَ السَّمِينَ وَلَيْلًا الشَّمْرُينِ وَلَمْ فَيْلًا الشَّمْرُينَ اللَّهُ مِن مَا مِن كُلِلْ الشَّمْرُينَ اللَّهُ مِن اللَّهُ اللَّهُ مَا اللَّهُ اللَّهُ مَنْ اللَّهُ اللَّهُ مَا اللَّهُ الْمُنْ ال

Are they like those who shall abide forever, in the Fire of Hell, and who are given to drink of a scalding fluid that shall shred their entrails?

O Prophet,
are some hypocrites who listen to you
as you teach the believers.
But when they leave your presence,
they say mockingly to those
who have been given knowledge,
to inspire doubt in them:
What did he mean to say just now?
These are the ones on whose hearts
God has set a seal.
Thus, they but follow their own whims.

47:17 But those who are rightly guided,

But those who are rightly guided, God increases them in guidance.
And He bestows on them their due fear of God.

47:18 Then do they who are hypocrites await other than the Hour of Doom, which shall come upon them suddenly? Then know that its portents have already come. Yet when it comes upon them, how, then, will their remembrance of this admonition help them?

47:19 Know well, then, that there is no God but the One God.

So steadfastly seek much forgiveness for your sin, and for that of the believing men and the believing women.

For God knows well, O people,

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الجُزِّءُ السَّادِسُ وَالْعِشْرُونَ

كَنَّ هُوَخَلِدٌ فِأَلنَّارِ وَسُقُوا مَآءً جَمِيمًا فَقَطَّعَ أَمَّعَآءَ هُرِّ

وَمِنْهُم مِّن يَسْتَمِعُ إِلَيْكَ
 حَقِّى إِذَا خَرَجُوا مِنْ عِندِكَ
 قَالُوا لِلَّذِينَ أُوتُوا ٱلْمِلْمَ
 مَاذَا قَالَ عَانِفًا أُولُيَيْكَ
 الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ
 وَالبَّعُوا أَهْوَاتَهُمُرَ

وَالَّذِينَ الْمَندَوَّا زَادَهُمْ هُدُى
 وَمَالنَهُمْ تَقْوَلهُمْ

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةُ

أَن تَأْنِيهُم بَغْنَةٌ

فَقَدْ جَآءَ أَشْرَاطُها أَ

فَأَنَّ هُمُّم إِنَّا جَآءَ ثُهُمْ ذِكْرَبُهُمْ

أَنْ فَكُمْ إِنَّا جَآءَ ثُهُمْ ذِكْرَبُهُمْ

أَنْ فَكُمْ إِنَّا جَآءَ ثُهُمْ إِلَا اللَّهُ

وَاسْتَغْفِر لِلْاللَّهُ

وَاسْتَغْفِر لِلْاَئْيِكَ

وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

your wakeful movement to and fro as you make your way in the world; and He knows well your abiding in private, at leisure and rest.

47:20 Now, after long years of persecution, those who believe said: If only a surah were sent down permitting us to fight injustice. Yet when a decisive surah was sent down, and fighting in the path of God was mentioned therein. you could see those in whose doubting hearts there is a sickness looking at you, O Prophet, like one fainting in the throes of death. Then woe to them! For God has commanded them to 47:21 obedience and a forthright word. So when the command to fight had been 'issued and' resolved. had they remained truehearted to God it would have been far better for them. 47:22 Then is it to be that you hypocrites

the bonds of your kinship?

These are the faithless ones whom God has cursed.

And thus has He made them deaf to guidance and blinded their eyes to it.

47:24 Will they not, then, reflect upon the admonitions of the Quran?
Or is it rather,

shall turn away from God

to spread corruption in the land, and your divisiveness tear apart

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الجئزة الشادش والعشرون

وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىكُمْ

وَيَقُولُ اللَّذِينَ عَامَنُوا لَوْلَا نُزِلِتَ سُورَةً أَ فَإِذَا أُنزِلَتَ سُورَةً تُحَكَمَةً وَذُكِرَ فِهَا الْقِتَ اللَّ رَأَيْتَ اللَّذِينَ فِي قُلُوهِم مَسَرَضُ يَنْظُرُونَ إِلَيْكَ نَظَمَر الْمَغْشِي عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ

ا طَاعَةٌ وَقَوْلُ مَعْدُوفَّ فَإِذَاعَزَمُ الْأَمْدُ فَلَوْ صَلَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْدَ لَكَانَ خَيْرًا لَهُمْدَ

فَهَلْ عَسَيْتُمْ إِن قَوَلَيْتُمْ
 أَن تُفْسِدُوا فِ ٱلأَرْضِ
 وَتُقَطِّعُوا أَرْحَامَكُمْ

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللهُ
 أَصَمَهُمْ وَأَعْمَى أَبْصَارَهُمْ

(الله عَلَى اللهُ اللهُ وَاللهُ اللهُ وَاللهُ اللهُ ا

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الجُزَّءُ السَّادِسُ وَالعِشْرُونَ

that on some hearts there are their own locks?

47:25 Indeed, those hypocrites
who have turned their backs on God
after the revealed guidance
has been made clear to them,
it is only Satan that has tempted them
and prolonged worldly hope for them.

That is because they said with conviction to those among the unbelievers who abhor what God has sent down:

We will obey you by withholding ourselves in the matter of fighting.

For God knows all their secrets.

47:27 So how shall it be when the angels take their souls 'at death', striking their faces and their backs?

That is because they have followed what brings down upon them the wrath of God.

For they have abhorred His good pleasure.

Thus He has rendered utterly futile all their works.

47:29 Or did those in whose doubting hearts there is a sickness really think that God would never expose their ill will?

47:30 Yet had We so willed,
We would have shown them to you,
O Prophet, manifestly,
so that you would recognize them
by their indelible mark—
or so that you would clearly recognize them
by their permanently twisted speech.
For God knows the deeds of all of you.

47:31 But, most surely, We shall test you,

﴿ إِنَّ الَّذِينَ الْمَنْ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مَنْ اللَّهُ مَا اللَّهُ مَنْ اللَّهُ مِنْ اللَّهُ مَنْ اللَّهُ مَنَا اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مِنْ الْمُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ الْمُنْ الْمُنُمُ مِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ

لِلَّذِينَ كَرِهُواْ مَا نَزَّاكَ اللَّهُ سَنُطِيعُ كُمُ فِ بَعْضِ ٱلْأَمْرُ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

الله فكنف إذا توكيف أن المنكثم المنكث

ذَلِكَ بِأَنْهُمُ
 أَشَعُوا مَا أَشْخَطَ الله
 وَكِرِهُوا رِضْوَنَهُ
 فَأَحْبَطَ أَعْمَلُهُمْ

الله أَمْ حَسِبَ اللّذِينَ فِي قُلُوبِهِم مَرَضُ أَن لَن يُخْرِجَ اللّهُ أَضْغَنَهُمْ

كَانْوَنَشَاءُ لَأَرْبِيْنَكُهُمْ مِ
 نَلْعَرَفْنَهُم بِسِيمَنَهُمْ 
 وَلَتَعْرِفَنَهُم فِي لَحْنِ ٱلْقَوْلِ
 وَاللّهُ يَعْلَمُ أَعْمَلُكُمُونَ 
 وَاللّهُ يَعْلَمُ أَعْمَلُكُمُونَ 
 مُؤَاللّهُ يَعْلَمُ أَعْمَلُكُمُونَ 
 مُؤَاللّهُ يَعْلَمُ أَعْمَلُكُمُونَ 
 مُؤَاللّهُ يَعْلَمُ أَعْمَلُكُمُونَ 
 مُؤَاللّهُ يَعْلَمُ أَعْمَلُكُمُونَ 
 مُؤْلِدُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ

وَلَنَبْلُونَكُمْ حَقَى نَعْلَمَ
 الْمُجَهِدِينَ مِنكُرُ وَالصَّدِينَ

so that We might make known those who strive among you for the sake of God and those who are truly patient. We shall, moreover, test the merit of all that you say and do.

47:32 Indeed, those who disbelieve and who bar people from the path of God and who rebel against the Messenger—after the revealed guidance of God has been made clear to them—shall never harm God in anything. But He shall render all their works utterly futile.

You shall obey God.

And you shall obey the Messenger.

So do not nullify the reward of your works by breaching your covenant.

47:34 Indeed, those who disbelieve and bar people from the path of God, then die while being inveterate disbelievers, never will God forgive them.

Therefore, do not become fainthearted and sue for peace when just struggle is imperative. For you shall be the uppermost. For God is with you, and never will He decrease the reward of your deeds.

47:36 Indeed, the life of this world is only play and amusement.

But if you believe and are God-fearing,

الجُزَّةُ السَّادِسُ وَالْعِشْرُونَ فَيُوْلَقُهُ كَنَّا لَهُ

وَنَبْلُواْ أَخْبَارَكُوْ
إِنَّ الَّذِينَ كَفُرُواْ
وَصَدُّواْ عَن سَبِيلِ اللَّهِ
وَشَاقُواْ الرَّسُولَ
مِنْ بَعْدِ مَا تَبَيْنَ أَكْمُ الْمُدَىٰ
لَن يَضُرُّواْ اللَّه شَيْئًا
وَسَ مُحْتَ عُلُ الْعَمَالُهُمُ

﴿ يَكَأَيُّهَا ٱلَّذِينَ ءَامَنُوَا اللَّهِ وَالْطِيعُوا الرَّسُولَ وَالْطِيعُوا الرَّسُولَ وَلَا يُبْطِلُوا أَعْمَلَكُمُّ

إِنَّ ٱلَّذِينَ كَفَرُواُ وَصَدُّواُ عَن سَبِيلِ ٱللَّهِ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ مُثَمَّ مَا تُواْ وَهُمْ كَفَارُّ فَلَمْ كَفَارُّ فَلَكَمْ مَا تُواْ وَهُمْ كَفَارُّ فَلَكُمْ مَا تُواْ وَهُمْ كَفَارُ

فَلانَهِنُوا
 وَتَدْعُوّا إِلَى السَّلْمِ
 وَأَنْدُو الأَعْلَوْنَ وَاللَّهُ مَعَكُمْ
 وَلَن يَتِرَكُمُ أَعْمَلَكُمُ
 إِشَمَا المُهْيَوَةُ الدُّنيَا

المشاالمليؤة الذنيا لَيَبُّ وَلَهُوَّ وَإِن تُؤْمِنُواْ وَتَلَقُواْ يُؤْمِنُواْ أَجُورَكُمْ وَلَا يَسْتَلَكُمْ أَمْوَلَكُمْ He will give you your rewards, in full. Nor does He ask that you give to the cause of God all your wealth.

Were He to ask you for it, so as to heavily press you, you would become miserly. And thus would He bring forth your ill will.

You have been called upon
to spend in the path of God.
But among you are those who become miserly.
Yet anyone who becomes miserly
becomes miserly only against the good
of his own soul.
For it is God alone who is the Self-Sufficient.
And it is you who are the poor.
So if ever you turn away,
trading faith for unbelief,
He shall replace you
with a people other than yourselves.
Then never shall they be like you.

إن يَسْتَلْكُمُوهَا فَيُحْفِحُ مِّ بَسْخُلُوا فَيُحْفِحُ مِّ بَسْخُلُوا وَيُحْفِحُ مِّ بَسْخُلُوا وَيُحْفِحُ مَّ بَسْخُلُوا الله الله فَيْنَا فَكُونَ الله فَيْنَا فَكُونَ الله فَيْنَا فَيْن

المنوكة محكك



The surah that opens by acclaiming THE MANIFEST TRIUMPH of peace that God accorded His Prophet in the truce he agreed to with the Makkans at a place called Hudaybiyyah.

### Surah 48/29 VERSES / REVEALED AT MADINAH

# Al-Fath

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

- in the Truce of Hudaybiyyah—
  accorded a triumph to you, O Prophet,
  for your unyielding devotion—
  a manifest triumph, indeed!
- Therefore, shall God forgive you your sins—whatever has preceded of them and whatever of them is to come.

  And, therefore, shall He perfect His blessing upon you and guide you along a straight way of salvation.
- 48:3 And, therefore, shall God support you with an 'indomitably' mighty support.
- He is the One who sent down tranquility into the hearts of the believers at Hudaybiyyah, so that they might add an increased measure of faith to their well-firm faith.

  For to God alone belong the hosts of the heavens and the earth.

  Indeed, ever is God all-knowing, all-wise.
- 48.5 And, therefore, shall He admit the believing men and the believing women



- إِنَّا فَتَحْنَا لَكَ فَتَحَامُبِينَا
   إِيَّا فَتَحْنَا لَكَ فَتَحَامُبِينَا
   إِيَّغَفِرَ لَكَ أَلَنَّهُ
- مَانَقَذَمَ مِن ذَنْهِكَ وَمَا تَأْخَرَ وَيُسِّرَ فِعْمَتُهُ.عَلَيْكَ وَمُودِكَ صِرَاطًا مُشْتَقدمًا
  - ويَنْصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا
- أَن هُوَالَّذِى أَنزَلَ السَّكِينَةُ فِ قُلُوبِ الْمُؤْمِنِينَ لِيُزْدَادُوا إِيمَننَا مَعَ إِيمَنهِمُّ مَا يَسْمُ مِهُ
  - ريوبصود ٱلسَّمَنوَتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِمًا
- لَيْدَخِلَالْمُؤْمِنِينَ وَالْمُؤْمِنَتِ
   جَنَّنتِ تَجْرى مِن تَعْنِهَا ٱلأَنْهَنَثر

into Gardens beneath which rivers flow, wherein they shall abide forever.

Moreover, He shall absolve them of their misdeeds.

And this, in the providence of God, is forever a magnificent triumph.

Yet He shall punish the hypocrite men and the hypocrite women, and the men who associate gods with God

and the women who associate gods with Godthose who think evil thoughts about God.
Upon them shall befall
a turn of great misfortune.
Moreover, God shall be wrathful
against them and shall curse them.
Thus has He prepared for them Hell—
and an evil destination it is!
For to God alone belong the hosts

For to God alone belong the hosts of the heavens and the earth.

Indeed, ever is God overpowering, all-wise.

Indeed, We have sent you
as a witness to all the world;
and as a bearer of glad tidings
of everlasting delight in Paradise
to those who believe;
and as a forewarner to humanity
of God's nearing Judgment—
that together you might all believe in God
and in His Messenger, and uphold His cause,
and reverence Him,
and highly exalt Him alone,
in the early morning and in the late afternoon.

Indeed, those who pledge allegiance to you,

المنات ال

خَلِدِينَ فِيهَا وَيُكَ فِرَعَنْهُمْ سَيِّنَاتِهِمُّ وَكَانَ ذَلِكَ عِندَاللَّهِ فَذَا عَظِ دُا

الله وَيُعَذِب

المُنفِقِينَ وَالمُنفِقَاتِ
وَالْمُشْرِكِينَ وَالْمُنفِقَاتِ
الظَّآتِينَ بِاللَّهِ
ظَنَ السَّرَةِ
عَلَيْهِمْ دَآيِرَةُ السَّرَةُ
وَعَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ
وَعَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ
وَاعَدَ لَهُمْ جَهَنَّمُ

﴿ وَلِلْهِ جُنُودُ السَّمَوَنِ وَٱلْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

﴿ إِنَّا أَرْسَلُنَكَ شَيْهِدًا وَنَدْسُرًا وَنَدْسُرًا

آ لِتُوْمِنُواْ بِاللَّهِ وَرَسُولِهِ وَتُعَرِّدُوهُ وَتُوَقِّدُوهُ وَتُسَبِيحُوهُ وَتُسَبِيحُوهُ وَتُسَبِيحُوهُ

اِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّ اللَّهِ اللَّهَ اللَّهُ اللللْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُلُمُ اللَّهُ اللْمُلْمُلُمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللَّهُ اللللّهُ الللّهُ الللّهُ الللْمُلْمُ اللْمُلْمُلُمُ اللّهُ الل

O Prophet, in fact, pledge allegiance to God. God's Hand is over their hands.

Thus one who breaches his oath only makes such a breach to the detriment of one's own soul.

But one who fulfills

all that one has covenanted with God,

He shall give such a one a magnificent reward.

Those of the Bedouins
who stayed behind in fear of battle
will say to you when you return to them:
Our wealth and our families have occupied us.
So seek God's forgiveness for us.
They say with their tongues
what is not in their hearts.
Say to them:
Yet who shall hold any authority
to help you against God
if He intends for you harm

Rather, God is ever aware of all that you do.

Indeed, you thought in your hearts that the Messenger and the believers would never return to their families alive.

Moreover, this was made fair-seeming in your hearts.

or intends for you benefit?

Thus you thought evil thoughts.

Therefore, you became a ruined people, destitute of all goodness.

48:13 For as to anyone who does not believe in God and His Messenger—
then let it be known:
We have, indeed, prepared
for the disbelievers a flaming fire in Hell!

48:14 For to God alone belongs all dominion

الجُزَّةُ السَّادِسُ وَالْعِشْرُونَ يُوْكَوْ الْعَبْيَجُ

يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ فَانَّمَا مَنكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَى بِمَا عَنِهَدَ عَلَتَهُ ٱللَّهَ فَسَدُةُ تِنهِ أَحِرًا عَظِيمًا الله سَيَقُولُ لَكَ اللهُ ٱلْمُخَلِّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَا أَمَّهُ لُنَا وَأَهْلُهُ مَا مِّوبَ أَلَّهِ شَيْتًا إِنْ أَرَادَ بِكُمْ ضَرًّا ٱلرَّسُولُ وَٱلْمُةَ مِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدُا وَظَلَنَتُمْ ظَرِبِي ٱلسَّوْءِ فَإِنَّا آعَتُ دُنَا لِلْكَنفرينَ سَعِيرًا

وَ لِلَّهِ مُلْكُ ٱلسَّمَنِهُ مَنْ وَٱلْأَرْضَ ۚ

over the heavens and the earth. He forgives whomever He so wills. And He punishes whomever He so wills. Yet ever is God all-forgiving, mercy-giving. 18:15 Those of the Bedouins who staved behind for fear of battle will soon say to you when you proceed to the forthcoming spoils to take possession of them: Let us follow you! They desire to alter the words of God. Say to them: Never shall you follow us! Thus did God say beforehand. They will then say: No, but you seek to begrudge us for you envy us! Tell them: Not at all! But little do they understand the ways of God. 48:16 Say to those of the Bedouins who stayed behind: You shall be called forth against a people endowed with mighty military force. Either you will fight them, or they will submit to God willingly. Thus if you obey, God will give you an excellent reward. But if you turn away, as you turned away before, He will torment you with a most painful torment. 48:17 There is no offense for the blind.

nor is it an offense for the lame, nor is it an offense for the sick to stay behind from battle. Yet one who obeys God and His Messenger, such a one shall He admit

٤ الحُنْءُ السَّادِسُ وَالْعِشِّهُ وَنَ ذَرُونَا نَتَبَعَكُمُ مِرْبِيدُونِك فَسَيْقُهُ لَهُ نَ مَا يَحْسُلُونَ مَا مِّ كَانُهُ الْإِيفَةَ فَهُ نَ الَّهِ قَلْمُ لَا قُل لِلْمُخَلِّفِينَ مِنَ ٱلْأَعْرَابِ مُؤْتِكُمُ ٱللَّهُ أَجِرًا حَسَانًا ۗ وَإِن تَتَوَلُّواْ كُمَا تَوَلَّيْتُم مِن قَبْلُ

تُعَذِّبُكُمْ عَذَانًا أَلِمًا

into Gardens beneath which rivers flow. But one who turns away, such a one shall He torment with a most painful torment.

with the believers when they pledged the All-Pleasing Allegiance to you,
O Prophet, under the tree.
For He knew what was in their hearts.
Thus did He send down tranquility upon them.
Moreover, He shall reward them with an imminent victory—
and much spoils,

which they shall assuredly take possession of!

And ever is God overpowering, all-wise.

God has also promised you and the believers much spoils thereafter, which you shall take possession of in due time. Moreover, He has hastened for you this immediate windfall of Khaybar—for He held back the hands of people from harming you—so that it might be a sign to the believers, and so that He might guide you along a straight way of salvation.

48:21 Still others await—
gains which you are not now able to attain.
Yet truly God encompasses them
in His knowledge.
For God is ever powerful over all things.

48:22 Moreover, if ever those in Makkah who disbelieve were to fight you again, الجُزَّءُ السَّادِسُ وَالْعِشْرُونَ يُوْكَوُّالْمَتِّيجُ

وَمَن يَتُولَّ يُعَذِّبُهُ عَذَابًا أَلِيمًا ﴿ لَقَدْ رَضِ اللّهُ عَنِ الْمُقْمِنِينَ إِذْ يُبَايِعُونَكَ غَتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُومِهِمْ فَعَلِمَ مَا فِي قُلُومِهِمْ فَأَزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثْبُهُمْ فَتْحًا قَرِيبًا وَمَغَانِعَ كَذِيرَةً يَأْخُذُونَهَا وَكَانَ اللّهُ عَزِيزًا حَكِيمًا وَكَانَ اللّهُ عَزِيزًا حَكِيمًا

وَعَدَّكُمُ اللَّهُ أَنْهُ أَنْهُ وَعَدَّكُمُ اللَّهُ أَنْهُ وَهَا مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَدَ لَكُمْ هَلَاهِ وَكَفَّ الْمِدِي النَّاسِ عَنكُمْ وَلَيْتُ النَّاسِ عَنكُمْ وَلِيَّكُونَ وَاليَّةُ لِلْمُؤْمِنِينَ وَيَنَعُمُ وَيَنَعُمُ مَا طَاعُ المُسْتَقِيمُا صِمَاطًا أَسْتَقِيمًا

قَدْ أَحَاطُ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ كُلِّ اللَّهُ عَلَىٰ كُلِّ اللَّهُ وَقَدِيرًا اللَّهُ اللَّذِينَ كَفَرُواْ لَوَقَانَا لَكُمُّ الَّذِينَ كَفَرُواْ لَوَدَّبُنَرَ لَوَقَانَا الْأَذَبُنَرَ

(١١) وَأَخْرَىٰ لَمْ تَقْدِرُواْ عَلَيْمَا

they would, most surely, turn their backs in flight, whereupon they would find neither patron nor supporter.

48:23 Such has been the ordained way of God that has gone before—
supporting the believers and vanquishing the faithless.
And never will you find, O Prophet, in the established way of God, any alteration.

who pacified the disbelievers
and held back their hands from harming you—
and your hands from them—
in proximity to the valley of Makkah
at Hudaybiyyah,
after you captured their advance forces
and He made you triumph over them.
And ever is God all-seeing of all that you do.

48:25 They are the ones who disbelieved. and who barred you believers from the Sacred Mosque at Makkah, and who barred the charitable-offering of sacrifice. which was detained so that it did not reach its designated place of sacrifice. And were it not for some believing men and some believing women there whom you did not know to be believers and whom you would have, therefore, trampled uponan act that would have brought you unknowingly into dishonor on their account— God would have let you vanguish the Makkans.

نُ وَالْعِشْرُونَ يُنْوَدُواْلِمَتَجْ

ثُمَّ لَايَعِدُونَ وَلِتَاوَلَانَصِيرًا

شُخَةَ اللّهِ
 ٱلّتِي قَدْ خَلَتْ مِن قَبْلٌ
 وَلَن تَجِدَ لِشُخَةِ اللّهِ بَدْ يللا

وَهُوَ الَّذِى كُفَّ اَيْدِيهُمْ عَنكُمْ وَاَيْدِيكُمْ عَنْهُم بِبَعْلِي مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللهُ بِمَا تَعْمَلُونَ بَصِيرًا

شهُمُ الَّذِينَ كَفَرُواْ وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرامِ وَالْمَدْى مَعْكُوفًا أَنْ يَبْلُغَ مَجِلَّاءُ وَلَوْلَا رِجَالٌ مُوْمِنُونَ وَنِسَآءٌ مُؤْمِنتُ لَمْ تَعْلَمُوهُمْ أَن تَطْعُوهُمْ فَصِيبَكُمْ مِنْهُم But this was so because God admits whomever He so wills into His mercy. If they had but separated themselves from the disbelievers,

We would, most surely, have tormented those who disbelieved, apart from them, with a most painful torment.

48:26 Behold!

Those who disbelieved induced in their own hearts hot indignation at Hudaybiyyah — the indignation of pagan ignorance— to block you from the Sacred Mosque. So God sent down His tranquility upon His Messenger and upon the believers, who stayed their hands.

And thus God caused them to adhere to the imperatives of the Word of Piety—for they were most worthy of it and entitled to it.

And ever is God all-knowing of all things.

48:27 Very truly,

with 'profound' truth God has confirmed His Messenger's true vision, 'as seen in his dream, of entering the Sacred Mosque with the believers:

You shall certainly enter the Sacred Mosque, by the will of God, in full security, with your heads ceremonially shaved or hair shortened, without any fear. For He knows what you do not know. Moreover, He has decreed, apart from this, another imminent victory for you.

48:28 He is the One who has sent His Messenger

الجُزَّةُ السَّادِسُ وَالْعِشْرُونَ يُؤْوَوُ الْمَبْيَخِ

لِلنَّخِلَ اللَّهُ فِى رَحْمَتِهِ، مَن يَشَاءُ لَوْتَنزَيَّلُوا لَعَذَبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا آلِيهًا

عدابا اليساً
إذ جَعَلَ الَّذِينَ كَفَرُواْ
فِ قُلُوبِهِمُ الْخَمِيَّةُ
جَمِيَّةُ الْمُلْهِلِيَّةِ
فَأَنزَلَ اللهُ سَكِينَكُهُ
فَأَنزَلُ اللهُ سَكِينَكُهُ
وَعَلَى الْمُوْمِنِينَ
وَعَلَى الْمُومِنِينَ
وَعَلَى الْمُومِنِينَ
وَعَلَى الْمُومِنِينَ
وَالْزَمَهُمْ كَلَمْ مَنْ مَا وَأَهْلَهَا
وَكَانُواْ الْمَقَى عِمَا وَأَهْلَهَا
وَكَانُواْ الْمَقَى عِمَا وَأَهْلَهَا

رَسُولَهُ ٱلرُّةَ يَا بِالْحَقِّ لَتَذَخُلُنَّ ٱلْمُسْجِدَ ٱلْحَرَامَ إِن شَكَةَ ٱللَّهُ ءَامِنِينَ مُحِلِّقِينَ رُهُ وسَكُمُّ وَمُفَصِّرِينَ

اللهُ لَقَدْ صَدَفَ اللَّهُ

لَا تَحْنَافُونَ ۖ فَعَلِمَ مَالُمْ تَعْلَمُواُ فَجَعَلَ مِن دُونِ ذَالِكَ

فَتُحَافَرِيبًا

هُوَالَّذِی آرَسَل رَسُولَهُ,
 بَالْهُدَیٰ وَدین الْحَقَ

with the guidance of the Quran and the religion of truth, so that He may cause it to prevail on its own merit over every religion.

And sufficient is God as a witness to this

And sufficient is God as a witness to this: 48:29 Muhammad is the Messenger of God! And those who are with him are severe against the disbelievers, but merciful to one another. You see them constantly bowing themselves in worship, and bowing their faces down to the ground, therein, seeking an all-nourishing bounty from God and His good pleasure. Their marks are upon their faces from the traces of bowing their faces down to the ground in Prayer. That is their likeness, as described in the Torah. And their likeness in the Evangel is as a seed which puts forth its shoot, then strengthens it, so that it grows stout and stands upright upon its stem, gratifying the sowerssuch that through these believers, He may enrage the disbelievers. God has promised those among them who believe and do righteous deeds much forgiveness and a magnificent reward.

٤ لِيُظْهِرَهُ عَلَى ٱلدِّينَ كُلِّهِ -سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثْرَ ٱلسَّجُودِ ذَالِكَ مَثَلُهُمْ فِي ٱلتَّوْرَالِيُّ وَمَثَلُعُرُ فِي ٱلْإِنجِيل كَزَرْعِ أَخْرَجَ شَطْعُهُ فَعَاذَرَهُ فَأَسْتَعَلَظَ فَأَسْتَوَىٰ عَلَىٰ سُوقِهِ وَعَدَاللَّهُ ٱلَّذِينَ عَامَنُهُ أ وعيملوا الصالحات منهم



The surah that criticized as ill-mannered and uncouth those who would stand behind THE CHAMBERS of the Prophet's wives and call him forth for discourse with raised voices.

### Surah 49 / 18 VERSES / REVEALED AT MADINAH

# Al-Ḥujurât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 49:1 O you who believe!

  Do not advance yourselves in any affair contrary to the decree of God and His Messenger.

  And fear God.

  Indeed, God is all-hearing, all-knowing.
- O you who believe!

  Do not raise your voices
  above the voice of the Prophet,
  nor speak loudly to him
  as you are sometimes loud with one another,
  for then your good works
  will become utterly futile with God,
  though you would not perceive it.
- 49:3 As to those who lower their voices in the presence of the Messenger of God, these are the ones whose hearts God has tested pure for righteous fear of Him.

  For them, there is much forgiveness and a magnificent reward.
- 49:4 O Prophet!



As to those who call out to you, from behind the chambers of your residence, most of them do not understand good manners and civility.

49:5 For were they to remain patient until you were to come out to them of your own accord, it would be better for them.

Yet God is all-forgiving, mercy-giving.

- 49:6 O you who believe!

  If an ungodly person comes to you with any news, be discerning, so as not to afflict a people out of ignorance, and thereafter become regretful about what you have done.
- 49:7 Moreover, know that in your midst is the Messenger of God.

  Were he to follow the inclinations you express in most matters, you would, most surely, become overburdened with hardships.

  However, God has endeared faith to you and adorned it in your hearts.

  Thus He has made unbelief hateful to you, as well as ungodliness and disobedience.

  It is these who are the rightly guided.
- 49:8 This is a bounty from God and a blessing. For God is all-knowing, all-wise.
- 49:9 Yet if ever two groups of the believers fight one another, then set things aright between them.

  But if one of them remains unreconciled and commits injustice against the other, then fight the one that commits injustice,

٩

لجُزِّءُ السّادِسُ وَالْعِشْرُونَ

نَّ إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَتِ أَحْتُرُهُمْ لَا يَمْقِلُونَ

- وَلَوْ أَنَهُمْ صَبُرُوا حَقَّى غَثْرُتُ إِلَيْهِمْ لَكَانَخَيْرًا لَهُمْ وَاللَّهُ عَفُهُرٌّ رَّحِبُهُ
- يَتَأَيُّهَا الَّذِينَ ءَامَنُوَا إِن جَاءَ كُرُ فَاسِقٌ بِنَبَإِ فَتَبَيَّنُوْا اَن تُصِيبُوا فَوْمًا بِحَهَ لَوْ فَنُصِّبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَدُمِينَ
- وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِ كَثِيرِ مِنَ الْأَمْرِ لَسَنِيمُ وَلَكِكَ اللَّهَ حَبَّ إِلْيَكُمُ الْإِيمَنَ وَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرَهُ إِلَيْكُمُ الْكُفُرُ وَالْفُسُوفَ وَالْعِصْيانَ أَوْلَيْكُ هُمُ الرَّشِدُونِ
  - فَضَلَا مِّنَ اللَّهِ وَيَعْمَةُ

     وَاللَّهُ عَلِيهُ مَكِيهُ

     وَإِن طَآلِهُ عَلِيهُ مَكِيهُ

     وَإِن طَآلِهُ غَانِ مِنَ ٱلْمُوْمِهِ

المستعورة فاصطبيطور بينهم فَإِنْ بَغَتْ إِحْدَىٰهُمَاعَلَى ٱلْأُخْرَىٰ فَوَنِدُلُواْ أَلَّة تَدْف until that group reverts to the rule of God. Yet if it so reverts, then again set things aright between them with equity. And be just.

Indeed, God loves those who are just.

49:10 Indeed, all the believers are brethren.

Thus set aright relations
between your brothers.

And fear God, so that you may be shown mercy.

Men shall not scoff at other men.
For those whom they scoff at may be better than them.
Nor shall women scoff at other women.
For those whom they scoff at may be better than them.
Nor shall you slander each other.
Nor shall you revile each other.
Nor shall you revile each other by way of abhorrent nicknames.
Woeful is the ungodly name after attaining faith.
Thus whoever does not repent from this, then it is these who are the wrongdoers, godless in heart.

49:12 O you who believe! Shun much suspicion.
For, indeed, certain kinds of suspicion are sinful.
Nor shall you spy on each other.
Nor shall you backbite one another.
Would any of you like to eat
his dead brother's flesh?
You would, most surely, abhor it. So fear God.
Indeed, God is all-relenting, mercy-giving.

49:13 O humankind!

الجُزّةُ السّادِسُ وَالعِشْرُونَ يَنْوَقُلْكِجُرَاتِ

حَقَّىٰ تَفِيَّءَ إِلَىٰٓ أَمْرِ ٱللَّهِ فَإِن فَآءَتْ فَأَصْلِحُواْ مَدْنَعُمَا بِٱلْعَدِّلِ وَأَفْسِطُوٓ أَ إِنَّ ٱللَّهَ يُحِيُّ ٱلْمُقْسِطِينَ وَاتَّقُوا اللَّهَ لَعَلَّكُ ثُرَّحُهُ نَ تَكَأَشًا ٱلَّذِينَ ءَامَنُهُ أ لَا يَسْخَرَ قَوْمٌ مِن قَوْم عَسَىٰ أَن يَكُونُواْ خَيْراً مِنْهُمْ وَلَا يِسَاءُ مِن نِّسَاءً عَسَى أَن مَكُنَّ خَيْرًا مَنْ إِنَّ وَلَا نُلِّمُ أُوا أَنفُسَكُ وَلَا نَنَامَزُواْ مَا لَأَ لَقَابَ ا فَأُوْلَئِيكَ هُمُ ٱلظَّالِمُ وَنَ الله تَتَأَمُّا ٱلَّذِينَ عَامَنُهُ اللَّهِ مُعْدُلُهُ فَكُمْ هُنَّهُ وَأَنَّقُواْ أَلِلَّهُ إِنَّ ٱللَّهَ تَوَابُّ رَّحِيمٌ

٤

الجثزة التنادش والعشرون

Indeed, We have created all of you from a single male and female.

Moreover, We have made you peoples and tribes, so that you may come to know one another. And, indeed, the noblest of you, in the sight of God, is the most God-fearing of you.

Indeed, God is all-knowing, all-aware.

We believe!
Say to them, O Prophet:
You have not truly believed.
Rather, you should say:
We have submitted ourselves.
For pure faith has not yet entered your hearts.
But if you obey God and His Messenger,
He shall not deprive you of anything regarding the reward of your work.
Indeed, God is all-forgiving, mercy-giving.

they are those
who believe in God and His Messenger,
and who do not have any doubt
about their faith,
and who strive with their wealth
and their persons in the path of God.
It is these who are the truehearted.

49:16 Say to the Bedouins, O Prophet:

Will you teach God about your religion, while God knows all that is in the heavens and all that is in the earth?

For God is all-knowing of all things.

49:17 They would bestow a favor upon you,

الله يَكَأَيُّهُ النَّاسُ

إِنَّا خَلَقَنْكُمْ مِن ذَكْرِ وَأَنْثَىٰ

وَجَعَلْنَكُمْ شُعُوبًا وَهَا إِلَى

لِتَعَارَفُوا أَإِنَّ أَحْرَمَكُمْ

إِنَّ اللهَ عَلِيمُ خَيِيرُ

وَلَا اللهَ عَلِيمُ خَيرُرُ

وَلَا لَهُ تَوْمِنُوا

وَلَا كِن قُولُوا السَّلْمَنَا وَلَمَا

وَلَا نُعْلَيْهُ الْإِيمَانُ فِي قُلُوبِكُمْ

وَلِ نَعْلَيْهُ الْإِيمَانُ فِي قُلُوبِكُمْ

وَلِي نُعْلَيْهُ الْإِيمَانُ فِي قُلُوبِكُمْ

وَلِي نُعْلَيْهُ الْإِيمَانُ فِي قُلُوبِكُمْ

وَلِي نُعْلَيْهُ اللّهِ مَا اللّهُ وَرَهُولُهُو

إِنَّ اللهُ عَفُورٌ رَحِيمُ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُواْ بِاللَّهِ وَرَسُولِهِ، ثُمَّ لَمْ يَرْتَىابُواْ وَجَنهَ لُمُواْ بِالْمُولِهِمْ وَأَنفُسِهِمْ فِ سَكِيلِ اللَّهِ أُولَتِكَ هُمُ الصَّكِيدِ وَرَبَ

لَا يَلِتَكُرُ مِنْ أَعْسَاكُمْ شَيْعًا

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَتِ وَمَا فِي الْأَرْضِ وَاللَّهُ يُكُلِّلُ شَيْءٍ عَلِيثُهُ O Prophet, by embracing Islam,
a willing submission to God alone!
Say to them:
Do not regard your submission to God
as a favor bestowed on me.
Rather, it is God who bestows a favor upon you
by guiding you to faith,
if, indeed, you are truthful.

49:18 Indeed, God knows

[all] the realms of the unseen,
of the heavens and of the earth.

Thus God is all-seeing of all that you do.

٧

الجئزة الشادش والعشرون

الله يَمْنُونَ عَلَيْكَ أَنَ أَسْلَمُواً قُلُ اللهُواَ قُلُ اللهُواَ عَلَيْ إِسْلَمَكُمُّ فَلَ اللهُ كَمُرُّ عَلَيْكُمُّ اللهُ يَمْنُ عَلَيْكُمُّ اللهُ يَمْنُ اللهُ يَمْنُ اللهُ يَمْنُ اللهُ يَمْنُ اللهُ يَمْنُ إِلَا يَمْنِ إِنْ كُمُنُمُّ صَلِيقِينَ إِنْ كُمُنُمُ صَلِيقِينَ اللهُ عَلَيْ اللهُ عَلِيقِ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ عَلَيْكُمُ اللهُ عَلَيْ عَلَيْكُمُ اللهُ عَلَيْكُ اللهُ عَلَيْكُمُ اللهُ عَلَيْكُمُ اللّهُ عَلِي اللّهُ عَلَيْكُمُ اللّهُ عَلِيْكُمُ اللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُمُ اللّهُ

مِنْ السَّمَاوَتِ وَالْأَرْضِ عَلَيْ السَّمَاوَةِ وَالْأَرْضِ وَاللَّهُ بَصِيرُ لِيمَا تَعْمَلُونَ وَاللَّهُ بَصِيرُ لِيمَا تَعْمَلُونَ



## Surah 50 / 45 verses / Revealed at Makkah

# Qâf

IN THE NAME OF GOD, THE ALL MERCIFUL, THE MERCY-GIVING

50:1 Qâf

By the all-glorious Quran!

You, O Muhammad, are a true messenger.

Yet these who belie you are astonished that a mortal forewarner has come to them from among themselves. Thus the disbelievers say:

This is an astonishing thing!

Is it that when we are dead and have become mere dust we shall be resurrected? Such a return to life is a far-fetched thing to believe!

Yet already We have known all that the earth shall leach away from them in their graves.

For in Our providence is a Book preserving every record.

is that they have hastily belied the truth of this Quran as soon as it came to them—without seeking to comprehend it.

Thus do they abide in a confused state of affairs concerning God and faith.



اً قَ وَالْقُرْءَانِ الْمَجِيدِ

بَلْ عِبُوا أَن

جَاءَهُم مُّنذِ اللهُ مِنْهُمْ
فَقَالَ الْكَفِرُونَ
هَذَا مَتْنَا وَكُنَا أَرْابًا
فَقَالَ الْكَفِرُونَ
وَذَا مِتْنَا وَكُنَا أَرُابًا
فَلْ رَجْعُ بَعِيدُ
مَا نَفْصُ الْأَرْضُ مِنْهُمْ
مَا نَفْصُ الْأَرْضُ مِنْهُمْ
مَا نَفْصُ الْأَرْضُ مِنْهُمْ

o.6 Have they not looked at the heaven above them, how perfectly We built it and adorned it?

Nor has it even a single flaw.

And as to the Earth—it is We alone who spread it wide at its surface, and cast therein anchoring mountains to balance it as it spins.

And it is We alone who caused to grow in it something of every delightful variety of plant life—

as a divine insight for humankind into the wonders of creation, and as a reminder of an inevitable Resurrection for every penitent servant.

full of mercy, with which We grow gardens, and grain of the harvest,

50:10 and tall date palms
with spathes of clustered dates—

50:11 as a provision for all God's servants.

And, thereby, do We give life to a lifeless habitation.

Even so shall be the Resurrection of man.

50:12 The people of Noah belied God's message before those of them who now disbelieve, as did the Dwellers of the Water-Pit of Al-Rass, and the peoples of Thamûd,

50:13 and 'Âd, and Pharaoh, and the brethren of Lot,

and the Dwellers of the Thicket of Al-Aykah, and the ancient people of Tubba<sup>c</sup> in Yemen. Every one of them denied the divine mandate of God's messengers.

Thus My threat

الجُزَّةُ السَّادِسُ وَالْعِشْرُونَ مُؤْلِكُ آتَ

الَّ أَفَامَ يَنْظُرُوا السَّمَاءِ فَوْقَهُمْ السَّمَاءِ فَوْقَهُمْ السَّمَاءِ فَوْقَهُمْ السَّمَاءِ فَوْقَهُمْ السَّمَاءِ فَوْقَهُمْ السَّمَاءِ فَرُوجِ وَمَا لَهَا مِن فُرُوجِ وَالْأَرْضَ مَدَدْ نَنْهَا وَأَلْقَيْنَا فِيهَا رَوْسِيَ وَأَلْقِيْنَا فِيهَا رَوْسِيَ وَأَلْقِيْنَا فِيهَا رَوْسِيَ وَالْمَثِنَا فِيهَا رَوْسِيَ وَالْمَثِنَا فِيهَا رَوْسِيَ وَالْمَثِنَا فِيهَا رَوْسِيَ مِن كُلِّي نَوْجَ بَهِيجِ

رِق مِن لائع بھیج آھِرَةُ وَذِكْرَىٰ

لِكُلِّ عَبْدٍ مُنِيبٍ

وَنَزَلْنَا مِنَ السَّمَآءِ مَآءً مُّبَدَرًكُ فَأَنْ بَشْنَا بِهِ حَنَّنَتٍ وَحَبَّ الْحَصِيد

النَّخُلَ بَاْسِقَنتِ مَالنَّخُلُ بَاْسِقَنتِ لَّهُ اللَّهُ نَضِيدُ اللَّهُ النَّضِيدُ اللَّهُ النَّفِيدُ

اللهِ يَزْفَا لِلْعِبَادِّ وَأَحْيَيْنَابِهِۦ مُلْدَةً مَّيْتَأْ

الله مُنْ مَلَكُهُمْ فَوْمُ نُوجِ اللهُمْ فَوْمُ نُوجِ اللهُمُ مَا لَكُمْ مَا فَوْمُ نُوجِ اللهُمُونُ مِنْ اللهُمُ مَا لَا يَسْمَ مَذَكُمُ مُنْ

الله وَعَادُ وَفِرْعَوْنُ وَإِخْوَنُ لُوطٍ

وَأَصْحَابُ ٱلأَيْكَةِ وَقَوْمُ أُنَيِّجُ
 كُلُّ كَذَّبَ ٱلرُّسُلَ فَحَنَّ وَعِيدِ

to bring judgment upon them came to pass.

Then are We now deemed
to have been enfeebled
by originating the first creation
such that We are unable to create you anew?
Rather, it is only they who disbelieve
who are mired in uncertainty
about the coming of a new creation
in the Hereafter.

Thus We know with certainty all that whispers within his very soul.

For We are nearer to each one than even the jugular vein.

#### 50:17 Behold!

The receiving-angels receive each one's every word and deed in life—one on the right and one on the left—seated, giving heed.

Not a word does one utter, but that with one is a ready observer.

Then comes the rigors and throes of the delirium of death, bearing the reality of the Hereafter's truth—when to every disbeliever it is said:
This now is that very moment wherefrom you frantically sought evasion!

50:20 And, suddenly, the Trumpet of Resurrection is blown, and it is said:

This now is 'the fulfillment of the Day of Dreadful Threat!

Thus, instantly, from the grave each soul sallies forth—two angels with it:

لجُزُّهُ السَّادِسُ وَالْعِشْرُونَ يُوْكُلُّ فَكُ

أَفَعَينَا بِٱلْخَلْقِ ٱلْأَوَلِ
 بَلْ هُرْ فِى لَبْسِ
 مِنْ خَلْقِ جَدِيدِ

اً وَلَقَدْ خَلَقْنَا ٱلْإِنسَنَ وَنَعْلَرُ مَا تُوسَوسُ بِهِ مَقْسُدُّ، وَغَنَّ ٱقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ

يى سبي مورييو الله يَنَلَقَى الْمُتَلَقِيَانِ عَن ٱلْمَمِن وَعَنَ الشَّمَالِ قِيدٌ

مَّا يَلْفِظُ مِن قَوْلٍ
 اللَّا لَدَيْهِ رَفِينٌ عَندٌ

الله وَجَادَتُ سَكُرُهُ ٱلْمَوْتِ بِٱلْحَقِّ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ ال

رُّ وَنُفِخَ فِي ٱلصُّورِ ذَاكِ أَنْهُ ٱلْمَعِدِ

🖱 وَجَاءَتُكُلُّ نَفْسِ

One driving it inexorably to the Plain of Assembly; and the other, a witness to all its earthly deeds.

To the disbeliever, it shall be said:

Very truly, you were lost in utter unawareness of the imminence of all of this in life.

Yet, now, have We removed your veil!

Thus your sight this Day is acutely piercing.

50:23 Then the angel who that Day is his close companion shall say:
This record that is with me is of his life, full and ready!

50:24 God shall say:

Cast into the Fire of Hell

every inveterately obstinate disbeliever!

50:25 Preventer of good!

Doubt-mongering transgressor!

Anyone who has held with God any other god!

Cast him now—both of you angels—
into the severest torment!

50:27 \*His close companion in evil in the world shall say: Our Lord! I did not make him transgress. Rather, he himself was lost in uttermost misguidance.

God shall say:

Contend not with each other before Me this Day!

For of its certain doom,

I have already conveyed to you much advanced forewarning with My messengers.

50:29 Never shall the word of recompense be altered by Me.

Nor do I ever wrong

٩

الجُزَّةُ السَّادِشُ وَالْعِشْرُونَ

مُّعَهَا سَآيِقٌ وَشَهِيدٌ

لَقَدْ كُنتَ فِي عَمْلَةٍ مِّنْ هَٰذَا
 فَكَشَفْنَا عَنكَ فِطَآءَكَ

فَبْصَرُكَ ٱلْيُومَ حَدِيدٌ

رَقَالَ فَرِينَهُ.
هَذَا مَا لَدَيَّ عَسَدُّ

الْقِيَافِ جَهَنَّمَ كُلُّ كُفَّادٍ عَنِيدٍ اللَّهِ اللَّهِ عَلَيدٍ اللَّهِ اللَّهِ عَلَيدٍ اللَّهِ

اللُّهُ مُّنَّاعِ لِلْمُغَيْدِ مُغْتَدِ مُّرِبٍ اللَّهِ مُرْبِ

ٱلَّذِي جَعَلَ مَعَ ٱللَّهِ إِلَهًا ءَاخَرَ
 أَلْقِيَاهُ فِي ٱلْعَذَابِ ٱلشَّدِيد

الله عَالَ قَيِئُدُ رَبَّنَا مَا ٱلْمَعَيْتُهُ

وَلَٰكِنَ كَانَ فِي ضَلَالِمِ بَعِيدٍ

قَالَ لَا تَغْنَصِمُوا لَدَى
 وَقَدْ قَدْمَتُ إِلَىٰكُم بِالْوَعِيدِ

المُنكَذُلُ ٱلْقَوْلُ لَدَيَّ مَا يُسُكِّلُ ٱلْقَوْلُ لَدَيَّ

any among My servants in the least.

50:30 On that Day, We shall say to the Fire of Hell:
Are you filled?
And it shall say: Are there any more?

50:31 Yet the Garden of Paradise shall have been drawn near for the God-fearing—not far-off from their sight.

This is 'the fulfillment of all that you believers' have been promised—
for every one who was penitent,
every keeper of His covenant—

while in the domain unseen,
and who comes to his Lord
with a penitent heart longing to be redeemed.

50:34 It shall be said to them:

Enter it, in peace!

This is the Day of Eternity.

50:35 For them, therein, shall be all that they could ever wish.

Yet with Us is even more!

50:36 But how many a disbelieving generation before them have We destroyed for ungodliness?

They were far mightier than these present disbelievers in their capability of violent assault.

Indeed, they searched vigorously through the earth for gain and dominance. Yet was there any asylum at all for them from God?

يَنْ وَلَوْفَكَ

الجُزَّةُ السَّادِسُ وَالعِشْرُونَ

وَمَآ أَنَاْ يِظَلَّامِ لِلْعَبِيدِ

وَ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ أَمْتَلَأَتِ
وَتَقُولُ هَلْ مِن مَزيدٍ

الله وَأُزْلِفَتِ ٱلْجَنَّةُ لَا اللهُ لَقَانَ عَثْرَ بَعَيد

هَنَامَانُوعَدُونَ
 لِكُلِّ أَوَّابِ حَفيظ

تُ مَنْخَثِى ٱلرَّحْنَ بِٱلْغَيْبِ وَحَاةً نَقَلْم، مُند،

اَدْخُلُوهَا بِسَلَيْرٍ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ

الله مَّمُ مَّا يَشَآءُونَ فِيهَا وَلَدَ مِنْ اللهُ وَلَدَ مِنْ اللهُ وَلَدُ مِنْ اللهُ وَلَيْمُ اللهُ وَلَيْمُ وَلِيْمُ اللهُ وَلَيْمُ وَلِيْمُ اللهُ وَلَيْمُ اللهُ وَلَمُ مِنْ اللهُ وَلَمُ مِنْ اللهُ وَلِيْمُ اللهُ وَلِيمُ اللهُ وَلِيمُ اللهُ وَلِيمُ اللهُ وَلِيمُ اللّهُ اللّهُ وَلِيمُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَلِيمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّ

وَكُمْ أَهْلُكُنَا قَبْلَهُم مِن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشَا فَنَقُبُواْ فِي الْبِلَندِ هَلْ مِن تَجِيصِ 50:37 Indeed, in this Quran, there is, most surely, a reminder for whoever has a living heart or lends an attentive ear, with full presence of mind.

50:38 Now very truly, it is We alone who have created the heavens and the earth, and all that is between them, in a span of six Heavenly days—and never were We touched with any weariness!

50:39 Therefore, be patient, O Prophet, with what they say.

Moreover, highly exalt your Lord with all praise before the rising of the sun and before its setting.

50:40 And during part of the night, exalt Him, as well, and also after you bow your face down to the ground in your Prayers.

50:41 And listen well for the Day, O Prophet, that the caller to Judgment shall call people forth from their graves, from a place so very near them—

50:42 a Day they shall hear the Trumpet Blast of Resurrection with undeniable truth. That shall be the Day of Emergence.

50:43 Indeed, it is We alone who give life and give death.

Thus to Us alone is the ultimate destiny.

50:44 The Day the earth splits open from above them,

الجُزَّءُ السَّادِسُ وَالعِشْرُونَ مُؤْفَقَكَ

( إِنَّ فِي ذَلِكَ لَذِكْرَىٰ لِمُنَّكَانَ لَهُ. قَلْبُ لَهُ. قَلْبُ أَوْلُقَى السَّمْعَ وَهُوَ شَهِيدٌ

ره وَلَقَدْ خَلَقْنَا السَّمَاوَتِ وَٱلْأَرْضَ وَمَا يَنْنَهُمَا فِي سِتَّةِ أَيَّامِ وَمَا مَسَّنَا مِن لُغُوبٍ وَمَا مَسَّنَا مِن لُغُوبٍ

الله فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَئِكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ

وَمِنَ ٱلَّيْلِ فَسَبِّحَهُ وَأَدْبَكَرُ ٱلسُّجُودِ

الله وَاسْتَمِعْ مَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَكَانِ فَريب

(الله عَوْمَ يَسْمَعُكُونَ ٱلصَّيْحَةَ مِالْحَقِّ ذَالِكَ يَوْمُ ٱلْخُنُورِجِ

raves .

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الجزَّةُ السَّادِسُ وَالْعِشْرُونَ

in all haste shall they fly forth from their graves. That is, for Us, so easy an assembly.

of all that they who disbelieve say to belie this message.

Yet never, O Prophet, have you been domineering over them.

Therefore, steadfastly remind—with this Quran—all those believers who fear My threat of eternal torment.

ذَلِكَ حَشَّرٌ عَلَيْ نَا يَسِيرٌ عَنُ أَعَلَرُ بِمَا يَشُولُونَ وَمَا أَنتَ عَلَيْهِم بِعِبَّالٍ فَذَكِرٌ فِالْقُرْءَانِ مَن يَغَافُ وَعِيدِ



The surah that opens with the oath of the Divine One swearing by THE SCATTERING WINDS that stream far and wide bearing the rain clouds of His mercy.

### Surah 51 / 60 verses / revealed at Markah

# Al-Dhâriyât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 51:1 By the scattering winds, scattering far and wide,
- bearing clouds laden with moisture,
- streaming with them with the greatest of ease,
- 51:4 dispensing every divinely measured decree-
- 51:5 indeed, 'the forewarnings' promised 'to' you 'human beings' will, most surely, come true!
- 51:6 For God's Judgment is assuredly imminent!
- By the heaven streaked with interlaced tracks!
- You are, O disbelieving ones,
  deeply mired in varying statements
  of contradiction about the Day of Resurrection
  and this Revelation.
- Yet anyone who is diverted from belief in this is, most surely, diverted from divine guidance.
- 51:10 Destroyed are the lying conjecturers,
- state those who are immersed in ignorance, mindless of their fate!
- They ask in mockery:
  When, then, shall be this Day of Judgment?



- اللَّارِيَنتِ ذَرَّوا
- المُعْمِلَاتِ وِقْرَا اللَّهِ وَقَرَا
- المُعْرِينَةِ يُسْرً
- المُقَسِمَاتِ أَمْرًا اللهُ فَاللَّهُ اللَّهُ اللَّالَّا اللَّهُ اللَّ
- المُّا أَمُّا مُعَدُونَ لَصَادِقٌ
  - الله الما وعدون هادِه
- ک ویان البدین توقع مصر برای بیسترین به دور
- اللهِ وَالسَّمَآءِ ذَاتِ ٱلْحُبُكِ
- 🕚 إِنَّكُرُ لَفِي قَوْلِو تُغْلِلُفِ
  - الله يُؤْفِكُ عَنْهُ مَنْ أَفِكَ اللهِ اللهُ اللهِ اللهُ اللهِ المُلْمُ اللهِ اللهِ المُلْمُ اللهِ المُلْمُ اللهِ اللهِ المُلْمُ اللهِ اللهِ اللهِ المُلْمُو
    - الله عَيْلَ ٱلْخُرَّاصُونَ
- اللهِ ٱلَّذِينَ لَمْمْ فِي غَمْرُةِ سَاهُونَ
  - اللهِ يَسْتَلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ

51:13 It will be a Day when they shall be tried in torment over the Fire of Hell.

51:14 It will be said:

Taste the 'torment of 'your 'painful' trial!

It is this that you were seeking to hasten 'in life'!

51:15 As to the God-fearing, they shall forever be amid gardens and springs in the Hereafter,

51:16 receiving all that their Lord has given them.
Indeed, before this,
they were doers of good in the world.

51:17 Little of the night did they lie down.

51:18 For at night's end they were seeking God's forgiveness.

Moreover, in their wealth was a rightful share of charity, for the beggar and the destitute.

51:20 Now, all through the earth there are wondrous signs of God, for those who are firm in faith.

51:21 And they are within yourselves, as well. Can you not, then, see?

51:22 For in the heaven
is 'the origin of all' your provision,
and 'therein, as well,'
is all that you are promised of Heaven or Hell'.

51:23 So by the Lord of the heaven and the earth, this promise of resurrection and recompense is, most surely, the truth—just as sure as you can speak.

51:24 Has the account of the honored guests

#### ٤

الجُزِّءُ السَّادِسُ وَالْعِشْرُونَ

يَوْمَ هُمْ عَلَى النَّارِ يُفْلَنُونَ
 دُوفُواْ فِنْنَكُمْ هَلْدَا الَّذِي

كُنتُم بِهِ، تَسْتَعْجِلُونَ

اللَّهُ اللَّهُ عَيْنَ فِي جَنَّاتٍ وَعُيُونٍ

الله عَاخِذِينَ مَا عَانَىٰهُمْ رَبُّهُمُّ عَلَيْهُمُ مَ رَبُّهُمُّ مَا اللهُ مُعْمِنِينَ اللهُ مُعْمِنِينَ ال

اللهُ كَانُواْ قَلِيلًا مِنَ ٱلَّيْلِ

وَيُأْلُأَسِّعَادِهُمُ يَسْتَغْفَرُو

نَّ وَقِ أَمْوَالِهِمْ حَقَّ لَكُوالِهِمْ حَقَّ لَكُوالِهِمْ حَقَّ لَكُوالِهِمْ حَقَّ لَكُورُومِ لَلْسَائِلِ وَالْمُحَدُّومِ

وَفِي ٱلْأَرْضِ ءَاينَ اللَّهُ وقِنِينَ

الله وَفِي أَنفُسِكُمْ أَفلًا تُبْصِرُونَ

الله عَلَى النَّمَاآءِ رِزْفُكُونَ مَا الْمُعَمَّةِ رِزْفُكُونَ

تُ فَوَرَبِّ السَّمَاءِ وَٱلْأَرْضِ إِنَّهُ, لَكَفَّ الْأَرْضِ of Abraham come to you?

They entered upon him, where he dwelled, then they said: Peace to you!

And to them he said: Peace,

O you who are a people unknown.

Then, discreetly, he turned aside to his family and returned with a roasted fatted calf.

51:27 and setting it near them, he saw that their hands did not reach for it and said: Please, do eat!

Thus he conceived a fear of them when they did not do so.

They said: Have no fear.

We are the angels of your Lord, and they gave him glad tidings of his aged wife's conception of a most knowledgeable boy.

51:29 Then his wife Sarah came forward with a shriek, and she slapped her face and said:

A barren old woman!

51:30 They said: So shall it be!
said your Lord.
Indeed, it is He
who is the All-Wise, the All-Knowing.

51:31 \* Abraham said:

Yet what other momentous affair
have you here, O Heavenly messengers?

They said:
We have been sent to destroy a people who are defiant unbelievers,

51:33 to send down upon them stones of clay—

51:34 marked by your Lord for 'all' those who are exceedingly rebellious.

51:35 Thus We brought out of the doomed towns

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الجُزَّةُ السَّابِعُ وَالْعِشْرُونَ

(الله عَلْ أَنْكَ حَدِيثُ ضَيْفِ إِبْرَهِيمَ ٱلْمُكْرَمِينَ (الله عَنْهُواْ عَلَيْهِ فَقَالُواْ سَلَمًا اللهُ الل

قَالَ سَلَمٌ قَوْمٌ مُّنكُرُونَ

الله عَرَاغَ إِلَىٰ أَهْلِهِ. فَجَآةَ بِعِجْلِ سَمِينِ

الله فَقَرَّبَهُ وَ إِلَيْهِمْ اللهِ اللهِ مَا اللهِ مَا اللهِ مَا اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ ا

ا فَأَوْجَسَ مِنْهُمْ خِيفَةً اللهِ فَعَلَمُ عَلَيْهُمْ خِيفَةً اللهِ فَعَلَمُ اللهِ فَعَلَمُ اللهِ فَعَلَمُ ا

وَيَشَّرُوهُ بِغُكَمِ عَلِيمِ (اللهِ عَأَقِبَكَتِ آمَرَأَتُهُ فِي صَرَّقِ فَصَكَّتُ وَحَمْعَا وَقَالَتْ

عَجُوزُ عَفِيمٌ

اللهِ عَالُواْ كَذَالِكِ قَالَ رَبُّكِ اللهِ عَالَ رَبُّكِ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلِيمُ

أَيُّهَا ٱلْمُرْسَلُونَ ﴿ ﴿ عَالُهُ ٓ الْنَّا أَزْسِلْنَا

إِلَىٰ قَوْمِ تُجْرِمِينَ

📆 لِنُرْسِلُ عَلَيْهِمْ حِجَارَةُ مِن طِينِ

المُسْوَمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ مُسَوِّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ



all of the believers who were in them.

51:36 Yet We found none therein but a single household of *muslims*, in willing submission to God alone.

51:37 And, therein, have We left a 'great' sign of their ruin for all time—
for 'all' those who 'would' fear the painful punishment of God'.

51:38 And in the account of Moses there is a sign, as well.

Behold!

We sent him to Pharaoh with manifest authority.

51:39 Yet Pharaoh
turned his person away haughtily,
relying on his mighty force.
And of Moses he said:
He is either a sorcerer or a madman!
51:40 So We seized him, and his hosts, suddenly,
and We cast them into the sea.
For he was blameworthy.

51:41 And so too
in 'the destruction of the people of 'Âd
there is a sign'.
Behold! We sent against them a desolating wind.
51:42 It left nothing that it came upon,
but that it made it
like 'decayed,' crushed bones'.

51:43 And in the destruction of the people of Thamûd there is a sign. Behold! It was said to them: Enjoy yourselves—for a preordained time,

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الجئزة التدابغ والعشرون

وَّ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِن ٱلْمُؤْمِنِينَ مِن ٱلْمُؤْمِنِينَ

اللهُ اللهُ

غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ

﴿ وَرَكَا فِيهَا مَايَةً لِلَّذِينَ يَخَافُونَ ٱلْمَذَابَ ٱلْأَلِيمَ يَخَافُونَ ٱلْمَذَابَ ٱلْأَلِيمَ

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَهُ
 إِلَى فِرْعَوْنَ بِسُلَطَانِ مُّبِين

وَقَالَ سَنحُ أَوْ بَحْدُنُّ وَكَالِهِ

الله فَأَخَذُنَّهُ وَجُنُودُهُ

فَنَبَذُنَّهُمْ فِي ٱلَّيْمَ وَهُوَ مُلِيمٌ

وفي عادٍ إذ أَرْسَلْنَا عَلَيْهِمُ
 أَلْرَبِحَ ٱلْعَقْمَ

الله مَالْذَرُمِن شَيْءِ أَلَتْ عَلَيْهِ اللهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ عَلَيْهِ اللهِ اللهِ عَلَيْهِ

وفي تَمُودَ إِذْ قِيلَ لَمُمْ تَمنَّعُواْ حَقَّى حِينِ

- for they had insolently defied the command of their Lord. Then, suddenly, they were seized by a thunderbolt, even while they were looking on.
- Yet they were not able to withstand it.

  Nor could they help themselves in the least.
- 51:46 And thus did We destroy the people of Noah before them all.

  Indeed, they were an ungodly people.
- It is We alone who built it with mighty Hands.

  And, indeed, it is We alone who are expanding it.
- Now look to the earth.

  It is We alone who spread it wide.

  How excellent, far above all,

  are We who smoothed it for habitation!
- Moreover, of everything We have created pairs, so that you may become mindful that God is One.
- Therefore, proclaim, O Prophet:
  Flee all of you to God alone from every sin.
  I am, indeed, sent
  as a clear forewarner to you from Him.
- Thus you shall not set up
  any other god with God.
  I am, indeed, sent
  as a clear forewarner to you from Him.
- 51:52 So it is that not a single messenger has ever come forth among those nations of old, preceding these who now belie you,

## ٤ فَعَتَواْعَنْ أَمْرِرَبِّهِمْ فَأَخَذَتْهُمُ ٱلصَّنعِقَةُ (0) فَمَا أَسْتَطَاعُوا مِن قِيَامِ وَمَاكَانُوا مُننَصِرِينَ وَقَوْمَ نُوجِ مِن قَبْلُ إِنَّهُمْ كَانُواْ قَوْمًا فَسِقِينَ (١٧) وَالسَّمَاءَ بِنَيْنَهَا بِأَمْدِ وَ إِنَّا لَمُوسِعُونَ (١١) وَالْأَرْضَ فَ شَنَاعًا فَيْعُمُ ٱلْمَاهِدُونَ خَلَفْنَا زَوْجَيْنِ لَعَلَّكُمْ نَذَكُّمُ وَنَ إِنَّ لَكُومِنْهُ نَذِيرٌ مُّبِينٌ (أ) وَلَا يَحْمَلُوا مَعَ اللَّهِ إِنَّى لَكُمْ مِّينَهُ نَذِيرٌ مُّبِينٌ (١٠٠٠ كَذَلكُ مَا أَتَى ٱلَّذِينَ مِن قَبَّلِهِم مِّن رَّسُولِ الَّا قَالُواْ سَاحُ أَوْ يَحْدُدُنُّ

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الجُزَّةُ السَّايِعُ وَالْعِشْرُونَ

O Prophet, but that they said:
He is either a sorcerer or a madman!

Have they exhorted one another to this defiance across the generations?

Rather, they are all merely a single transgressing people.

51:54 Thus, turn away, O Prophet, from the disbelievers among them. For you have, indeed, forewarned them, and you shall not bear any blame.

51:55 So continue to remind them, one and all, of God's commandments.

For, indeed, such reminding benefits the believers.

51:56 And know that I have not created either jinn or human beings for any other end but to know and worship Me alone.

51:57 I do not desire from them any provision. Nor do I desire that they feed Me.

51:58 Indeed, God—it is He alone who is the All-Providing, the Sole Possessor of Power, the All-Firm!

for all those who do wrong
to themselves by unbelief—
an ill-fated portion of punishment—
like the ill-fated portion
of their wrongdoing companions of old.
So let them not hasten Me
to bring it, at once, upon them.

from their inevitable Day of Doom, which they have been promised!

(٣) اتواصُوْابِهِ۔ بَلْ هُمْ قَوْمٌ طَاعُونَ

فَوَلُ عَنْهُمْ فَمَا أَنتَ بِمَلُومٍ

وَذَكِرْ فَإِنَّ الذِّكْرَىٰ
 نَنفَعُ الْمُؤْمِنِينَ

وَمَاخَلَقْتُ الْجِنَّ وَالْإِنسَ
 إلَّا لِيَعْدُونِ

مَّ أُرِيدُ مِنْهُم مِن زِزْقِ وَ وَمَا أُرِيدُ أَن يُطْعِمُونِ وَمَا أُرِيدُ أَن يُطْعِمُونِ

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَاقُ
 ذُو ٱلْقُوَّةِ ٱلْمَتِينُ

قَإِنَّ لِلَّذِينَ ظَلَمُواْ ذَنُوبًا
 مَثْلَ ذَنُوبِ أَصْحَلِهِمْ
 فَلَا مَسْدَةً حَلَمُن

فَرَيْلُ لِلَّذِينَ كَفَرُواْ
 مِن يَوْمِهِمُ ٱلَّذِي يُوعَدُونَ



The surah that opens with the oath of the Divine One swearing by MOUNT TÛR of Sinai, where the Torah was revealed to Moses 5.

### Surah 52 / 49 Verses / Revealed at Makkahi

## Al-Ţûr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 52:1 By Mount Tûr of Sinai!
- 52:2 And by a revealed Book inscribed,
- 52:3 on a parchment unfurled!
- And by the ever-frequented House of God in the high heavens, round which the angels ever swirl!
- 52:5 And by the sky of the world's uplifted heavenly vault!
- 52:6 And by the sea bursting over!
- 52:7 Indeed, the punishment decreed by your Lord will, most surely, come to pass.
- 52:8 There is none who can repel it—
- 52:9 on a Day the heaven shall reel a great reeling;
- 52:10 and the mountains shall move away utterly fleeing.
- 52:11 So woe, that Day, to all the beliers of faith and Judgment,
- those who play in vain indulgence, forsaking God for false idols.
- 52:13 For that is a Day they who disbelieve shall be shoved into the Fire of Hell—with a vehement shoving.

  It will be said to them in derision:

#### اللَّهُ الرَّحِيمِ اللَّهُ الرَّحِيمِ اللَّهُ الرَّحِيمِ اللَّهُ الرَّحِيمِ اللَّهُ الرَّحِيمِ اللَّهُ الرَّحِيمِ

- (١) وَالْطُور
- ن وَكِنَابِ مَّسْطُور
  - الله فِي رَقِي مَّنشُور
- (١) وَٱلْمَتْ ٱلْمَعْمُورِ
- و مَلاَ قَفِي الْدُونِي
- الله والبعر المسجور
- اِنَّ عَذَابَ رَقِكَ لُوَاقِعُ
  - ٨ مَّا لَهُ مِن دَافِعِ
- 🐧 يَوْمَ تَكُورُ ٱلسَّمَلَهُ مَوْرًا
- الله وَنَسِيرُ ٱلْحِبَالُ سَيْرًا
- (١١) فَوَيْلُ نَوْمَيذِ لِلْمُكَذِّبِينَ
- - الله يَوْمَ يُدَغُونَ

إِلَىٰ نَارِجَهَنَّمَ دَعًّا

52:14 This is the Fire which in life you used to belie!

52:15 Is this, then, sorcery, or is it that you cannot see reality?

52:16 Roast in it, then,
and be patient or be impatient!
It is all the same for you.
Indeed, you are only being recompensed
for all the evil that in life you used to do.

52:17 As to the God-fearing, they shall, indeed, be amid gardens and 'pure' delight,

52:18 rejoicing in all that their Lord has given them.

For their Lord saved them from the torment of Hellfire.

It shall be said:

52:19 Eat and drink, salubriously, for all 'the good' that you used to do 'in life'.

52:20 They shall recline on arranged settees. For We shall wed them to wide-eyed beauties.

Moreover, as for those
who in the world believed—
and whose children followed them in faith—
We shall unite their children with them.
And We shall not deprive them of anything
from the rewards of their good work.
Every person is himself in pledge
for what he has earned in life.

52:22 Thus We shall extend to them fruit and meat, such as they desire.

52:23 Moreover, therein they will pass to one another a chalice of wine, stirring no obscene talk nor sinfulness therein.

52:24 \*And there shall be going round them,

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لجزّهُ السَّايِعُ وَالعِشْرُونَ

هَذِهِ ٱلنَّارُ
 ٱلَّتِي كُنتُه بِهَا ثُكَذِّبُونَ

ا أَفَسِحُرُ هَاذَآ أَنْ أَنْ إِنْ كَانُمْ مُنْ الْمِنْ

اَ أَصْلَوْهَا فَأَصْبِرُوۤاْ أَوْلِانَصْبِرُواْ سَوَآةُ عَلَيْكُمْ إِنَّمَا أَجْزَوْنَ سَوَآةُ عَلَيْكُمْ إِنَّمَا أَجْزَوْنَ

انَّ الْمُنَّقِينَ فِي جَنَّنَتِ وَيَعِيدُ اللهُ اللهُنَّقِينَ فِي جَنَّنَتِ وَيَعِيدُ

> فَكِمِهِينَ بِمَا اللهِمَ وَوَقَسْهُمْ رَبُهُمْ عَذَابَ لَلْحَصِيدِ

الله كُلُوا وَاشْرَبُوا هَنِيتَعَا سَاكُنتُ تَعْمَلُونَ

مُتَّكِينَ عَلَى سُرُرِ مَضْفُوفَةٍ مُذَوَّحُنَا هُم مُحُدِ عِينَ

الله وَأَمْدُدُنَّكُمُ مِفْكِكُمُ وَ اللهُ اللهُ

٣ يَشْرَعُونَ فِيهَا كَأْسًا لَا لَغُورٌ فِيهَا وَلَا تَأْثِيهُ

﴿ وَيَطُونُ عَلَيْهِمْ عِلْمَانُ لَلْهُمْ عَلَيْهِمْ عِلْمَانُ لَلْهُمْ عَلَيْهِمْ عِلْمَانُ لَلْهُمْ عَلَيْهِمْ عِلْمَانُ لَلْهُمْ عِلْمَانُ لَيْهِمْ عَلَيْهِمْ عِلْمُ عَلَيْهِمْ عَلَيْهِمْ عِلْمُ عَلَيْهِمْ عِلْمُ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عِلْمُ عَلَيْهِمْ عَلَيْهِمْ عَلَيْهِمْ عَلَيْ

serving them, immortal youths, as though they were well-preserved pearls.

52:25 And they shall turn to one another amid Gardens of Paradise asking each other of their state of bliss,

52:26 whereupon they shall say: Indeed, we were ever cautious about displeasing God in our households;

52:27 wherefore, God has conferred favor upon us and saved us from the torment of a blowing fire in Hell.

52:28 Indeed, always before in life, we were ever calling upon Him in fear and in hope. For, indeed, He alone is the All-Benevolent, the Mercy-Giving.

52:29 So continue, O Prophet, to remind them, one and all with the Ouran. For you are not—by the grace of your Lord a soothsayer. Nor are you a madman.

52:30 Then do they who disbelieve say: He is but a poet, for whom we 'anxiously' await the adversity of a sudden ill fate!

52:31 Say to them: Then wait for the Judgment of God! For I too am in waiting, along with you!

52:32 Then do their discerning minds genuinely enjoin them with this accusation? Or is it, rather, that they are merely a transgressing people opposing the truth?

52:33 Moreover, do they genuinely say of the Quran: Muhammad has, himself, composed its words?

الجنزة الشابغ والعشرون ٤

كَأَنَّهُمْ لُوْلُؤٌ مَّكُنُونٌ عَلَىٰ بَعْضِ مَسَاءَلُونَ اللهِ عَالُواْ إِنَّا كُنَّا فَيْلُ في أهلنا مُشفقين (٧٧) فَعَرَبِ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ (٨١) إنَّاكُنَّا من قبيل نَدْعُوهُ

انَّهُ هُوَ ٱلْمَ الْكَارِ الْحَدِيمُ الله فذك

فُمَّا أَنْتَ بِنِعْمَتِ رَبِّكِ بِكَاهِنِ وَلَا بَعَنُونِ

المُ اللَّهُ اللَّاللَّا اللَّهُ الللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللّ نَّارَيْصُ بِهِ - رَبِّ ٱلْمَنُونِ

الله قُلُ تَرَبُّصُواْ فَإِنِّي مَعَكُم

أَمْ هُمَّ قَوْمٌ طَاعُونَ

Rather, out of arrogance, they do not believe in it.

52:34 Then let them bring forth a discourse like it—if, indeed, they are truthful.

52.35 Or, if they deny God, then were they created out of nothing? Or were they the creators of themselves?

52:36 Or is it they who created the heavens and the earth? Rather, they have no certainty of faith.

52:37 Or are the treasures of your Lord held in possession with them? Or are they the real overlords of all things?

by means of which they eavesdrop on the realm of the unseen? Then let their alleged eavesdropper bring forth any clear proof for his claim!

52:39 Or for Him, are there the daughter-divines you ascribe—
while for you to sons alone do you incline?

or is it that you ask of them payment for this message, O Prophet, such that they shall be overburdened with debt, wherefore they disbelieve?

or have they hold of the realm of the unseen, such that they may write down whatever destiny they please?

52:42 Or do they, indeed, intend a plot 'against you, O Prophet'? Rather, it is those who disbelieve who have, themselves, been out-plotted 'by God'.

52:43 Or do they 'genuinely' have a god other than God?

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الجُزَّةُ السَّابِعُ وَالعِشْرُونَ

بَل لَا يُؤْمِنُونَ

أَمْ خُلِقُواْ مِنْ عَيْرِ شَيْءٍ
 أَمْ هُمُ ٱلْخَلِقُونَ

أَمْ خَلَقُواْ
 السَّمَوْتِ وَالْأَرْضَٰ
 بَل لَّا يُوقِنُونَ

الله أَمْ عِندَهُمْ خَزَآمِنُ رَبِّكَ أَمْ عِندَهُمْ خَزَآمِنُ رَبِّكَ أَمْ هُمُ ٱلْمُهَنِيْطِرُونَ

أَمْ لَهُمُّ شُكَرُّ يَسْتَيَعُونَ فِيهِ فَلْبَأْتِ مُسْتَيَعُهُمُ بِسُلْطُنِ مُّيِنِ

المُ لَهُ ٱلْبَنْتُ وَلَكُمُ ٱلْبَنُونَ

المُ أَمْ تَسْتُكُهُمْ أَجْرًا

فَهُم مِّن مَّغْرَمِرٍ مُّثْقَلُونَ

اللهِ أَمْ عِندُهُمُ ٱلْغَيْبُ فَهُمْ يَكُنْبُونَ

اللهُ أَمْ يُرِيدُونَ كَيْدُأُ

فَٱلَٰذِينَ كَفَرُواْ هُوُٱلۡمَكِيدُونَ \* أَمۡ لَمُهُمۡ إِلَهُ غَمْرُ ٱللَّهُ

Highly exalted is God far above all that they associate as gods with Him!

Indeed, were they themselves to see
their approaching doom
in a deadly patch of the sky
set to drop down upon them,
they would yet say:
It is just piled up clouds of rain to quench us!

52:45 Then leave them, O Prophet, until they meet their fated Day, wherein they are struck down—

shall not avail them in anything.

Nor will they ever be helped against God.

for all those who do wrong to themselves by unbelief—
a torment coming in life besides this, though most of them do not know it.

52:48 So be patient, O Prophet,
with your Lord's decree to deliver His message.
For you are ever under the care of
Our watchful Eyes.
So highly exalt your Lord with 'all' praise
whenever you arise—

52:49 and during part of the night highly exalt Him with all glory, and at the receding of the stars. الجُزَّةُ السَّالِعُ وَالعِشْرُونَ يُنَوَّوُ الْطُلُوٰلِ

سُبْحَانَ ٱللَّهِ عَمَّا يُشْرِكُونَ

🕮 وَإِن يَرُوَّأُ

كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا سَحَابُ مَّرُكُومٌ

فَذَرَهُمْ حَتَىٰ يُلَاقُواْ يَوْمَهُمُ
 أَلَّذِى فِيهِ يُصْعَقُونَ

الله عَمْمُ لَا يُغْنِى عَنْهُمْ كَاللهُ عَلَيْهُمْ كَاللهُ اللهُمْ يُنْصَرُونَ كَاللهُ هُمْ يُنْصَرُونَ

﴿ وَإِنَّ لِلَّذِينَ ظَلَمُواْ عَذَابًا دُونَ ذَالِكَ

وَلَكِكَنَّ أَكَثَرَهُمُ لَا يَعْلَمُونَ الْكِكَةُ وَلَكِكَنَّ أَكَثَرُهُمُ لَا يَعْلَمُونَ الْكِنَا

٠٠ واصبر يحكير ريا فَإِنَّكَ بِأَعْيُنِنَا

وَسَيِّحْ بِحَمَّدِ رَيِّكَ حِينَ لَقُومُ

(۱) وَمِنَ ٱلْيَلِ فَسَيِّحْهُ وَإِذْ بُنَرَ ٱلنَّجُومِ



The surah that opens with the oath of the Divine One swearing by every one of THE STARS, as they descend and disappear beneath the horizon, that Muhammad is indeed God's awaited Messenger.

## Surah 53 / 62 VERSES / REVEALED AT MAKKAH

# Al-Najm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 53:1 By every star when it descends into the horizon!
- 53:2 Your companion, Muhammad, is, indeed, God's Messenger and has not strayed from the path of truth.

  Nor has he been deluded.
- 53:3 Nor does he speak out of whim.
- This Quran is none other than a divine revelation being revealed to him.
- 53:5 None other than an angel—one of potent power—has taught it to him—
- an angel of awesome strength and judiciousness. For there, in the sky, he hovered, poised manifesting his angelic form—
- and he was, indeed, resplendent, in the highest horizon.
- Then he approached and drew near Mulammad,
- or nearer.



- اللُّهُ وَٱلنَّجْمِ إِذَا هَوَىٰ
- الله مَاضَلَ صَاحِبُكُونُ وَمَاغُوَىٰ اللهِ اللهُ
  - وَمَا يَنطِقُ عَنِ ٱلْمُوَكَ
  - الله مُوَ إِلَّا وَحَيٌّ يُوحَى
  - ا اله هو آلا وعى يوعى (٥) عَلَمَهُ,شَدِيدُ ٱلْفُهُوَى
  - ال مندر عبيه موى الله ذو مرَّة فأستوك
  - ال مَرْبِرُونِ مُسَوِقًا (الْأَنْقِ) الْأَغْلَقَ (الْأَغْلَقَ الْأَغْلَقَ الْأَغْلَقَ الْأَغْلَقَ الْأَغْلَقَ
    - ﴿ مُعَدِّدِ عَلَيْهِ مِنْ الْمُنْدَلِّنَ مُعَدِّدًا فَنَدَلِّنَا فَنَدَلِّنَا فَنَدَلِّنَا فَنَدَلِّنَا
- الله فكانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

53:10 Thus it is He, God Himself, who revealed to His servant Muhammad that which He revealed through His angel.

53:11 Never did the heart of Muhammad belie what he saw before his eyes.

53:12 Then will you who disbelieve it dispute him about what he saw?

53:13 And yet, very truly, he saw him in a second descent—

53:14 high, near the Heavenly Lote-Tree of the uttermost bound,

53:15 near which is the Garden of the Heavenly abode.

53:16 Behold!

The Lote-Tree became suffused
with that 'Heavenly brilliancy' which suffused it.

53:17 The Prophet's sight did not waver nor exceed any limit.

53:18 It was then that he beheld some of the greatest signs of his Lord.

Have you seen, then, O idolaters, the mere stones you worship—the female idols, al-Lât and al-'Uzzâ,

53:20 and Manât, the third one, as well?

53:21 Will you betake to yourselves only male offspring, while to God you ascribe female-divines?

53:22 This, then, is a most outrageous division!

53:23 Indeed, these idols are nothing but mere names you have named—you and your forefathers.

God has not sent down any authority for them in His revelations.

Those who worship them follow nothing but mere conjecture

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الجنزة التنابع والعشرون

الله عَبْدِهِ مَا أَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

الله مَاكَذَبَ ٱلْفُؤَادُ مَارَأَيَ

الله المُتَمَنَّرُونَهُ عَلَىٰ مَا يَرَىٰ

الله وَلَقَدُ رَءَاهُ نَزْلَهُ أُخْرَى

الله عندَ سِدْرَةِ ٱلْمُنْكَعَىٰ عِندَ سِدْرَةِ ٱلْمُنْكَعَىٰ

(١٠) عِندَهَاجَنَّهُ ٱلْمَأْوَيَّ

(١٦) إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَى

(١٧) مَازَاغَ ٱلْبَصَرُ وَمَا طَغَيْ

(۱۸) لَقَدُرَأَي

مِنْ ءَايَنتِ رَبِّهِ ٱلْكُبْرَيْ

(الله أَفَرَءَ يَتُمُ ٱللَّنتَ وَٱلْعُزَّيٰ

الله وَمَنَوْهَ الثَّالِثَةَ ٱلأُخْرَئَ

الكُمُ الذَّكْرُ وَلَهُ ٱلأُنثَى

(٢٠) تِلْكَ إِذًا قِسْمَةٌ ضِيزَى

إِنْ هِيَ إِلَّا أَسَمَاءٌ سَمَيْتُمُوهَا
 أَشُمْ وَءَابَا قُكُم

مَّا أَنْزَلَ اللهُ يَهَا مِن سُلْطَنَيْ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ and what their own souls desire, though guidance has truly come to them from their Lord.

53:24 Or is it that there shall be for every human being whatever intercessors he fancies?

53:25 Yet to God alone belongs all dominion over the Hereafter and this, the first life.

is there in the heavens
whose intercession is of no avail
to anyone in anything—
until God grants permission
to whomever He so wills and is pleased with.

53:27 Indeed, those idolaters who disbelieve in the Hereafter most certainly name the angels with female names,

though they have no sure knowledge therein.

They follow nothing but mere conjecture—
and conjecture avails nothing at all against the truth.

53:29 So turn aside, O Prophet,
from whomever turns away from the Quran,
Our revealed Reminder,
and who desires nothing
but the life of this world.

53:30 That is the dismal extent of their knowledge.

Indeed it is your Lord alone
who knows best all those who have strayed
from His straight path.

And He alone knows best
all those who are guided aright.

53:31 For to God alone belongs all that is in the heavens and all that is in the earth.

الجُزَّةُ السَّابِعُ وَالعِشْرُونَ ٤ فَللَّهُ ٱلْآخِرَةُ وَٱلْأُولَىٰ ﴿ وَكُمْ مِّن مَّلَكِ في ٱلسَّكَوَاتِ لَا تُعْنَى شَفَعَنَّهُمْ شَيْئًا إِلَّا مِنْ مَعْدِ أَن مَأْذَنَ ٱللَّهُ لِمَن يَشَآهُ وَيَرْضَهُ (٧٠٠) إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ لَسُمُّونَ ٱلْكَتِكَةَ وَإِنَّ ٱلظَّنَّ لَا يُغَنِّي مِنَ ٱلْحَقِّ شَنَّا فَأَعْرِضْ عَنِ مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَوْ مُردَ إِلَّا ٱلْحَيَوْةَ ٱلدُّنْيَا ذَٰلِكَ مَبْلُغُهُم مِنَ ٱلْعِلْمُ إِنَّ رَبِّكَ هُوَ أَعْلَمُ بِمَن ضَلَّعَن سَبِيلِهِ ۔ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ

(٢١) وَلِلَّهِ مَا فِي ٱلسَّمَوَتِ

وَمَا فِي ٱلْأَرْضِ

He shall recompense those who do evil in the world for all that they have done. And He shall recompense those who do good in the world with great goodness in Paradise -53:32 those who keep away from the great sins and indecencies falling short only in the minor offenses. Indeed, your Lord is all-encompassing in forgiveness. He knew you full well, even when He produced you from the earth, and then when you were fetuses in the wombs of your mothers. Therefore, you shall not proclaim the purity of your own souls. He knows full well who is God-fearing.

53:33 Then have you seen the one who turns away from God,

53:34 giving little for his own salvation and holding back in promised charity?

53:35 Is the knowledge of the realm of the unseen with him. such that he beholds his own fate?

53:36 Or is it that he has not been told of what was decreed in the Scriptures of Moses

53:37 and of Abrahamhe who proved ever true to his Lord's word:

That no laden soul shall carry the load of another;

53:39 and that there is nothing that shall abide for a person except that for which he strives; يُولَوْ النَّكِيْلُ

الجزة السابغ والعشرون

ليَحْزَى ٱلَّذِينَ أَسَنَعُوا بِمَا عَمِلُوا وَيُحْزِيَ ٱلَّذِينَ أَحْسَنُواْ بِٱلْحُسِنَى ٱلإثْيرِ وَٱلْفَوَحِشَ إِلَّا ٱللَّهُمُّ إِنَّ رَبِّكَ وَسِعُ ٱلْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُو إذْ أَنشَأُكُم مّرَ ﴾ ٱلأَرْض هُوَ أَعْلَمُ بِمَنِ ٱتَّقَيَّةِ

53:40 and that, indeed, his striving shall be seen in the Hereafter;

and that then he shall be recompensed for it with the fullest recompense;

53:42 and that to your Lord is the ultimate end;

53:43 and that, indeed, it is He who causes laughter and weeping;

53:44 and that, indeed, it is He who gives death and gives life;

53:45 and that it is He
who has created the two mates—
the male and the female—

53:46 from a sperm-drop when it is emitted;

53:47 and that incumbent upon Him is the next creation of the Hereafter;

53:48 and that, indeed, it is He who enriches and impoverishes;

53:49 and, indeed, it is He who is the Lord of the star Sirius;

and it is He who destroyed the first people of the mighty 'Âd.

53:51 and the people of Thamûd. Thus He spared none.

Moreover, the people of Noah,

He destroyed before them.

Indeed,
they were even more godlessly wrongdoing and more insolent in transgressing.

53:53 And the Overturned Towns of Sodom and Gomorrah—
it is He who overthrew them.

53:54 So the rain of stones that buried them, buried them utterly!

53:55 Then which of your Lord's bounties will you ever dispute?

#### ٤

الجُزَّهُ الشَّابِعُ وَالْعِشْرُونَ

الله وَأَنَّ سَعْيَهُ وسَوْفَ يُرَكَ

اللهُ عُمَّ يُعْزَنهُ ٱلْجَزَّاءَ ٱلأَوْقَ

الله وَأَنَّ إِلَى رَبِّكَ ٱلْمُنكَهَىٰ وَأَنَّ إِلَى رَبِّكَ ٱلْمُنكَهَىٰ

الله عَلَيْهُ هُوَ أَضْحُكُ وَأَبْكُن

الله وَأَنَّهُ هُوَأَمَاتَ وَأَعْيَا

وَأَنَّهُ مُلْقَ ٱلزَّوْجَيْنِ
ٱلذَّكْرَ وَٱلأَنْثَى

ا مِنلَّطُفَةٍ إِذَا تُمُنَى

﴿ وَأَنَّ عَلَيْهِ ٱلنَّشَأَةُ ٱلْأُخْرَىٰ

( وَأَنْدُهُو أَغْنَىٰ وَأَقَنَّىٰ

(اللهُ وَأَنَّهُ مُهُوَرَبُ ٱلشِّعْرَى

﴿ وَأَنَّهُۥ أَهْلَكَ عَادًا ٱلْأُولَىٰ

(الله وَتُمُودَا فَمَا أَبْقَىٰ

وَقَوْمَ نُوجٍ مِن فَبَلٍّ
 إِنَّهُمْ كَانُواْ هُمْ أَظْلَمَ وَأَطْغَن

وَالْمُؤْنَفِكَةَ أَهُوَىٰ

الله فَغَشَّنْهَامَاغَشَّي

وَ فَهِ أَيّ ءَالْآءِ رَبِّكَ نَتَمَارَىٰ فَيَاكَ مُتَكَارَىٰ

53:56 This Quran is a warning, the very like of the earlier Heavenly warnings:

53:57 The Imminent Judgment draws ever more imminent.

53:58 There is none apart from God to unveil it.

53:59 Then are you who disbelieve astounded by this divine pronouncement of the Quran?

53:60 And will you laugh at it in mockery and not weep in humility—

53:61 while you are 'utterly' oblivious?

53.62 Henceforth, shall you bow your faces down to God and worship Him alone . ٤

الجنزة التدابغ والعشرون

الأولَى الله الله الله المالك المالك

النَّوْنَةُ الْأَرْفَةُ

🚳 كَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةً

ا أَفِينَ هَلْذَا ٱلْحَدِيثِ تَعْجَبُونَ

الله وَتَضْحَكُونَ وَلَا نَبْتُكُونَ وَلَا نَبْتُكُونَ

الله وَأَنتُمْ سَلِمِدُونَ

الله عَانْجُدُوا بِلَّهِ وَاعْبُدُوا اللهِ وَاعْبُدُوا اللهِ



The surah that opens with the unnerving, cataclysmic sign of the end of the world coming and THE MOON having split apart.

## Surah 54 / 55 VERSES / REVEALED AT MAKKAH

# Al-Qamar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- The Last Hour has drawn near!

  And the moon has split apart!
- 54:2 But even when these disbelievers see a miraculous sign, they turn away and say: Fleeting sorcery!
- 54:3 So they have belied the truth and followed their whims.

  Yet every affair shall be settled.
- 54:4 And sufficient tidings, wherein there is a grave threat, have already come to them
- 54:5 in the revealed verses of an all-reaching wisdom. Yet the forewarnings do not avail them.
- 54:6 So turn away
  from the disbelievers among them,
  O Prophet.
  A Day is coming when the Angel-Summoner
  - shall summon them to an event that is utterly horrendous.
- 54:7 Their eyes downcast, they shall issue forth from the tombs as if they were swarming locusts,



- الْقَتَرَبَتِ ٱلسَّاعَةُ
- وَإِن يَرَوا ءَايَدُ يُعْرِضُوا وَايَدُ يُعْرِضُوا وَيَقُولُوا مِنحَرُّ مُسْتَحَدُّ
- وَكَذَبُوا
   وَاتَنَعُوا أَهْداء هُمْ
- وحبو المواسع
  - وَلَقَدْ جَاءَهُم
     مِنَ ٱلأَنْبَاآهِ
  - مَافِيهِ مُزْدَجَدُ ﴿ حِكْمَةُ بِنَلِغَةً ﴿
    - فَمَا تُغْنِ ٱلنَّذُرُ
    - مون عنهمر يَوْمَ يَــَدُعُ ٱلدَّاعِ الأرشَيْرِهِ نُكُ
    - المُحَشِّعًا أَبْصَدُرُهُمْ

54:8

darting headlong toward the 'Angel'-Summoner.

The disbelievers shall say: This is an exceedingly harsh Day!

- who now belie you, O Prophet, the people of Noah belied the truth. Thus they belied Our servant Noah and said of him: A sheer madman! And he was gravely threatened.
- 54:10 So he called upon his Lord, 'praying': I am utterly overpowered. So help me.
- 54:11 Thus We opened wide the gates of the sky, with water pouring down in torrents.
- 54:12 And We caused the earth to burst forth with 'gushing' fountains.

  Thus the waters 'of sky and earth' met upon a matter predetermined.
- 54:13 And We carried him upon a vessel of planks and nails,
- of Our watchful Eyes—
  a reward for he who was belied.
- 54:15 Then We left it as a sign.

  So is there anyone to remember?
- 54:16 How awesome, then, was My torment and the outcome of My forewarnings!
- 54:17 And very truly We have made the Quran easy for remembrance.

  So is there anyone to remember?
- The people of 'Âd belied the revealed truth'.

  How 'awesome', then, was My torment
  and the outcome of My forewarnings!

54:19 Indeed, We sent against them

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الجُزَّةُ السَّايِعُ وَالْعِشْرُونَ

يَغْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَوَادٌ مُنْتَشِرٌ

﴿ مُهْطِعِينَ إِلَى ٱلدَّاعُ يَقُولُ ٱلْكَفِرُونَ هَذَا يَوْمُ عَيِرٌ

گذَبَتْ قَبْلَهُمْ قَوْمُ نُوجٍ فَكَذَبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُحَ

الله عَدَعَارَبَهُمَ اللهُ ال

(الله عَفَنَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهُمر

وَفَجَّرْنَا ٱلْأَرْضَ عُيُونَا
 فَٱلْنَقَى ٱلْمَآءُ عَلَىٰ آمْرِ قَدْ فُدُرَ

اللهُ وَحَمَلْنَهُ عَلَىٰ ذَاتِ ٱلْوَاتِجِ وَدُسُرِ

الله تَجْرِي بِأَعْيُنِنَا حَزَاءُ لَدَن كَانَ كُفُ

وَلَقَد تُرَكَنهَا عَايَةً
 فَهَلْ مِن مُدَّكِرٍ

اللهُ فَكُنَّفُ كَانَ عَذَابِي وَنُذُر

اللَّهُ وَلَقَدْ يَشَرَّنَا الْقُرَّءَانَ لِلذِّكْرِ فَهَلْ مِن مُّذَّكِر

الله كُذَّبَتْ عَادُّ

فَكَيْفَكَانَ عَذَابِي وَنُذُرِ

اِنَّا أَرْسَلْنَا عَلَيْهِمْ دِيمَّا صَرْصَرًا فِي يَوْمِ نَحْسِ مُسْتَمِرِ a thundering, raging-cold wind on a day of unrelenting misfortune—

snatching up people and strewing them, as if they were date-palm stumps uprooted.

54:21 How awesome, then, was My torment and the outcome of My forewarnings!

54:22 And very truly, We have made the Quran easy for remembrance.

So is there anyone to remember?

54:23 The people of Thamûd belied the forewarnings of their messenger.

54:24 For they said:
Is it a single mortal man
from among ourselves that we are to follow?
In that case, we would, indeed, be utterly lost in misguidance and raving madness.

54:25 Has the message of God been cast upon him alone from among all of us? Rather, he is a sheer liar, a mere boaster.

54:26 God revealed to His messenger:

They shall know tomorrow
who is the sheer liar, the mere boaster.

54:27 Indeed, We shall send
the miraculous she-camel
to them as a sign for you
and a means of trial for them.
So watch them and have utmost patience.

54:28 Moreover, tell them that their watering place is to be shared between them and the she-camel.

The watering of each is to be attended in turn on designated days.

#### ٤

الجُزْءُ السَّابِعُ وَالعِشْرُونَ

الله عَدَابِي وَنُذُرِ اللهِ عَدَابِي وَنُذُرِ

وَلَقَدْ يَمَّرُنَا ٱلْقُرَّ الذَّلِلذِكْرِ
 فَهَلُ مِن مُتَّذِكِرٍ

ا كُذَّبَتْ ثَمُودُ بِٱلنَّذُرِ

فَقَالُواْ أَبْشَرُ مِنَّا وَحِدًا نَتِّبِعُهُ
 إِنَّا إِذَا لَغِي ضَلَالٍ وَسُعُمٍ

آئِلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْدِنَا
 بَلْ هُوَكَذَابُ آیشرٌ

سَيَعْلَمُونَ غَدًا
 مِّنِ ٱلْكَذَّابُ ٱلأَيْ

ا إِنَّا مُرْسِلُوا النَّاقَةِ فِلْنَةً لَّهُمْ فَاصَطَرَ

وَنَيْتُهُمُ أَنَّ الْمَاءَ فِسْمَةُ بَيْنَهُمُّ 
 كُلُّ شِرْبِ تُحْنَضَرُّ

54:29 So those who disbelieved called for their wretched companion.

So he took up the task, then hamstrung her.

54:30 How awesome, then, was My torment and the outcome of My forewarnings!

54:31 For We sent against them
a single fierce blast from the sky—
and they became like the dry stalks
of a corral maker.

54:32 And very truly, We have made the Quran easy for remembrance.

So is there anyone to remember?

54:33 The people of Lot belied 'his' forewarnings.

54:34 So We sent upon them

a raging storm of lethal pellets—
except for the family of Lot.

We delivered them at night's end,

54:35 as a blessing from Us.

Thus do We reward one who gives thanks.

54:36 For very truly, he had forewarned them of Our assault, but they doubted the forewarnings.

54:37 Yet even his guests
did they wickedly solicit of him!
Thus We blotted out their eyes
that night, saying:
Taste, then, the pain of My torment
and the outcome of My forewarnings!

54:38 And very truly, an unyielding torment came upon them in the morning.

54:39 So taste, then, the pain of My torment and the outcome of My forewarnings!

54:40 And very truly, We have made the Quran easy for remembrance.

#### رُونَ يُنْوَيُوْ الْعَبَدِيْر

الجُزَّهُ السَّابِعُ وَالعِشْرُونَ

الله فَنَادُوْا صَاحِبُهُمْ فَنَعَاطَى فَعَقَرَ

الله عَذَابِي وَنُذُرِ اللهِ عَذَابِي وَنُذُرِ

الله إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَحِدَةً وَحِدَةً وَحِدَةً وَحِدَةً وَحِدَةً وَحِدَةً وَاللهِ مَا اللهُ وَاللهِ مِنْ الدُّخَاطُ وَاللهِ اللهُ ا

اللَّهُ وَلَقَدَّ يَنَتَوْنَا ٱلْقُتُومَانَ لِللَّيِكَمِ وَلَقَدُّ مَانَ لِللَّيِكَمِ وَلَيْكُمُ وَلَكُمُ اللَّ

الله كَذَّبَتْ قَوْمُ لُوطٍ بِٱلنَّذُرِ

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا ءَالَ لُولِّةٍ

اللهِ اللهُ اللهُ

كَنَالِكَ نَجْزِي مَن شَكَرَ

الله وَلَقَدَ أَنْذَرَهُم بَطْشَتَنَا فَتَمَارَوْا مَالنَّذُر

الله وَلَقَدُّ رَوَدُوهُ عَن ضَيْفِهِ عَن ضَيْفِهِ عَن ضَيْفِهِ عَن ضَيْفِهِ عَن ضَيْفِهِ عَظَمَسْنَا أَعْدُنهُمُ مَ فَذُوقُواْ عَذَائِي وَنُذُر

(آ) وَلَقَدَّ صَبَّحَهُم بُكُرَةً عَذَاكُ مُسِتَقَةً

اللهُ عَدُوقُواْ عَذَابِي وَنُذُرِ

اللُّ وَلَقَدُ يَسَرَّنَا ٱلْقُرْءَانَ لِلذِّكْرِ

So is there anyone to remember?

54:41 Now very truly, Our forewarnings came to the House of Pharaoh.

54:42 They too belied Our miraculous signs—all nine of them.

So We seized them, suddenly, with the vehement grip of One who is overpowering, invincible.

54:43 Are you disbelievers better than those God destroyed before you? Or is that you have immunity against punishment inscribed in the divine Writs?

54:44 Or is that they say:

United together, we shall be victorious!

54.45 United together, they shall be vanquished—and they shall turn their backs and flee.

54:46 What is more, the Hour of Judgment Day is their appointed time of eternal doom!

Thus the Hour is more grievous than their earthly defeat, and more bitter still.

54:47 Indeed, the defiant unbelievers are utterly lost in misguidance in this life—and lost to the flames of the Fire,

54:48 the Day they will be dragged into the Fire of Hell on their faces, and it is said:

Taste the touch of Hellfire in Saqar.

54:49 Indeed, We have created all things in accordance with a predetermined measure.

Nor is Our command for a thing to be but a single word, like the twinkling of an eye!

54:51 Thus very truly, O disbelievers,

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الجُزَّءُ السَّابِعُ وَالعِشْرُونَ

فَهَلُ مِن مُّذَّكِرٍ

اللهُ وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنَّذُرُ

اللُّهُ كُذُّبُواْ بِعَايَتِنَاكُلِّهَا كُلُّهُمَا

فَأَخَذُنَاهُمْ أَخَذَ عَرِيزٍ مُقَلَدِدٍ

اَ كُفَارُكُوْ خَيْرٌ مِنْ أُوْلَتِهِكُو أَمْ لَكُو بَسَرَآءَةٌ فِي ٱلزَّيْرُ

اللهُ اللهُ

اللُّهُ الْمُعَمُّ وَيُولُونَ اللَّهُ اللَّهُولُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

الله عَلَى السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُ وَالسَّاعَةُ أَدْهَى وَأَمَرُ

اِنَّ ٱلْمُجْرِمِينَ ﴿ إِنَّ ٱلْمُجْرِمِينَ

في ضَلَالٍ وَشُعُرٍ

نَوْمَ يُسْتَحَبُّونَ فِي النَّارِ عَلَى وُجُوهِهِمْ

اِنَّاكُلُّ شَيْءٍ خَلَقْنَهُ بِقَدَرٍ

وَمَا آمَرُنَاۤ إِلَّا وَحِكَدُّهُ كَلَمْتِج بِالْمِصَرِ We have destroyed multitudes of your ilk. So is there anyone to remember?

54:52 Moreover, every single thing they have ever done in life is recorded in divine writs.

54:53 For all things, small or great, are duly inscribed in the Preserved Book of Heaven.

54:54 As for the God-fearing, they shall be amid Gardens of Paradise and rivers,

54.55 in the seat of truth, near an invincible King.

الجُزَّةُ السَّالِعُ وَالعِشْرُونَ يُؤْكِؤُ الْعَبَكِرُ

﴾ وَلَقَدُ أَهْلَكُنُـــاً أَشْــياعَكُمْ

فَهَلُّ مِن مُّدَّكِرٍ

فَعَدُلُوهُ فِي ٱلزُّبُرِ

الله وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرُّ

( اللَّهُ اللهُ الله

فَمَقْعَدِ صِدْقِ
عندَ مَليك مُقْنَد د



The surah that crowns the Quran and opens with the chant of a single word proclaiming one of God's most beautiful names, THE ALL-MERCIFUL.

## Surah 55 / 78 VERSES / REVEALED AT MADINAH

# Al-Raḥmân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



- 55/2 He alone has taught the Ouran.
- 55:3 He alone has created man.
- 55:4 He alone has taught him expression.
- 55.5 The sun and the moon are in measured course, subjugated by Him to a fixed order.
- 55:6 And to Him alone do the stars and the trees bow themselves down.
- it is He alone who has raised it.

  Thus it is He alone who has raised it.

  who has set the balance of all things,
- so that you might not transgress the just balance.
- Therefore, shall you establish weights and measures with justice.

  And you shall not by fraud diminish the balance.
- 55:10 And as to the earth—it is He alone who has laid it down for all living creatures.
- Therein are abundant fruit and date palms endowed with plenteous sheaths,



- الرَّحْمَنُ الرَّحْمَنُ
- الله عَلَّمَ ٱلْقُرْمَانَ عَلَّمَ ٱلْقُرْمَانَ
- الله خَلَق ٱلْإِنسَانَ عَلَقَ الْإِنسَانَ
  - المَاكَةُ الْبَيَانَ عَلَمَهُ الْبَيَانَ
- الشَّمْسُ وَالْقَمَرُ بِحُسْبَانِ
- الله وَالنَّجْمُ وَالشَّجُرُ سَعْجُدَانِ
  - السَّمَآءَ رَفَعَهَا وَالسَّمَآءَ رَفَعَهَا
  - وَوَضَعَ ٱلْمِيزَاتَ ﴿ الْاَتَطَعَةَ افِ ٱلْمِيزَانِ
- وَأَقِيمُوا الْوَزْكَ بِالْقِسْطِ
   وَلَا نُحْنِيمُ وَا الْمِعزَانَ
- الأرْضَ وَضَعَهَا لِلْأَنْامِ اللَّهُ اللَّهُ وَاللَّهُ وَصَعَهَا لِللَّانَامِ
  - الله فيها فكيكهة

وَٱلنَّحْلُ ذَاتُ ٱلْأَكْمَامِ

### 55:12 and grains of the husk, and sweet-scented basil.

- Then which of your Lord's blessings will either of you belie,

  O human- and jinn-kind'?
- 55:14 He alone has created man from a clay like that of fashioned pottery.
- 55:15 And He alone has created jinn from the quintessence of a flame of fire.
- 55:16 Then which of your Lord's blessings will either of you belie?
- 55:17 He alone is Lord of the two Easts and Lord of the two Wests.
- 55:18 Then which of your Lord's blessings will either of you belie?
- 55:19 He alone let forth the two great waters, salty and sweet, such that they meet one another.
- Yet between them is a perpetual barrier through which neither can pass.
- 55:21 Then which of your Lord's blessings will either of you belie?
- 55:22 Out of them both come pearls and coral.
- 55:23 Then which of your Lord's blessings will either of you belie?
- 55:24 And His alone are the ships running with hoisted sail in the sea like mountains.
- 55:25 Then which of your Lord's blessings will either of you belie?
- 55:26 All who are upon the earth shall pass away,
- but everlasting to everlastingis the Face of your Lord—the Possessor of All Majesty and Honor.
- 55:28 Then which of your Lord's blessings will either of you belie?

### للجُزّةُ السّابِعُ وَالعِشْرُونَ يُوْنَوُ الْتَهَانَ

- وَالْحَبُّ ذُوالْعَصْفِ
   وَالْرَيْحَانُ
- اللَّهِ رَبِّكُمَاتُكَذِّبَانِ فَيَأْيَءَ اللَّهِ رَبِّكُمَاتُكَذِّبَانِ
  - الله خَلَقَ ٱلْإِنسَانَ عَلَقَ الْإِنسَانَ

مِن صَلْصَالٍ كَٱلْفَخَادِ

﴿ وَخَلَقَ ٱلْجَاآنَ

مِن مَّارِجٍ مِّن نَّارٍ

اللهِ فَبِأَيْءَ اللَّهِ رَبِّكُمَا تُكَذِّبَانِ

اللُّهُ الْمُثَرِقَيْنِ وَرَبُّ ٱلْغَرِّبَيْنِ

الآورَيِكُمَا تُكَذِّبَانِ اللَّهِ مَرْيَكُمَا تُكَذِّبَانِ

الله مَرْجَ ٱلْبَحْرَيْنِ يَلْنَقِيَانِ مَرْجَ الْبَحْرَيْنِ يَلْنَقِيَانِ

الله المُعْمَا بَرْزَحُ لَا يَبْغِيَانِ اللهُ ال

الآءِرَيْكُمَا تُكَذِّبَانِ فَيَأَيَّءَ الآءِرَيْكُمَا تُكَذِّبَانِ

الله يخرج مِنهُمَا

ٱللَّوْلُوْوَالْمَرْجَاتُ

ت فَبِأَيَّ ءَالآءِ رَبِّكُمَا تُكَدِّبَانِ

الله عَلَمُ الْمُؤَارِ ٱلْمُنْتَعَاتُ

فِي ٱلْبَحْرِكَٱلْأَعْلَيْمِ

و فَإِلَيْ وَالآهِ رَيْكُمَا تُكَذِّبَانِ

ا كُلُّ مَنْ عَلَيْهَا فَانِ

وَيَبْقَىٰ وَجُهُ رَبِّكَ

ذُو ٱلْجَلَالِ وَٱلْإِكْرَامِ

﴿ فَبِأَيْ ءَالَّاهِ رَبِّكُمَا تُكَذِّبَانِ

الجثزة السابغ والعشرون

All who are in the heavens and the earth in truth ask Him alone for every need.

Each and every day it is He alone who executes every affair in the universe.

55:30 Then which of your Lord's blessings will either of you belie?

O you two burdened ones,
O humans and jinn?

55:32 Then which of your Lord's blessings will either of you belie?

If you are able to penetrate through the outer spheres, of the heavens and the earth to escape God's Judgment, then do so penetrate them.

Yet never shall you penetrate them, but with Our overwhelming authority.

55:34 Then which of your Lord's blessings will either of you belie?

55:35 Flares of fire and molten brass shall be sent upon you, nor shall you be helped.

55:36 Then which of your Lord's blessings will either of you belie?

55:37 And when the heaven splits and becomes rose-red like thickly flowing cream,

then which of your Lord's blessings will either of you belie?

55:39 For on that Day, then, neither human nor jinn need be asked about his sin. َ يُشْتُلَهُۥ مَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ كُلَّ يَوْمِرِ هُوَ فِي شَأْنِ

ا فِأَيْءَ الآةِ رَيِكُمَا تُكَذِّبَانِ فَإِلَّهُ مَا تُكَذِّبَانِ

اللهُ الله

الآ رَبِّكُمَا ثُكَذِّ بَانِ اللَّهِ رَبِّكُمَا ثُكَذِّ بَانِ

شَكَ يَمَعْشَرَ الْجِنِ وَٱلْإِنسِ إِنِ السَّطَعْتُمْ أَن تَنعُذُواْ مِنْ اقْطَارِ السَّمَوَتِ وَٱلْأَرْضِ السَّمَوَتِ وَٱلْأَرْضِ فَانغُذُواْ أَن الشَّمَوَتِ وَٱلْأَرْضِ فَانغُذُواْ أَن السَّمَوَةِ وَالْمَارِضِ فَانغُدُواْ أَن السَّمَوَةِ وَالْمَارِضِ فَانغُدُواْ أَنْ السَّمَوَةِ وَالْمَارِضِ فَانغُدُواْ أَنْ السَّمَوَةُ وَالْمَارِضِ فَانغُدُواْ أَنْ الْمَارِضِ فَانْ الْمَارِضِ فَانْ الْمَارِضِ فَانْ الْمَارِضِ فَانْ الْمَارْضِ فَانْ السَّمَانِ وَالْمَارِضِ فَانْ الْمَارِضِ فَانْ السَّمَانِ وَالْمَارِضِ فَانْ الْمَانِيقِ فَانْ الْمَانِيقِ فَانْ الْمَانِيقِ فَانْ السَّمَانِ وَالْمَانِ فَانْ الْمَانِيقِ فَانْ اللَّهُ الْمِنْ الْمُلْعِلْمُ اللَّهُ اللَّهُ الْمِنْ الْمُعْلَمِ اللَّهُ اللَّهُ الْمِنْ الْمُعْلَى الْمُؤْمِنِ الْمُؤْمِنُ الْمُعْلَمِ اللْمُعْلَمِ اللْمُعْلَمِ اللْمُعْلَى اللْمُعْلَى اللْمُعْلَى الْمُؤْمِنِ الْمُعْلَى الْمُعْمِي الْمِنْ الْمِنْ الْمُعْلَى الْمُ

لَانَنفُذُوكَ إِلَّا بِسُلْطَنِ النَّهُ ۚ فَإِلَى ءَالَةٍ رَيْكُمَا ثُكَذَبَان

َ رُسُلُ عَلَيْكُمَا شُوَاظُّ مُ رَسُلُ عَلَيْكُما شُوَاظُّ مَ مَنْ مَا رَخُواسٌ فَلَا تَنْفَصِرَانِ مِنْ فَلَا تَنْفَصِرَانِ

اللَّهِ رَبُّكُمَا تُكَذِّبَانِ وَيَكُمَا تُكَذِّبَانِ اللَّهِ رَبُّكُمَا تُكَذِّبَانِ

الله عَلَمَ اللهُ عَلَيْهِ السَّمَاءُ السَّمَاءُ عَلَيْهِ السَّمَاءُ السَّمَاءُ اللهُ اللّهُ اللهُ ال

الآءِ رَبِّكُمَا تُكَدِّبَانِ فَيِأَيِّ ءَالآءِ رَبِّكُمًا تُكَدِّبَانِ

الله فَوَمَهِ ذِلَّا يُسْتَلُ عَن ذَنْهِ وَ اللهِ اللهُ وَلَا جَاآنٌ اللهُ وَلَا جَاآنٌ اللهُ اللهُ وَلَا جَاآنٌ اللهُ اللهُ وَلَا جَاآنٌ اللهُ اللهُ اللهُ اللهُ وَلَا جَاآنٌ اللهُ اللّهُ اللهُ الل

## 55:40 Then which of your Lord's blessings will either of you belie?

- 55:41 For the defiant unbelievers
  will be known by their distinctive mark,
  then seized and thrown into Hell
  by the forelocks and the feet.
- 55:42 Then which of your Lord's blessings will either of you belie?
- 55:43 It shall be said, then:

  This is the Hell which the defiant unbelievers did in life belie!
- 55:44 Between its Fire and a spring of intensely scalding fluid—back and forth—shall they traverse.
- 55:45 Then which of your Lord's blessings will either of you belie?
- 55:46 But for whoever fears standing in Judgment before his Lord, there are two gardens in Paradise awaiting.
- 55:47 Then which of your Lord's blessings will either of you belie?
- 55:48 Gardens replete with lush bending boughs.
- 55:49 Then which of your Lord's blessings will either of you belie?
- 55:50 All through them both are two running springs.
- 55:51 Then which of your Lord's blessings will either of you belie?
- 55:52 All through them both are all varieties of fruit, in pairs of every kind.
- 55:53 Then which of your Lord's blessings will either of you belie?
- 55:54 They who attain it shall be reclining on canopied spreads, whose linings are of rich brocade,

### الجُزَّةُ السَّابِعُ وَالعِشْرُونَ لَيُوْلِوُ الْتَهَانِيَ الْتَهَانِيَ الْتَهَانِيَ

- نَّ فَهِأَيَ ءَالآهِ رَيِّكُمَا ثُكَّةِ بَانِ ثُكَّةِ بَانِ
- الله يُعْرَفُ ٱلْمُجْرِمُونَ فِسِمَنَهُمْ فَاللهُ فِي فَاللهُ فَاللّهُ فَاللهُ فَاللّهُ فَاللهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَاللهُ فَاللّهُ فَا لَاللّهُ فَاللّهُ فَاللّهُ فَاللّهُ فَا
  - الآءِ رَبِّكُمَا تُكَذِّبَانِ فَإِلَّىءَ الآءِ رَبِّكُمَا تُكَذِّبَانِ
    - آ هَذِهِ جَهَنَّمُ ٱلَّتِي يُكَذِّبُ بِهَاٱلْمُجْرَمُونَ
- الله يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمِ عَانِ
  - اللهِ رَبُّكُمَا أَكَدِّ بَانِ فَأَيِّ مَا لَكَدِّ بَانِ
- الله وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّنَانِ
  - اللَّهِ رَبِّكُمَا ثُكَدِّبَانِ فَيَأَيُّ ءَاللَّهِ رَبِّكُمَا ثُكَدِّبَانِ
    - ( ذُوَاتًا أَفْنَانِ
  - الله رَبُّكُمَا ثُكَدِّ بَانِ فَأَيَّ ءَالَآهِ رَبِّكُمَا ثُكَدِّ بَانِ
    - فهماعينانِ تَعْرِيانِ
- اللهِ مَاكَةِ مَاكَةِ مَنِيكُمَا تُكَذِّبَانِ
- الله فيهمًا مِن كُلُّ فَكِكُهُ وَزُوْجَانِ
- الآءِ رَيِّكُمَا ثُكَذِّبَانِ ﴿ وَيَكُمَا ثُكَذِّبَانِ
  - الله مُتَّكِمِينَ عَلَىٰ فُرُشِ

while the fruits of the two gardens are near at hand.

- 55:55 Then which of your Lord's blessings will either of you belie?
- 55:56 All through them both are maidens, restrained of glance—whom neither human, nor jinn, has deflorated before.
- 55:57 Then which of your Lord's blessings will either of you belie?
- 55:58 It is as though they were made of rubies and coral.
- 55:59 Then which of your Lord's blessings will either of you belie?
- 55:60 Is the reward of goodness to be other than goodness?
- 55:61 Then which of your Lord's blessings will either of you belie?
- 55:62 Moreover, apart from them both there are two other gardens in Paradise besides.
- 55:63 Then which of your Lord's blessings will either of you belie?
- 55:64 Both of them are a deeply dense green!
- 55:65 Then which of your Lord's blessings will either of you belie?
- 55:66 All through them both are two gushing springs.
- 55:67 Then which of your Lord's blessings will either of you belie?
- 55:68 All through them both are fruits, and date palms, and pomegranates.
- Then which of your Lord's blessings will either of you belie?
- 55:70 All through them both are the most virtuous, and loveliest companions.

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الجنزة السابغ والعشرون

وَجَنَى ٱلْجَنَّنَيْنِ دَانِ

﴿ فَيْلِي مَالَآءِ رَبِيكُمَا تُكَذِّبَانِ

﴿ فَنَذَ قَاصَرَاتُ ٱلظَّرْفِ

﴾ فِيِنَ قَاصِرَتُ ٱلطَّرْفِ لَهُ يَطْمِثْهُنَّ إِنْسُ قَبَلَهُمَّ وَلَا مَانَّةً

الآهِ رَبِّكُمَا ثُكَذِّبَانِ فَإِلَّةِ مَا ثُكَذِّبَانِ

كَأُنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ

الآء رَيْكُمَا ثُكَذِبَانِ فَإِلَّةِ مَنْكُمًا ثُكَذِبَانِ

مَلْ جَزَآءُ ٱلْإِحْسَنِ
 إِلَّا ٱلْإِحْسَنُ

الله فِلَقِ الآهِ رَبِّكُمَا تُكَذِّبَانِ تُكَذِّبَانِ

الله وَمِن دُونِهِمَا جَنَّنَانِ

فِأَقِ ءَالَآ رَبِّكُمَا
 ثُكَاذِبَان

الله مُدْهَامَّتَانِ مُدْهَامَّتَانِ

اللهِ مَيْأَيّ ءَالآءِ رَيْكُمَا تُكَدِّبَانِ

الله فيهماعَيْنَانِ نَضَّاخَتَانِ

﴿ فَإِلَيْ مَالَآهِ رَبِّكُمَا اللهِ رَبِّكُمَا اللهِ مَالِكُمُا اللهِ مَالِكُمُا اللهِ مَالِيكُمُا

اللهِ فِيهِمَا فَكِكُهُ أُوغَفُلُ وَرُمَّانُ

اللُّهُ عَنِكُمَا تُكَدِّبَانِ اللَّهِ رَبِّكُمَا تُكَدِّبَانِ

اللهِ فِيهِنَّ خَيْرَاتُ حِسَانً

الآءِ رَبِّكُمَا نُكَدِّ بَانِ اللَّهِ مَنْكُمُا نُكَدِّ بَانِ

55:71 Then which of your Lord's blessings will either of you belie?

55:72 Wide-eyed beauties, cloistered in pavilions—

55:73 then which of your Lord's blessings will either of you belie?—

55:74 whom neither human, nor jinn, has deflorated before.

55:75 Then which of your Lord's blessings will either of you belie?

55:76 Therein are they reclined upon lush green cushions and beauteous carpets, woven fine.

Then which of your Lord's blessings will either of you belie?

55:78 Blessed be the name of your Lord, the Possessor of All Majesty and Honor.

المَثِوَّالَتَ الْمُوَالِمِثْرُونَ وَوَالَّهُ الْمِثَوَّالَةِ الْمُؤَالَّةِ الْمُؤَالَّةِ الْمُؤَالَّةِ الْمَؤْدُنَّ فِي الْمُؤْمَا الْمُكَذِبَانِ الْمَثْ الْمُؤْمُنَّ الْمُؤْمُنَّ الْمُثَمِّمُ وَلَاجَأَنُّ الْمُكَذِبَانِ الْمُثَمِّمُ وَلَاجَأَنُّ الْمُكَذِبَانِ الْمُثَمِّمُ وَلَاجَأَنُّ الْمُكَذِبَانِ الْمُثَمِّمُ وَلَاجَأَنُّ الْمُكَذِبَانِ الْمُثَمِّمُ وَلَاجَانُّ الْمُكَذِبَانِ وَعَبْقَرِينَ عَلَى رَفْرَفِ خُفْرِ وَيَعْلَمُ الْمُكَذِبَانِ وَعَبْقَرِينَ حِسَانِ وَعَبْقَرِينَ حِسَانِ وَعَبْقَرِينَ حِسَانِ الْمُؤْمِنَ اللَّهُ وَيَكُمَّا الْكَذِبَانِ وَعَبْقَرِينَ حِسَانِ الْمُؤْمِنَ الْمُؤْمِنِ وَالْمِؤْمِنِ الْمُؤْمِنِ الْمُؤْمِ الْمُؤْمِنِ الْمُومِ الْمُؤْمِنِ الْمُؤْمِ الْمُؤْمِنِ الْمُؤْمِ الْ



The surah that opens by naming the occurrence of the end of time with the title THE INDISPUTABLE EVENT; for all who deny that it is coming will never belie it when finally it happens.

## Surah 56 / 96 VERSES / REVEALED AT MAKKAH

# Al-Wâqi ah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

56:1	When the Indisputable Event
	of the Last Hour occurs,
56:2	no one, then, shall belie its occurrence!
56:3	For some, it shall be abasing;
	for others, exalting.
56:4	When the earth is shaken
	with a mighty shaking,
56:5	and when the mountains are pounded
	with a mighty pounding,
56:6	such that they become as scattered dust,
56:7	it is then that you human beings
	shall have been resurrected as three sorts:
56:8	The Companions of the Right,
	and how very blessed
	are the Companions of the Right!
56:9	And the Companions of the Left,
	and how woeful
	are the Companions of the Left!
56:10	And the Forerunners in faith
	are the unrivaled Forerunners
	in reward in the Hereafter!
56:11	It is these who shall be brought nearest to God
56:12	in the Gardens of Delight of Paradise!



إِللَّهِ الرَّحْزِ الرَّحِ	بِـــــ
إِذَا وَقَعَتِ ٱلْوَاقِعَةُ	
لَيْسَ لِوَقَّعَنِهَا كَاذِبَةً	
خَافِضَةٌ رَّافِعَةٌ	
إِذَا رُجَّتِ ٱلْأَرْضُ رَجَّا	(1)
وَبُسَّتِ ٱلْحِبَالُ بَسَّا	0
فَكَانَتْ هَبَاءً مُنْبَثًا	
وَكُنتُمْ أَزْوَجًا ثَلَاثَةَ	
فأصحن كتشكية	
مَا أَضْعَكُ ٱلْمَيْمَنَةِ	
وأضحن المشتكة	(1)
مَا أَصْحَابُ ٱلْمُشْتَعَةِ	
وَالسَّنِهُونَ السَّنِهُونَ	
أُوْلَيْكَ ٱلْمُقَرِّبُونَ	
في جَنَّتِ ٱلنَّعِيمِ	
2.7 7 . 9	

## 56:13 They are a multitude from the first generations,

56:14 but very few from the latter generations—

- 56:15 at leisure therein. upon settees richly encrusted with gold and gems,
- 56:16 reclining on them, facing one another in joy.
- 56:17 Going round serving them are immortal youths,
- 56:18 with chalices, and decanters, and a cup from a flowing spring of wine.
- 56:19 From it they suffer neither headache nor intoxication.
- 56:20 Moreover, they shall have fruits, of whatever kind they would select;
- 56:21 and the flesh of fowl. from whatever sort they should desire-
- 56:22 and wide-eyed beauties to wed,
- 56:23 who look as though they were well-preserved pearls-
- 56:24 all in reward from God for all the good that they used to do in life.
- 56:25 They shall not hear therein vile talk, nor sinful speech—
- 56:26 but only the saying of the salutation: Peace! And more peace!
- 56:27 As for the Companions of the Right, how blessed shall it be, then, for the Companions of the Right-
- 56:28 amidst thornless lote-trees.
- 56:29 and trees of clustered bananas.
- 56:30 and shade far-spreading,
- 56:31 and water ever-flowing,
- 56:32 and fruit aplenty—

#### الجُزْءُ السَّابِعُ وَالْعِشْرُونَ ٩

- يَطُوفُ عَلَيْهِمْ وَلَدَانٌ مُّخَلَدُونَ
  - ( أَكُواب وَأَبَارِيقَ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّالِيلُولِيلُولُ اللَّهُ اللَّالَّ اللَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ ا
- لَّا نُصَدَّعُونَ عَنْمَا وَلَا نُنزِفُونَ
  - وَفَكِكُهُ مِمَّا سَخَرُونَ
  - وَلَحْيِرِ طَيْرِ مِمَّا يَشْتَهُونَ
  - كَأَمْثُولُ ٱللَّوْلُو ٱلْمَكْنُونِ
  - جَزَّاءً بِمَا كَانُواْ يَعْمَلُونَ
- لَا يَسْمَعُونَ فِيهَا لَغُواً وَلَا تَأْثِيمًا
  - الاً قِلاسكناسكنا سكنا
    - 🕅 وَأَصْعَلَبُ ٱلْيَمِينَ يَا أَصْعَئْثُ ٱلْمَدِين
    - في سِدّر تَّخَضُودِ

لجزَّءُ السَّابِعُ وَالعِشْرُونَ

56:33 neither failing, nor forbidden—

56:34 and elevated furnishing!

56:35 So too, indeed, shall We bring forth their wives from the world in a most perfect creation.

56:36 Behold! We shall have made them virgins,

56:37 forever loving, and of equal age-

56:38 all for the Companions of the blessed Right.

56:39 They are a multitude from the first generations,

56:40 and a multitude from the latter generations.

56:41 But as for the Companions of the Left, how woeful shall it be then for the Companions of the Left—

56:42 amidst blowing heat and scalding fluid,

56:43 and billowing-thick, darkened smoke,

56:44 with nothing cooling or soothing!

56:45 For indeed, before this in the world, they were indulged in forbidden luxury.

56:46 And they persisted in committing the great perfidy against God:

56:47 For they used to say in life:

When we are dead

and have become mere dust and bones,
are we, indeed, to be raised up

alive for Judgment—

56:48 and so too our fathers of old?

56:49 Say to them: Indeed, the first of you and the last of you

shall be gathered together at a predestined instant on a Well-Known Day!

56:51 Then, indeed, all of you—
O you who are misguided beliers,
deniers of truth—

56:52 you shall, most surely, eat

ا لاَمقطوعة وَلا مَمْنُوعة

الله وَفُرْشِ مَرْفُوعَةٍ

اِنَّا أَنشَأْنَهُنَّ إِنشَاءُ

اللُّهُنَّ أَبْكَارًا اللَّهُ اللَّ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

الله عُرُبًا أَثْرَابًا عُرْبًا أَثْرَابًا

الأَضْحَنبِ ٱلْيَمِينِ الْيَمِينِ

اللهِ وَثُلَّةً مُّنَّا ٱلْآخِرِينَ

وَأَضْعَنْ الشِمَالِ
 أَشْعَارُ الشِمَالِ
 أَشْعَارُ الشَّمَالِ

🕲 في سَوْمِر وَجَمِيدٍ

ا وَظِلِّ مِن يَعْمُومِ

اللهُ اللهُ

﴾ إِنَّهُمْ كَانُواْ فَبْلَ ذَلِكَ مُتَّذَذِ بَ

الله وَكَانُواْ يُصِرُّونَ

عَلَى ٱلْحِنثِ ٱلْعَظِيمِ

وَكَانُواْ يَقُولُونَ
 أَيِذَا مِتْنَا وَكُنَّا تُثْرَابَا وَعِظَامًا

أَءِنَّا لَمَبْغُوثُونَ ﴾ أَوَءَابَآؤُنَا ٱلأُوَّلُونَ

ا لَمُ إِنَّ ٱلْأَوَّلِينَ وَٱلْآخِرِينَ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّلَّالَّةِ اللَّهِ اللَّلَّمِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللللَّهِ الللَّهِ اللَّهِ الللَّهِ الللَّهِ اللَّهِ اللَّهِ الل

( الْمَجْمُوعُونَ

إِلَىٰ مِيقَنتِ يَوْمٍ مَّعْلُومٍ

اللهُ مُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّا لُّونَ ٱلْمُكَذِّبُونَ اللَّهَ الْمُكَذِّبُونَ

اللَّهُ كَلُكُونَ مِن شَجَرٍ مِّنِ ذَقُومٍ ﴿

# from the Impalatable Tree of Zaqqûm from the nethermost of Hell.

- 56:53 Then from it shall you fill your bellies.
- 56:54 Then along with it shall you drink of a scalding fluid.
- 56:55 Thus shall you drink, as a thirst-mad camel drinks!
- 56:56 Such shall be their hospitality on the Day of Judgment!
- who have created you, O humanity.
  Will you not, then,
  accept the truth of Resurrection?
- 56:58 Have you considered the semen you emit?
- 56:59 Do you yourselves create it?

  Or is it We who are the creators of it?
- 56:60 We alone have decreed death among you—and in this We shall never be overcome.
- We shall replace you, whenever We so will, with any likeness of you!Thus shall We bring you forth again in a form you do not even know.
- Yet, truly, you have known your first creation.
  Will you not, then, become mindful
  of the One who has made it?
- 56:63 Have you considered what you till?
- 56:64 Do you yourselves grow its 'plants'?
  Or is it We who make them grow?
- 56:65 If We so will,

  We shall turn it into crumbling stubble.

  And you shall forever lament, 'saying':
- 56:66 Indeed, we are desolated!
- 56:67 Rather, we have become destitute!

### الجثزة المشابغ والعشرون ينخذا لخافظن

- و فَالِثُونَ مِنْهَا ٱلْبُعْلُونَ فَيَ الْبُعْلُونَ
- الله فَشَارِبُونَ عَلَيْهِ مِنَ ٱلْحَبِيمِ
  - الله فَشَارِبُونَ شُرْبَ الْمِيمِ
  - الله المُعْلَمُ مَوْمَ الدِّين
- الله نَعْنُ خَلَقْنَكُمْ فَلَوْلَا تُصَدِّقُونَ
  - ( أَفَرَءَيْتُمُ مَّاتُمْنُونَ
  - المَّهُ عَلَقُونَهُ

أَمَّ نَحْنُ ٱلْخَالِقُونَ

- وَمَا غَنُ قَدَّرَنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا غَنُ مِنْ مَشْمُوقِينَ
- اً عَلَىٰ أَن نُّبِدَلَ أَمَّتُلَكُمُ وَاللَّهُ لَكُونَ وَنُنشِئَكُمُ فِمَا لَاتَمْلَمُونَ
- وَلَقَدْعَالِمُنْدُواللَّشَاةَ اَلْأُولَى
   فَلَوْلَاتَذَكِّرُونَ
  - الله الزَّورَيْتُم مَّا تَعُرُثُونَ
    - الله مَأْنَدُ تَزَرَعُونَهُ وَ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ المِلمُولِيَّا اللهِ اللهِ اللهِ اللهِ المِلْمُ المِلمُلِ
  - الله المُتَلِّدُ لَجَعَلْنَكُ مُحَلَّكُمًا فَعَلَّمُكُمُ وَاللَّهُ مُعَلَّمُكُمُ وَاللَّهُ مُعَلَّمُكُمُ وَاللَّهُ وَاللَّهُ مُعَلِّمُكُمُ وَاللَّهُ وَاللَّهُ مُعَلِّمُكُمُ وَاللَّهُ وَالْمُوالِمُوالِمُ وَاللَّهُ وَاللَّالِمُ وَالِمُ وَاللَّالِمُ وَاللَّالِمُ وَاللَّالِمُ وَاللَّالِمُ وَالْمُوا
    - النَّا لَمُغْرَمُونَ النَّالَمُغْرَمُونَ

الجثزة السابغ والعشرون

56:68 Have you considered the water that you drink?

56:69 Did you yourselves bring it down from the clouds? Or is it We who send it down?

56:70 If We so will, We shall at once cause it to become acrid.

Will you not, then, give thanks?

56:71 Do you see the fire that you kindle?

56.72 Did you yourselves bring forth the tree that kindles and fuels it?

Or is it We who brought it forth?

56:73 We alone have made it a reminder of Hellfire and a provision of survival and security for those who trek in the wilderness.

56:74 So highly exalt the name of your Lord, the Magnificent.

56:75 \*But no, indeed!

I do swear by the positions of the stars!

56:76 And it is, most surely, a great oath, if only you were to know its magnitude.

56:77 Indeed, this is, most surely, a gracious Quran

56:78 in a Book, well-preserved in Heaven.

56:79 No one touches it, but the purified.

56:80 It is a revelation sent down from the Lord of All the Worlds.

56:81 Then is this the Heavenly discourse that you would slight?

56:82 And do you render due thanks to God for your provision by belying His promise of Resurrection?

56:83 If that is so, then why do you not hold back the soul of the dying when it reaches the throat?

اللهُ عَلَى مُعَرُّومُونَ اللهُ عَلَى مُعَرُّومُونَ

النَّوْءَ يَتُعُوالْمَاءَ ٱلَّذِي تَشْرَبُونَ

الله عَلَيْمُ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ اللهُوْدُ مِنَ ٱلْمُزْنِ الْمُزْنِ أَمْهُ لِلْوَنَ الْمُزْنِ

الله لَوْنَشَآءُ جَعَلْنَهُ أَجَاجًا فَلَوْنَهُ أَجَاجًا فَلَهُ لَمُعَاجًا فَلَوْلَا لَمَنْكُمُ وُك

اللهِ الْفَرَءَيْتُعُ ٱلنَّارَ ٱلَّتِي تُورُونَ

اَنتُمَا أَنشَا أَتُمْ شَجْرَتُهَا أَمُنشَوْنَ وَالْمُنشَوْنَ وَالْمُنشَوْنَ وَالْمُنشَوْنَ وَالْمُنشَوْنَ وَالْمُنشَوْنَ وَالْمُنشَوْنَ وَالْمُنشَوْنَ وَالْمُنشَوْنَ وَالْمُنْسَدُونَ وَلَيْمُ الْمُنْسَدُونَ وَالْمُنْسَدُونَ وَالْمُنْسَدُونَ وَالْمُنْسَدُونَ وَالْمُنْسَدُونَ وَالْمُنْسَدُونَ وَالْمُنْسَدُونَ وَالْمُنْسِدُونَ وَالْمُنْسُدُونَ وَالْمُنْسِدُونَ وَالْمُنْسِدُونَ وَالْمُنْسِدُونَ وَالْمُنْسِدُونَ وَالْمُنْسِدُونَ وَالْمُنْسِدُونَ وَالْمُنْسُدُونَ وَالْمُنْسِدُونَ وَالْمُنْسُدُونَ وَلْمُنْ وَالْمُنْسُدُونَ وَالْمُنْسُدُونَ وَالْمُنْسُونُ وَالْمُنْسِدُونَ وَالْمُنْسُونُ وَالْمُنْ الْمُنْسُلُونِ وَالْمُنْسُونُ وَالْمُنْسُلِعُونَ وَالْمُنْسُلُونِ وَالْمُنْسُلُونُ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْسُونُ وَالْمُنْ الْمُنْسُلُونُ وَالْمُنْسُونُ وَالْمُنْ الْمُعْلِي وَالْمُنْ وَالْمُنْ الْمُنْعُلُونِ وَالْمُنْ وَالْمُنْ الْمُنْسُونُ وَالْمُنْ الْمُنْعُلِي وَالْمُنْ الْمُنْعُلُونُ وَالْمُعُلِي وَالْمُنْ الْمُنْعُلُونُ وَالْمُنْ الْمُعُلِلْمُ وَالْمُعُلِي

الله عَنْ جَعَلْنَهَا تَذْكِرَةُ وَمَتَعَا لِلْمُقْ يِنَ

فَسَيِّح
 بأشر رَبك الْعَظه

الله وَالنَّهُ لَقَسَمُّ وَالنَّهُ لَقَسَمُّ اللهِ اللهِ اللهُ ال

الله لَقُرْءَانُ كُرِيمٌ

الله في كِنَبِ مَكْنُونِ اللهِ

الله المُعَلَّمُ اللهُ المُعَلَّمُ وَنَ الْمُعَلَّمُ وَنَ الْمُعَلَّمُ وَنَ الْمُعَلَّمُ وَنَ

💮 تَنزِيلٌ مِن رَّتِ ٱلْعَالَمِينَ

اللهُ أَفِيهَذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ

آگ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ ثُكَذِّبُونَ

الله عَلَوُلآ إِذَا بَلَغَتِ ٱلْخُلْقُومَ

56:84 Yet all the while you are 'helplessly' looking on.

56:85 Rather, it is We alone who are, most surely, nearer to the one dying than you.

But you do not see.

if you are not to be summoned to Judgment as you allege—that you do not

56:87 bring the soul back, if, indeed, you are truthful?

56:88 Yet, most surely, if the one dying is of those to be brought nearest to God—

then for such a one there shall be serenity, and the fragrance of sweet-scented basil, and a Garden of Delights in Paradise.

56:90 And if he is of the Companions of the Right,

For you are of the Companions of the blessed Right.

56:92 But if he is of the beliers, the misguided deniers of truth.

56:93 then for such a one there is the hospitality of a scalding fluid

56:94 and roasting in Hellfire!

56:95 Indeed, this is, most surely, with all certainty, the utter truth.

56:96 So highly exalt the name of your Lord, the Magnificent.

لجزَّءُ السَّابِعُ وَالعِشْرُونَ لِيُوْلِقَالِمَا فِيَعَالِمُ الْعَلَاقِيَةِ مِنْ

( وَأَنتُعُ حِينَ إِلْهِ نَظُارُونَ

ش وَنَعَنُ أَقْرَبُ إِلَيْهِ مِنكُمُ وَنَ وَلَكِنَ لِللَّهِ مِنكُمُ وَلَكِن لِلاَنْتُمِهُ وَنَ

الله عَلَوْلَا إِن كُنتُمْ غَيْرَ مَدِينِينَ

الله مَرْجِعُونَهَآ إِن كُنتُمْ صَليقِينَ

( فَأَمَّا إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ

(١) فَرُوْحُ وَرَيْحَانٌ وَجَنَّتُ نَعِيمِ

( وَأَمَّا إِن كَانَ

مِنْ أَصْعَكِ ٱلْيَعِينِ

اللهُ اللهُ

الله وَأَمَّا إِن كَانَ

مِنَ ٱلْمُكَذِّبِينَ ٱلضَّالِينَ

الله عَنْزُلُ مِنْ حَمِيدٍ اللهِ

الله وتصلية بجيم

🐠 إِنَّ هَلْدَا لَهُوَ حَتَّى ٱلْيُقِينِ

الله فَسَبَّحْ بِأَسْمِ رَبِّكَ أَلْعَظِيمِ



The surah that mentions the heavy metallic element IRON as being sent down by God from the heavens to endow the earth itself with mighty force, and humanity with the many benefits of its malleable and structural strength, and all the great tests of faith that arise from this.

### Surah 57 / 29 VERSES / REVEALED AT MADINAH

# Al-Ḥadîd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

57:1 All that is in the heavens and the earth highly exalt God.

For He alone is the Overpowering One, the All-Wise.

To Him alone belongs all dominion over the heavens and the earth.

He alone gives life.

And He alone gives death.

For He is powerful over all things.

57:3 He is the First and the Last, and the Manifest and the Hidden. And He alone is all-knowing of all things.

He alone is the One
who has created the heavens and the Earth
in a span of six Heavenly days.
Then, befittingly,
He settled Himself over the Throne.
He alone knows
all that penetrates into the earth,
and all that issues from it,
and all that ascends from the heaven,
and all that ascends into it.
Moreover, He is with you wherever you are.

سَبَحَ لِلّهِ
مَا فِ السَّمَوَتِ وَالْأَرْضِ
مَا فِ السَّمَوَتِ وَالْأَرْضِ
وَهُو اَلْعَنِيرُ لَلْمَكِمُ
هُو مُلْكُ السَّمَوَتِ وَالْأَرْضِ
بُحْمِ، وَيُعِيثُ
وَهُو عَلَى كُلِ شَيْءٍ فَلِيرُ
وَهُو عَلَى كُلِ شَيْءٍ فَلِيرُ
وَالظّهِرُ وَالْبَاطِنُ
وَهُو بِكُلِ شَيْءٍ عَلِيمُ
وَهُو بِكُلِ شَيْءٍ عَلِيمُ
وَهُو بِكُلِ شَيْءٍ عَلِيمُ
مُو اللَّذِي
عَلَمُ السَّمَوَى عَلَى الْعَرْشِ
فَي سِتَّةِ أَيَامٍ
فَي سِتَّةٍ أَيَامٍ
يَعْلَمُ مَا يَلِيمُ فِي الْأَرْضِ

وَمَا يَخْرُجُ مِنْهَا

For God alone is all-seeing of all that you do. To Him alone belongs all dominion over the heavens and the earth. Thus to God alone are all matters returned for just Judgment.

He alone makes the night penetrate into the daylight. And He alone makes the daylight penetrate into the night. And He alone is all-knowing of all that is harbored within the breast of people.

You shall believe in God alone 57:7 and His Messenger! And you shall spend charitably out of that wealth over which He has made you trustees. Then as to those of you who have thus believed and spent, know that for them there is a great reward awaiting in the Hereafter.

So what is it with you, O human beings, that you still do not believe in God. while the Messenger calls you to believe in your Lord. and while God Himself has already taken from you your covenant of faith in a pre-earthly existence if ever you shall be believers?

He alone is the One who sends down upon His servant, Muhammad, these clear verses of guidance. to bring all of you out

الجُزَّةُ السَّابِعُ وَالْعِشْرُونَ ٤

وَمَا يَنزِلُ مِنَ ٱلسَّمَايَهِ

(٥) لَهُ مُلْكُ ٱلسَّمَدَ تَ وَٱلْأَرْضَ وَإِلَىٰ اللَّهِ مُرْجَعُ ٱلْأُمُورُ

اللهِ يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ اللَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِٱلَّيَّالَ وَهُوَ عَلِيمٌ بِذَاتِ ٱلصُّدُورِ

(٧) ءَامِنُواْ بِاللَّهُ وَرَسُولِهِ ۽ وأنفقوا متاحعكك فَٱلَّذِينَ ءَامَنُوا مِنكُور وَأَنفَقُواْ لَأَمُّ أَحُرُّ كُدُّ

( ) وَمَا لَكُو لَا نُوْمِئُونَ مِاللَّهُ وَٱلرَّسُولُ مَدْعُوكُة وَقَدْ أَخَذَ مِثَنَقَكُمْ

عَلَىٰ عَبْدِهِ ٤ ءَاينتِ بَيِّنَاتِ

from the veils of darkness into the light of faith and guidance. For, indeed, God alone is all-kind and mercy-giving to you.

that you do not spend charitably in the path of God, while to God alone belongs the inevitable heritage of the heavens and the earth?

Not equal among yourselves in the sight of God are those who have spent charitably and fought in the path of God before the victory at Makkah and those who did not.

Those who did are greater in rank than those who spent charitably

and fought in the path of God thereafter. Yet to each God has promised great goodness in the Hereafter.

For God is all-aware of all that you do.

Who is it that shall loan to God a goodly loan for His cause, so that He shall multiply it for him, such that for him there shall be a gracious reward awaiting in the Hereafter?

57:12 On that Day, you shall see
the believing men and believing women—
their own light streaming
before them and to their right.

It shall be said to them:
The glad tidings for you this Day
are Gardens beneath which rivers flow,

الجُزَّةُ السَّابِعُ وَالعِشْرُونَ يُوْزَقُ الْمُنْزِيْنِ

وَإِنَّ اللَّهُ بِكُوْ لَرَّ وَفُ تَحِيمٌ وَمَا لَكُوْ الْمَالِيَةِ الْمَالَكُوْ الْمَالِيةِ اللَّهِ اللَّهُ الْمَالُونِ سَبِيلِ اللَّهِ وَالْأَرْضِ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُولُولُو

سَ يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَيَ يَسْعَى ثُورُهُم بَيْنَ أَيْدِيهِمْ وَبِلْيَكَنِهِم بُشْرَنكُمُ ٱلْيُوْمَ جَنَّتُ مَعْرِي مِن تَعْنِهَ ٱلْأَنْهَرُ خَيْلِينَ فِهاً

الجزّة السّابعُ وَالعِشْرُونَ

wherein you shall abide forever. It is this that is the magnificent triumph!

on that Day,
the hypocrite men and the hypocrite women
shall say to those who have believed:
Wait for us, that we may borrow
from your light!
It shall be said in mockery of them:
Return back to retrieve the faith
you left behind you in the world,
and seek for yourselves light!
Thereupon a wall that has a door
shall be imposed between them.
Within its interior, there is all mercy.
But in front of its outward side,
there is only torment.

The hypocrites shall cry out to the believers:
Were we not with you in life?
They shall say: Oh yes, indeed!
But you tempted your own souls to duplicity.
And with eager anticipation
you awaited our demise.
For you doubted faith and this Resurrection.
For worldly fancies deluded you—
until at last God's decree of death
came to pass against you.
Thus Satan the Deluder has deluded you,
with regard to God.

Therefore, this Day,
no ransom shall be taken from you,
nor from any of those
who in life disbelieved in the One God.
Thus the abode of all of you is the Fire of Hell.
It is now your refuge—
and a most woeful destination it is!

ذَالِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ للَّذِينَ ءَامَنُهُأُ أَنْظُرُونَا نَقْنَسْ مِن نُورِكُمْ قيلَ أرْجِعُواْ وَرَاءَكُمْ مَاطِئُهُ وفِيهِ ٱلرَّحْمَةُ وَظَلِهِ وُهُ مِن قِسَلِهِ ٱلْعَذَابُ (١١) يُنَادُونَهُمُ أَلَمُ نَكُن مَّعَكُمُ فَالْمُأْمَاد وَلَكِنَاكُمْ فَلَنْتُمْ أَنفُسَكُمْ وتربضتم وأرتبت وَغَرَّتُكُمُ ٱلْأَمَانِيُّ حَقَّ رَجَاءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِأَللَّهِ ٱلْغَرُورُ وَيِثْنَى ٱلْمُصِيرُ

الجُزّةُ السَّابِعُ وَالعِشْرُونَ

\*Is it not time for those who truly believe that their hearts be humbled at the remembrance of God and at the utterance of the truth that has been sent down.

So let them forsake excessive jesting and diversion and not be like those who were given the Scripture before them; for a long duration of heedlessness passed over them.

Thus their hearts became hardened.

And many of them are now ungodly.

Know that it is God alone who gives life to the earth after its death.

We have now certainly made clear to you the manifest signs of God's creative power, so that you may reflect on them and understand.

57.18 Indeed, the charitable men

Indeed, the charitable men
and the charitable women—
who have therewith loaned God
a goodly loan—
shall have it multiplied for them by their Lord.
So for them, there is a gracious reward awaiting in the Hereafter.

As for those who have believed in God and in His messengers, it is these who are the upholders of revealed truth.

As to the martyrs and the witnesses to God—in the very providence of their Lord is their reward and their light.

But those who have disbelieved and belied Our revealed signs,

اعلموا ان الله المحيى المؤرّض بعدد مورّتها محيى المؤرّض بعدد مورّتها محيد المحيد ا

﴿ إِنَّ ٱلْمُصَّدِفِينَ وَٱلْمُصَّدِقَاتِ
وَأَقْرَضُواْ ٱللَّهَ قَرْضًا حَسَنَا
يُضَاعَفُ لَهُمْ
وَلُهُمْ أَجْرُّ كُرِيدٌ

وَالَّذِينَ ءَامَنُواْ بِاللَّهِ وَرُسُلِهِ عَلَيْ وَرُسُلِهِ عَلَيْ وَرُسُلِهِ عَلَيْ وَرُسُلِهِ عَلَيْ وَاللَّهِ مَا لَكُمْ الْصِيدِيقُونَ وَالشَّهَدَةُ عِندَ رَبِّهِمْ لَهُ مَا أَجُرهُمْ وَنُورُهُمْ لَلَّهُ مَا أَجُرهُمْ وَنُورُهُمْ مَا وَاللَّذِينَ وَاللَّهُ مَا اللَّهُ عَلَيْ اللَّهُ عَلَيْهُ اللَّهُ عَلِيمُ اللَّهُ عَلِيمِهُ اللَّهُ عَلَيْهُ اللَّذِينَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلِي عَلَيْهُ عَلِي عَلَا عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ

الجُزَّةُ السَّابِعُ وَالْعِشْرُونَ

these are the Companions of Hellfire. 57:20 Know that the life of this world is but play and amusement, and sheer adornment. and a cause for boasting among yourselves, and an arena of vying in wealth and in children. Its parable is that of a nourishing rainfall, the herbage from which pleases the tillers of soil. But then it dries up, so that you see it turning yellow. Then it becomes crumbling stubble. Even so shall there be in the Hereafter severe torment. as well as the forgiveness of God and His good pleasure. For the life of this world is nothing but the mere enjoyment of a delusion. 57:21 Race one another to the forgiveness of your Lordand to a Garden of Paradise, whose breadth is as the breadth of all heaven and earth. prepared for those who believe in God and in His messengers.

That is the bounty of God.

For God alone

or among yourselves,

He gives it to whomever He so wills.

is the Possessor of Magnificent Bounty.

Not a single affliction befalls in the earth,

or a blessing, but it is already written

in a Book preserved in Heaven before We create it to try you. Indeed, that for God is ever so easy.

أَعْلَمُوا أَنَّمَا ٱلْحُمَاةُ ٱلدُّنَّا وَمُغْفَرَةٌ مِّنَ ٱللَّهِ وَرِضَّوَنَّ وَمَا ٱلْحُكُونُ ٱلدُّنْكَآ إِلَّا مَتَنعُ ٱلْغُرُودِ سَابِقُوا إِلَىٰ مَعْفَرُةِ مِن رَّتكُمُ وَجَنَّةِ عَرْضُهَا كَعَرْضِ ٱلسَّعَلَةِ وَٱلْأَرْضِ أُعِدَّتُ للَّذِيرِ بِي ءَامَنُهُ أ الله ورُسُله أَهُ ذَاك فَضُّلُ ٱللَّهِ ثُوُّ تِيهِ مَن يَشَاءُ وَٱللَّهُ ذُو ٱلْفَصِّلِ ٱلْعَظِيمِ مَا أَصَابَ مِن مُصِيدَ فِي ٱلْأَرْضِ وَلَا فِيَّ أَنفُسِكُمُ إِنَّ ذَٰلِكَ عَلَى ٱللَّهُ بَسِيرٌ 57:23 Know this so that you do not grieve over what escapes you, nor exult over what comes to you, for God loves no swaggering, boaster—

it is God alone
who is the Self-Sufficient One, the All-Praised.

57:25 Very truly, We have sent Our messengers to humanity with clear and miraculous proofs that confirmed their messages.

And We sent down with each of them a Heavenly Book to guide their people, along with the just balance, so that people might establish justice in the earth.

Moreover, We sent down iron from the heavens, in which there is mighty force, and in which there are many benefits for all people; and so also that God might make known

who supports Him and His messengers, though unseen.

Indeed, God alone is all-powerful, overpowering.

57:26 So very truly, We did, indeed, send Noah and Abraham as messengers.

Thus We placed prophethood and the Scripture among their seed.

So some of them were rightly guided. But many of them were ungodly.

57:27 Then We sent following upon their traces,

٧

الجُزّةُ السّابِعُ وَالعِشْرُونَ

الَّذِينَ يَبْخُلُونَ وَيُأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلُ وَمَن يَتُولُ

فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ﴿ ۚ لَقَدْ أَدْسَلْنَا رُسُلَنَا

بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِكنَابُ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِّ وَأَنزَلْنَا الْمُدِيدَ فِيهِ بَأْسُ شَدِيدٌ

وَمَنَكِفِعُ لِلنَّاسِ وَلِيَعْلَمُ ٱللَّهُ مَن يَنْصُرُهُ، وَرُسُلَهُ، بِٱلْغَيْبِ إِنَّ ٱللَّهَ قَوْئُ عَذِيزٌ

﴿ وَلِقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَهِمَ وَجَعَلْنَا فِى ذُرِيَتِهِمَا ٱلنُّهُوزَةَ وَٱلْكِتَنَبُّ فَيْنُهُم مُّهْنَدٍّ

وَكَثِيرٌ مِنْهُمْ فَسِفُونَ

عَلَىٰ ءَاثَارِهِم بِرُسُلِنَا

many more of Our messengers. And We followed them up with Jesus, son of Marv. So We gave him the Evangel as a Heavenly Book. And We placed in the hearts of those who followed him loving-kindness and mercy. But as for the tradition of monasticism they themselves invented it. Never did We prescribe it for them, but only that they seek the pleasure of God. Yet they did not observe this ordinance with its rightfully due observance. So We gave those who believed among them their reward. But many of them were ungodly.

57:28 O you who believe! Be ever God-fearing! And believe in His Messenger! He shall then give you a double share of His mercy. Moreover, He shall make for you a light, by which you shall walk always in His way. Thus He shall forgive you. For God is all-forgiving, mercy-giving. 57:29 So it is that the People of the Scripture may know, indeed, that they have no power over anything of God's bounty; and that, indeed. all bounty is in the Hand of God alone. He gives it to whomever He so wills. For God alone is the Possessor of Magnificent Bounty.

الجُزَّةُ السَّايِعُ وَالْعِشْرُونَ لِيَوْزَقُ الْمِنْزُونِ

وَءَاتَيْنَهُ ٱلْإِنْجِيلَ فِي قُلُوبِ ٱلَّذِبِ ٱلَّذِبِ ٱلَّبَعُوهُ الله كَاتُنَا ٱلَّذِينَ مَا مَدُدُا لَّا نَقْدِرُونَ عَلَىٰ شَيْءٍ مِن فَضِل ٱللَّهُ وَأَنَّ ٱلْفَضْلَ وَٱللَّهُ ذُو ٱلْفَضِّلِ ٱلْعَظِمِ



The surah that mentions the complaint of Khawlah bint Tha labah to the Prophet as SHE WHO ARGUED for the dignity of women against the abominable practice whereby husbands estranged their wives from intimacy on false pretext.

## Surah 58 / 22 verses / revealed at madinah

# Al-Mujâdilah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



Truly, God has heard the words of she who has argued before you, O Prophet, concerning her husband, and who has made complaint to God. For God hears your discourse with each other. Indeed, God is all-hearing, all-seeing.

Those of you who sinfully estrange themselves from their wives
with the mere pronouncement:
You are prohibited to me for marital relations as is my own mother's backside—
know, O believers,
that never can they be their mothers!
None are their mothers
other than those who gave birth to them.
Therefore, indeed, they are assuredly uttering an abominable statement and falsehood.
Yet, indeed, God is all-pardoning, all-forgiving.

Thus those
who do so sinfully estrange themselves
from their wives,
who then retract what they have said,
they must free a bondservant



إِنَّ ٱللَّهَ سَمِيعٌ بَصِيرٌ (أُ) ٱلَّذِينَ يُظَاهِرُونَ مِنكُم مَّا هُرِسَ أُمَّهَانِهِمَّ إِنَّ أُمُّ هَانِهُمْ إِلَّا أَلَّتِي وَلَدْ نَهُمَّ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ وَٱلَّذِينَ يُظُنهِرُونَ مِن يِسَابِهِمُ ثُمَّ بَعُودُونَ لِمَا قَالُواْ مِّن قَدِّل أَن سَيَعَاْسَا

58-4

before they and their wives touch each other in intimacy.

With this decree are you admonished—and God is all-aware of all that you do.

But for one who commits this offense yet cannot find such means of atonemen

yet cannot find such means of atonement, then he shall instead fast two consecutive months, before they touch each other in intimacy. But if one is unable to fast, then let him feed sixty indigent people. This is to affirm that you, indeed, believe in God and His Messenger.

These are the ordained limits of God—

These are the ordained limits of God—and for the disbelievers who transgress God's Law, there shall be a most painful torment. Indeed, all those who oppose God

and His Messenger shall be laid low, as all those before them who did so were laid low.

For, already, We have sent down clear signs in the Quran confirming Our commandments. Therefore, the inveterate disbelievers shall have a disgracing torment

on a Day Hereafter when God shall raise them to life, all together.

Then shall He tell them the due recompense of all that they have done in life.

God has enumerated it.

And they have forgotten it.

For God is a witness over all things.

58:7 Have you not considered that God knows all that is in the heavens

> ذَلِكُوْ تُوعَظُونَ بِهِۦۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

فَمَن لَّمْ يَجِدُ فَصِيامُ شَهْرَيْنِ مُسَتَابِعَيْنِ مِن قَبْلِ أَن يَسَمَآسَاً فَمَن لَّر يَسْسَطِعْ فَإِطْعَامُ سِتِينَ مِسْكِمَنَا فَإِطْعَامُ سِتِينَ مِسْكِمَنَا فَإِلْكَ لِتُوْمِنُوا بِاللَّهِ وَرَسُولِهِ \* وَقِلْكَ لِتُوْمِنُوا بِاللَّهِ وَرَسُولِهِ \* وَقِلْكَ حُدُودُ اللَّهِ وَلِلْكَيْفِرِينَ عَذَابُ أَلِيمُ

﴿ إِنَّ الَّذِينَ يُحَادُونَ اللَّهُ وَرَسُولُهُ كُمِنُوا كَمَا كُمِت الَّذِينَ مِن قَبِلِهِمَّ وَقَدَ أَنزَلْنَا ءَاينتِ بَيِّنَتْ وَلِلْكَهْ بِنَ عَذَابٌ مُّهِينٌ ﴿ ﴿ فَي مَ شَعَنُهُمُ اللَّهُ مُهِينٌ

فَيُنِيَّتُهُ مِيمَاعَمِلُوٓأَ أَحْصَنهُ اللهُ وَنسُوهُ وَاللهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدُ

الله مَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي ٱلنَّرُونِيَّ مَا فِي ٱلنَّمَنُونِ وَمَا فِي ٱلأَرْمِنِيَّ

and all that is in the earth? There is no private discourse among three but that He is the fourth of them; neither five but that He is the sixth of them: neither fewer than that nor more. but that He is with them wherever they might be. Then He shall tell them on the Day of Resurrection the due recompense of all that they have done in life. Indeed, God is all-knowing of all things. Have you not seen, O Prophet, 58:8 those among the People of the Scripture who were forbidden from malicious private discourse, and who even thereafter do revert to that from which they were forbidden? They discourse privately in sin and transgression, and in disobedience to the Messenger. Moreover, when they come to you, they greet you with a vile salutation which God has not enjoined

if he is truly God's messenger? Indeed, sufficient for them is Hellfire, in which they shall roast and a most woeful destination it is!

Why does God not punish us for what we say,

nor greeted you with.

Then they say to themselves:

58:9 O you who believe!

When you discourse in private,
you shall not discourse in sin and transgression
and in disobedience to the Messenger.

٩

الجُزْءُ الشَّامِنُ وَالْعِشْرُونَ

مَا يَكُونُ مِن نَّجُوى ثَلَنهُ إِلَّا هُوَ رَابِعُهُمْ وَلَاحُهُمْ وَلَاحُهُمْ وَلَاحُهُمْ وَلَاحُهُمْ وَلَاحُهُمْ وَلَا أَدْنَى مِن ذَاكِ وَلَا أَكْثَرَ وَلَا أَكْثَرَ اللّهُ وَلَا أَنْ أَلَا اللّهُ وَلَا أَنْ مَا كَانُوا اللّهُ وَلَا اللّهُ وَكُلّ اللّهُ وَكُلْ اللّهُ وَلَا اللّهُ وَكُلْ اللّهُ وَلَا اللّهُ وَكُلْ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَكُلْ اللّهُ وَكُلْ اللّهُ وَلَا اللّهُ وَلّهُ وَلَا اللّهُ وَلّهُ اللّهُ وَلَا اللّهُ وَلِمُ اللّهُ وَلِمُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلِمُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

إِلَى الَّذِينَ نَهُواْ عَنِ النَّجُوىٰ مَمْ يَعُودُونَ لِمَا نَهُواْ عَنْ النَّجُوىٰ مَمْ يَعُودُونَ لِمَا نَهُواْ عَنْهُ وَيَشْنَجُونَ مِنَا نَهُواْ عَنْهُ وَيَشْنَجُونِ مِنَا لَا تَعْمُولِ وَمَعْصِيتِ الرَّسُولِ وَمَعْمُولُونَ فِي اللَّهُ وَمِنَا اللَّهُ مِمَا نَقُولُ وَاللَّهُ مِنَا اللَّهُ مِمَا نَقُولُ وَاللَّهُ مِنَا اللَّهُ مِمَا نَقُولُ مَعْمَدُهُمْ مُصَلِّقَةً مَا المَصِيدُ وَمَعْمَدُ مَنْ المَصِيدُ وَمَنْ المَصْلِيدُ وَمَنْ المَصِيدُ وَمَنْ المَصِيدُ وَمَنْ المَصِيدُ وَمَنْ المَصِيدُ وَمَنْ المَصِيدُ وَمَنْ المَصِيدُ وَمَنْ المَصْلِيدُ وَمُنْ المَصْلِيدُ وَمَنْ المَصِيدُ وَمَنْ المَصِيدُ وَمَنْ المَصِيدُ وَمَنْ المَنْ المَصْلِيدُ وَمَنْ المَنْ المَنْ المَنْ وَمَنْ المَنْ المَنْ المَصِيدُ وَمَنْ المَنْ المَصِيدُ وَمَنْ المَنْ الْمَنْ المَنْ المِنْ المَنْ المَنْ المَنْ المَنْ المَنْ المَنْ المُنْ المَنْ المَنْ المَنْ المَنْ المَنْ المَنْ المَنْ المَنْ المَنْ المَالِمُ المَنْ المَنْ المَنْ المَنْ المَنْ المَنْ المَنْ المَنْ الم

فينس المصير يَّاأَيُّهُا اللَّذِبَ ءَامَنُوَّا إِذَا تَنْجَيْثُمْ فَلَا تَلْنَجُوْاْ بِأَلْإِثْمِ وَٱلْعُدُونِ وَمُعْصِيتِ الرَّسُولِ وَتَنْجَا الْمَلْرَ وَالنَّقَوَيُ Rather, you shall discourse with virtue and in righteousness and with fear of God.

And you shall fear God, before whom you shall be assembled for Judgment.

Indeed, malicious private discourse is prompted by Satan to grieve those who believe.

Yet never shall he harm them in anything, except by the permission of God.

So upon God alone let the believers rely.

58:11 O you who believe! When you are told in your gatherings that grow crowded: Make room for one another! Then make room with a spirit of patient fellowship. God will make room for you in Paradise. Moreover, when it is said: Rise for the Prayer and other good acts? Then rise. God shall raise in station those who sincerely believe and comply among you; and raise greatly in rank those who have sought and been given knowledge. For God is all-aware of all that you do.

When you seek to discourse privately with the Messenger,
offer charity to the poor

الجُزَّةُ الشَّامِنُ وَالْعِشْرُونَ مُؤْلِكُمُ الْخُلْمَةُ الْخُلِمَةُ الْخُلْمُ الْخُلْمُ الْخُلْمُ الْخُولُ الْحُلْمُ الْحُلْمُ الْحُلْمُ الْحُلْمُ الْحُلْمُ الْحُلْمُ الْحُلْمُ الْحُلْمِ الْمُؤْلِقُ الْحُلْمُ الْحُلْمِ الْحُلْمُ الْمُعُلِمُ الْحُلْمُ الْحُلْمُ الْحُلْمُ الْحُلْمُ الْحُلْمُ الْمُعُلِمُ الْحُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُعِلِمُ الْمُعْلِمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ

وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي إِلَيْهِ تُحْشَرُونَ (أ) إِنَّمَا ٱلنَّحْوَىٰ مِنَ ٱلشَّنْطُنِ ليَحْزُكَ ٱلَّذِينَ ءَامَنُواْ وَلَيْسَ بِضَارَهِمْ شَيْئًا إِلَّا بِإِذْنِ ٱللَّهِ وَعَلَى ٱللَّهِ فَلْسَتَوَّكُّلِ ٱلْمُوْمِنُونَ الله يَتَأْمُنَا ٱلَّذِينَ عَامَنُهُ أَ إذَا قِيلَ لَكُمَّ تَفَسَّحُواْ فِي ٱلْمَحَالِسِ فَأَفْسَحُواْ يَفْسَحِ ٱللَّهُ لَكُمٌّ وَإِذَا قِيلَ آنشُزُواْ فَآنشُزُواْ يَرَفَعِ ٱللَّهُ ألَّذِينَ ءَامَنُواْ مِنكُمَّ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَنتَ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ الله يَتَأَيُّهَا ٱلَّذِينَ مَامَنُهُ أَ إِذَا نَنجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُواْ مَّنَ مَدَى نَحْوَ مَنْكُرُ صَدَقَةً ۚ ذَلِكَ خَدُّ لَكُونُ وَأَطْهُ

before your private discourse with him.

That is best for you
and most purifying for your souls.

But if you do not find the means,
then God is all-forgiving, mercy-giving.

58:13 Do you fear poverty from offering charity

Do you fear poverty from offering charity before your private discourse with the Messenger?

Since some of you have not done so, and God has already granted you repentance for this, then steadfastly continue to duly establish the Prayer, and give the Zakât-Charity, and obey God and His Messenger.

For God is all-aware of all that you do.

\*Have you not seen those hypocrites who secretly allied themselves against you with a people upon whom God's wrath has come?

They are not of you, O believers, nor are they of them.

Thus, they but swear a false oath while they know it is a lie.

58:15 God has prepared for them

a severe torment in the Hereafter.

Evil, indeed, is what they have done.

They have taken their false oaths of faith only as a shield, so as to bar others from the path of God. Thus for them, there is a disgracing torment in the Hereafter.

Never shall their wealth, nor their children, avail them against God, in anything at all.

٩

الجنزة التّامِنُ وَالْعِشْرُونَ

فَإِن لَّمْ تَجِدُّواُ فَإِنَّ ٱللَّهُ عَفُورٌ رَّحِيمُ

فإن الله عفور ترجيمُ أَشْفَقَتْمُ أَن تُقَدِّمُواُ بَيْنَ يَدَى جَنَوَيْكُمُ صَدَقَتَ فَإِذْ لَنْ تَفْعَلُواْ وَتَابَ اللهُ عَلَيْكُمُ فَأَقِيمُوا الصَّلَوةَ وَعَاتُواْ الزَّكُوةَ وَعَاتُواْ الزَّكُوةَ وَاللهُ حَبِيرُ بِمَا يَعْمَلُونَ وَاللهُ حَبِيرُ بِمَا يَعْمَلُونَ

﴿ أَلَّمَ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا قَوْمًا خَضِبَ ٱللَّهُ عَلَيْهِم خَضِبَ ٱللَّهُ عَلَيْهِم مَّ الْهُم مِّ مَنكُمٌ وَلا مِنهُمْ وَعَيْلِهُ الْكَذِبِ وَعَيْلِهُ أَلْكَذِبِ وَهُمْ يَسْلَمُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَسْلَمُونَ

اَعَدُّ اللهُ لَهُمْ عَذَابًا شَدِيدًا اللهُ الل

أَتَّخَذُواْ أَيْمَنَهُمْ جُنَّةُ
 فَصَدُّواْ عَن سَبِيلِ اللَّهِ
 فَلَهُمْ عَذَابٌ مُّهِينٌ

آن تُعْنَى عَنْهُمْ أَمُوا لَهُمْ
وَلاَ أَوْلَاهُمْ مِّنَ اللهِ شَيْئًا
أُولَانِهِ كَ أَصْحَابُ النَّارِّ

These hypocrites are the Companions of the Fire of Hell. They shall abide therein forever,

on a Day Hereafter

when God shall raise them to life all together.

Then they shall swear falsely even to Him,
as they now swear falsely to you believers—
and they think
they have something to stand on!

Most assuredly,
it is they who are the sheer liars.

Satan has overmastered them.

Thus he has caused them to forget the remembrance of God.

These are the party of Satan.

Most assuredly, it is the party of Satan, who are the losers of an everlasting Paradise.

As for all those who oppose God and His Messenger, such as these shall be among the most debased in this life and in the Hereafter.

58:21 God has inscribed
in the Preserved Book of Heaven:
I shall, most surely, triumph—
I and My messengers.
Indeed, God is all-powerful, overpowering.

You shall not find a people
who truly believe in God
and in the coming Judgment of the Last Day
loving those who oppose God
and His Messenger—
even if they are their fathers,
or their children, or their brothers,
or their other kinsfolk.
Upon the hearts of these believers,

الجُزُّةُ النَّامِنُ وَالْمِشْرُونَ سُوْنَ عُلْلِمُ الْمُنْ الْمُ

هُمْ فِيهَا خَلِلدُونَ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَتَّطِفُونَ لَهُ كَمَا يَعْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَقْءَ أَلَا إِنَّهُمْ هُمُ الْكَذِبُونَ وَيَعْسَبُونَ أَنَّهُمْ عَلَى شَقْءَ

اَسْ اَسْتَحْوَدَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرُ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ اَلاَ إِنَّ حِزْبُ الشَّيْطَانِ مُمُ المُنسِرُونَ هُمُ المُنسِرُونَ اِنَّ النَّذِيرُونَ اِنَّ النَّذِيرُ الشَّيْطَانِ

مِ مِن الرَّبِي يُحَادُّونَ أَللَهُ وَرَسُولُهُ، أُولَئِهِكَ فِي ٱلْأَذَلِينَ

(أ) كَنَبَ اللهُ لَأَغْلِبَكَ أَنَا وُرُسُلِنَّ إِنَّ اللهَ قَرِقُ عَزِيرٌ

آ لَا تَعِدُ قَوْمَا يُؤْمِنُونَ بِاللهِ وَالْيَوْرِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللهَ وَرَسُولَهُ وَلَوْكَ انْوا ءَابِاءَ هُمْ أَوْ اَبْنَا مَهُمْ أَوْ إِخْوَنَهُمْ أَوْ عَشِيرَتُهُمْ أُولَئِهِكَ الْوَعْشِيرَتُهُمْ أُولَئِهِكَ حَتَبَ فِي قُلُوبِهِمُ الْايمَنَ

لجُزُّهُ الثَّامِنُ وَالعِشْرُونَ

He has inscribed true faith.

Moreover, He has aided them
with a spirit from Him.

Thus shall He admit them
into Gardens beneath which rivers flow—
wherein they shall abide, forever—
God being well-pleased with them,
and they well-pleased with Him.

They are the alliance of God.

Most assuredly,
the believers of the alliance of God—
it is they who are the truly successful.

وَأَيْتَدَهُم بِرُوجٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّتِ غَرِي مِن تَعْنِهَا ٱلْأَنْهَدُ خَدلِدِينَ فِيهَا رَضِي ٱللَّهُ عَنْهُمْ رَضِي ٱللَّهُ عَنْهُمْ وَرَضُواْعَنَهُ أُولَتَهِكَ حِزْبُ ٱللَّهِ أَلْاَ إِنَّ حِزْبَ ٱللَّهِ هُدُانًا فَالْحُدَدُ



The surah that mentions God's expulsion of the clan of Banû Al-Nadîr from their prodigious fortress-settlement near Madinah, in THE MUSTERING it calls the first of its kind; for they had betrayed their covenant of mutual defense by aiding idolaters against monotheistic believers.

### Surah 59 / 24 VERSES / REVEALED AT MADINAH

# Al-Hashr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

All that is in the heavens and all that is in the earth highly exalt God. For He alone is the Overpowering One, the All-Wise.

those who have disbelieved of the People of the Scripture from their 'nearby' dwellings at 'their first mustering in treason against you'. You did not think that they would ever depart. Indeed, they themselves thought that their strongholds would be their defense against God.

But God's 'ordained Judgment' came upon them

But God's ordained Judgment came upon them from where they had never expected.

For He hurled terror into their hearts.

They ruined their homes with their own hands, and the hands of the believers.

So derive a lesson from this,

O you who have eyes to see!

59:3 Yet had God not decreed banishment for them, He, most surely,

would have tormented them in this world.



سَبَحَ يِلَّهِ مَا فِي السَّمَوَتِ
وَمَا فِي الْأَرْضِّ
وَهُو الْعَزِيرُ الْعَكِيمُ
وَهُو الْعَزِيرُ الْعَكِيمُ
مِنْ الْهَلِ الْكِنْفِ مِن دِيرِهِمْ
الْوَلِ الْحَشْرِ مَا ظَنَنْتُمْ
الْوَلِ الْحَشْرِ مَا ظَنَنْتُمْ
الْنَيْحُرُجُو أَّ وَظَنُّوا النَّهُمِ
مَا يَعْتُهُمْ حُصُوبُهُم مِنَ اللَّهِ
مَا يَعْتُهُمْ حُصُوبُهُم مِنَ اللَّهِ
مَا يَعْتُهُمُ اللَّهُ
مِنْ حَيْثُ لَمْ يَعْتَسِبُواً
وَقَذَفَ فِي قُلُوبِهُمُ الرَّهُ

يُخْرِبُونَ بِيُوتِهُم بِأَيَّدِيهِمْ

وَأَيْدِي ٱلْمُؤْمِنِينَ

فَاعْتَبِرُوا يَتَأُونِي ٱلْأَبْصَنْدِ

وَلَوْلَاۤ أَن

كُنْبَ ٱللَّهُ عَلَيْهِ مُ ٱلْجَلَآ ،

لَنْبَ ٱللَّهُ عَلَيْهٍ مُ ٱلْجَلآ ،

لَعَذَّ يَهُمْ فِ ٱلدُّنْيَا اللّٰهِ عَلَيْهِ مُ الدُّنْيَا اللّٰهِ عَلَيْهِ مُ الدُّنْيَا الْحَلاَةِ ،

Moreover, waiting for them in the Hereafter is the torment of the Fire of Hell.

they willfully rebelled against God and His Messenger.

And whoever rebels against God—then, indeed, God is severe in punishment.

you believers have cut down or left standing on their rootstocks, it was only by the permission of God—and thus does He disgrace the ungodly.

Furthermore,
whatever spoils God has turned over
to the authority of His Messenger from them,
you have spurred neither horse nor camel for it.
Rather, God gives authority to His messengers
over whomever He so wills.
For God is powerful over all things.

Thus whatever spoils God has turned over to His Messenger from the disbelieving townspeople, it shall be for God and for the Messenger to disburse, and for his close relatives. who are prohibited from charity. and for the orphans, and for the indigent, and for the wayfarerso that it does not merely circulate between the wealthy among you. Thus whatever the Messenger brings you from God, then you shall take it. And whatever he has forbidden you, you shall desist from it.

٥

الجُزَّةُ الثَّامِنُ وَالْعِشْرُونَ

وَلَمُمْ فِي ٱلْآخِرَةِ عَذَابُ ٱلنَّارِ

ذَلِكَ بِأَنَّهُمْ

شَاقُواْ اللَّهَ وَرَسُولَةً،

وَمَن يُشَآقِ اللَّهَ

فَإِنَّ اللَّهَ شَدِيدُ ٱلْمِقَابِ

فَإِنَّ اللَّهَ شَدِيدُ ٱلْمِقَابِ

مَا قَطَعْتُ مِن لِينَةٍ

أَوْ تَرَكَتُ مُوهَا قَآيِمةً

عَلَى أُصُولِهَا فَيإِذْنِ اللَّهِ

وَلُحُذِى ٱلْفَلِيهِ قَنِ

وَمَا أَفَادَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا آوَجَفْتُدْ عَلَيْهِ مِنْ خَيْلِ وَلَا رِكَابِ وَلَا كِنَّ اللَّهُ يُسُلِطُ رُسُلَهُ, عَلَى مَن يَشَاهُ وَاللَّهُ عَلَى حَيْلِ شَيْهِ وَلَدِيرٌ

And be ever God-fearing. Indeed, God is severe in punishment.

A share of these spoils belongs to the needy Émigréswho have been expelled from their dwellings and dispossessed of their wealthseeking all-nourishing bounty from God and His good pleasure, and to support the cause of God and His Messenger. It is these who are the truehearted.

As for those who were already settled in the abode of Madinah. and who were firm in faith before the Emigration, they love those who emigrated to them and find no covetous want in their breast for what the Émigrés have been given. Rather, they give them preference over their own selveseven when they themselves are in pressing need. And whoever is safeguarded from the avarice of his own soulthen it is these who are the 'truly' successful.

59:10 As to all those believers who come after them, they shall say: Our Lord! Forgive us, and our brethren who preceded us in faith. And let not into our hearts any malice toward those who believe. Our Lord! Indeed, You are all-kind, mercy-giving.

59:11 \*Have you not seen those who became hypocrites,

الجُزِّةُ الثَّامِنُ وَالْعَشِّوْنَ ٩

رَنَّنَا أَغْفِرْ لَنَا وَلِإِخْوَانِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَحْعَلُ فِي قُلُو بِنَا

الجزَّءُ الثَّامِنُ وَالْعِشْرُونَ

٤

saying to their brothers who disbelieve from the People of the Scripture:
If ever you are expelled,
we shall, most surely, depart with you!
Nor shall we ever obey anyone
with regard to harming you!
Moreover, if you are fought,
we shall, most surely, support you!
But God bears witness
that they are, indeed, liars!

from the People of the Scripture are expelled, they who are hypocrites will not depart with them.

And if they are fought, they will not support them.

And if ever they were to support them in battle, they would, most surely, turn their backs in flight, wherefore they who disbelieve from the People of the Scripture would not be helped by them.

59:13 The fear they both have for you believers in their hearts is, most surely, more intense than their fear of God.

That is because they are people who do not comprehend God's greatness.

from the People of the Scripture will not openly fight against you, all together, but only from within fortified towns, or from behind walls.

The force of the enmity between them is severe.

يقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِئنَبِ لَيْنْ أُخْرِجْنُمْ وَلَا نُطِيعُ فِيكُو اَحَدًا أَبَدًا وَإِن فُوتِلْتُمْ لَنَنْصُرَنَّكُو وَاللَّهُ يَثْهَدُ إِنَّهُمْ لَكَذِيرُونَ وَاللَّهُ يَثْهَدُ إِنَّهُمْ لَكَذِيرُونَ

لِينَ آخَرِجُوا لَا يَغَرُجُونَ مَعَهُمٌ وَلَيِن قُوتِلُوا لَا يَنصُرُونَهُمٌ وَلَيْن نَصَرُوهُمْ لَيُولُّن نَصَرُوهُمْ لَيُولُّن اللَّهُ الْآذِبَسَ شُعَدٌ لَا يُنصَرُون لَاَنتُ وَأَشَدُ وَأَشَدُ وَهُبَةً

قوم لا يفقهور ...

لا يُقَائِلُونَكُمْ جَيِعًا إِلَّا فِي قُرَى تُحَصَّنَةٍ إِلَّا فِي قُرَى تُحَصَّنَةٍ أَوْ مِن وَرَآةٍ جُدُرْ مِن الله عَلَى الله الله عَلَى الله

You think them bonded together, but their hearts are divided. That is because they are a people who will not use reason to understand.

59:15 Their case is like those who have, not long ago, preceded them, who tasted in this life the grievous consequence of their ungodly affairs.

And for them in the Hereafter there is a more painful torment awaiting.

59:16 The hypocrites are like Satan.
Behold! He says to man:
Disbelieve!
Then when he disbelieves:
Satan says: Indeed, I am free of you!
Indeed, I fear God,
Lord of All the Worlds.

59:17 Thus the end of both of them is that they shall be in the Fire of Hell, abiding therein forever.

For that is the recompense of the wrongdoers who are godless in heart.

59:18 O you who believe! Be ever God-fearing!
And let every soul look
to what it has forwarded for tomorrow.
Thus be ever God-fearing.
Indeed, God is all-aware of all that you do.

Then do not be like those
who forgot the covenant of God.
Therefore, He made them
forget their own souls.
It is these who are themselves the ungodly.

59:20 Not equal are the Companions of the Fire of Hell

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الجُزَّةُ الثَّامِنُ وَالْعِشْرُونَ

تَحْسَبُهُمْ جَمِيعًا وَقُلُونَهُمْ شَقَّىٰ ذَٰلِكَ بِأَنَّهُمْ فَوَّمُّ لَا يَعْقِلُونَ

كَمَثُلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرْبِيَةٌ ذَاقُواْ وَيَالَ أَمْرِهِمْ وَكُمْ عَذَاكُ أَلِيمٌ 
 وَلَمُمْ عَذَاكُ أَلِيمٌ 
 مَا اللّهُ عَذَاكُ أَلِيمٌ 
 مُلَكُمْ عَذَاكُ أَلِيمٌ 
 مُلَكُمْ عَذَاكُ أَلِيمٌ 
 مُلْكُمْ عَذَاكُ أَلْكُمْ 
 مُلْكُمْ عَذَاكُ أَلْكُمْ 
 مُلْكُمْ عَذَاكُ أَلْكُمْ 
 مُلْكُمْ عَذَاكُ أَلْكُمْ عَذَاكُ أَلِيمٌ 
 مُلْكُمْ عَذَاكُ أَلْكُمْ عَذَاكُ أَلْكُمْ عَلَيْ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللللهُ الللهُ الللّهُ الللهُ اللللّهُ اللللّهُ اللّهُ الللّهُ الللللهُ اللللّهُ الللهُ الللهُ الللهُ الللهُ اللّهُ اللّ

الله عَمْنُلِ ٱلشَّيْطَانِ

إِذْقَالَ لِلْإِنسَنِ ٱصَّـٰفُرُ

فَلْتَاكُفُرُ قَالَ

إِنِّ بَرِئَ \* يِنكَ

إِنِّ بَرِئَ \* يِنكَ

إِنِّ بَرِىً ۗ مِنْكَ إِنِّ آخَافُ ٱللَّهُ رَبَّ ٱلْعَكَلِمِينَ

قَكَانَ عَقِبَتَهُمَا
 أُنَّهُمَا فِ ٱلنَّارِ خَلِدَيْنِ فِيهَا
 وَذَلِكَ جَزَّ وُأَ ٱلظَّلِلِمِينَ

الله وَلِا تَكُونُواْ كَالَّذِينَ نَسُوا الله فَا الله ف

أُوْلِيَوْكُ هُمُ ٱلْفَاسِقُوكَ

﴿ لَا يَسْتَوَى آَضَعَبُ ٱلنَّادِ
وَأَصْعَبُ ٱلْجَنَّةَ

الجُزْءُ الثَّامِنُ وَالْعِشْرُونَ

and the Companions of the Everlasting Garden of Paradise.

The Companions of the Everlasting Garden—it is they who are the truly triumphant.

59:21 Had We sent this Quran down upon a mountain, you would have most surely seen it utterly humbled, breaking apart, from the fear of God.

And such are the parables

We set forth for all people, so that they may reflect on the power of divine guidance.

59:22 He alone is God, the One besides whom there is no other God—the Sole Knower of the realms of all the unseen and the seen.

He is the All-Merciful, the Mercy-Giving.

There is no God but Him—
the King, the All-Holy, the Peace, the Faithful, the Guardian, the Overpowering One, the Irresistible, the Sublime.
Highly exalted is God
far above all that they associate as gods with Him!

59:24 He alone is God.

The Creator, the Maker, the Fashioner.

To Him alone belong
the most excellent names!

All that is in the heavens and the earth
gives due exaltation to Him.

For He alone is the Overpowering One,
the All-Wise.

هُمُ الْفَآمِزُونَ

لَوَ أَنزَلْنَا هَذَا الْقُرْءَانَ
عَلَى جَبَلِ لَرَأَيْتَهُ, خَشِعًا
مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهُ
وَتِلْكَ الْأَمْثَلُ
نَضْرِبُهَا لِلنَّاسِ

أضحك ألجنكة

هُوَاللَّهُ الَّذِي لَآ إِلَكَهُ إِلَّا هُوَّ عَلِمُ الْغَنْبِ وَالشَّهَادَةُ هُوَ الرَّحْنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي هُوَ اللَّهُ الَّذِي لَآ إِلَكَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّكُمُ الْمُؤْمِنُ الْمُهَنِّمِينُ الْمَنْ الْمُؤْمِنُ الْمُهَنِّمِينُ الْمُنَاكِمُ الْمُؤْمِنُ الْمُهَنِّمِينُ الْمُنَاكِمُ الْمُؤْمِنُ الْمُهَنِّمِينُ الْمُنَاكِمُ الْمُؤْمِنُ الْمُهَنِّمِينُ اللَّهِ مُنْ حَنْ اللَّهِ عَمَا يُشْرِكُونَ اللَّهِ عَمَا يُشْرِكُونَ

ش هُوَ اللهُ الْمُصَوِّرُ الْمُصَوِّرُ الْمُصَوِّرُ الْمُصَوِّرُ الْمُصَوِّرُ الْمُصَوِّرُ الْمُصَوِّرُ الْمُصَوِّرُ الْمُصَنِّيُ الْمُصَنِّيُ الْمُصَنِّيُ الْمُصَنِّيُ الْمُصَنِّيُ الْمُصَافِينِ وَالْأَرْضِ مَا فِي السَّمَوَنِ وَالْأَرْضِ وَالْمَرْضِ الْمَالِيرُ الْمُحَكِيمُ الْمَالِيرُ الْمُحَلِيمُ الْمَالِيرُ الْمُحَلِيمُ الْمَالِيرُ الْمُحْكِيمُ الْمَالِيرُ الْمُحْلِيمُ الْمُحْلِيمُ الْمَالِيرُ الْمُحْلِيمُ الْمَالِيرُ الْمُحْلِيمُ الْمَالِيرُ الْمُحْلِيمُ الْمَالِيرِ الْمُحْلِيمُ الْمَالِيمُ الْمُحْلِيمُ الْمُح



The surah that instituted for lone female Emigrés to Islam the swearing of a sacred oath as THE TEST OF FAITH, establishing publicly that their migration was purely for the sake of God, without worldly motive, so as to vouchsafe to them full protection and rights in the Muslim community.

## Surah 60 / 13 verses / revealed at madinah

# Al-Mumtahanah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

O you who believe! 60:1 You shall not ever take My enemy, and your enemy, as allies. You offer genuine love to them. Yet they have disbelieved in the revelation of the truth that has come to you in the Quran expelling the Messenger and yourselves from your homes only because you believe in the One God alone, your Lord. If 'truly' you have come forth striving in My path and seeking My good pleasure, then do not ever take them as allies, divulging the believers' secrets to them out of genuine loveand I am most knowing of all that you conceal and all that you reveal. For whoever among you does this has truly strayed from the straight path. If they should gain ascendancy over you, 60:2

they would become



treacherous enemies to you and stretch out their hands and their tongues in harm against you. For they wish that you would disbelieve in your faith.

Neither your relatives 60:3 nor your disbelieving children will benefit you on the Day of Resurrection. He shall separate the evil from the righteous among you. For God is all-seeing of all that you do.

There is truly an excellent model for you in the firm stand of Abraham and those with him when they said to their idolatrous people: We are free of association with you and with all that you worship, apart from God. We have disbelieved in you for your ungodly ways. Thus open enmity and hostility have commenced between us and you forever, until you believe in God alonenotwithstanding Abraham's statement to his father: I shall seek forgiveness for you. Yet I have no control to help you with anything against God. They prayed: Our Lord! On You alone do we rely. And to You alone do we turn. For to You alone is the ultimate destiny. Our Lord!

وَ إِلَيْكَ ٱلْمَصِيرُ Subject us not to a trial of defeat to tempt those who disbelieve

وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِينٌ اللهُ مُنْ اللُّهُ أَنْهُ أَنُّهُ أَنْهُ أَخْسَنَةً فِي إِبْرُهِيمَ وَٱلَّذِينَ مَعَهُ إِذْ قَالُواْ لِقَوْمِهِمْ إِنَّا بُرَءَ وَأُ مِنكُمْ وَمِمَّا تَعَمُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُرْ وَبِدًا بِيَنْنَا وَبِيْنَكُمُ ٱلْعَدَاوَةُ وَٱلْغَضَاءُ أَبَدًا حَتَّىٰ تُوثِمِنُواْ مَاللَّهُ وَحَدَدُهُ إِلَّا فَوْلَ إِبْرَهِيمَ لِأَبِيهِ لأَسْتَغْفَانَّ لَكَ وَمَاۤ أَمِّلُكُ لَكَ مِنَ ٱللَّهِ مِن شَيْءٍ رَّبَّنَا عَلَيْكَ تَوَّكُلْنَا وَإِلَيْكَ أَنَبْنَا

60:5

to exult in their unbelief.

And forgive us, our Lord.

Indeed, it is You
who are the Overpowering One,
the All-Wise.

ose Very truly, there is an excellent model for you believers in them—for whoever longs for God and for salvation on the Last Day.

But whoever turns away, indeed, it is God alone who is the Self-Sufficient, the All-Praised.

God does not forbid you
from honorable relationships
with those who have not fought you
over religion,
nor expelled you from your dwellings—
that you relate kindly and equitably with them.
Indeed, God loves those who are just.

God only forbids you from making alliances with those who have fought you over religion and expelled you from your dwellings and aided others in expelling you.

And whoever befriends such as these, it is they who are the wrongdoers, godless in heart.

60:10 O you who believe!

الجُزِّهُ الثَّامِنُ وَالْعِشْرُونَ ٧ وَأَغْفُ لَنَا رَبَّنآ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْمَكِمُ الله لَقَذَكَانَ لَكُونِهِمُ أُسْوَةً حَسَنَةً لِمَن كَانَ يَرْجُوا ٱللَّهَ وَٱلْيُوْمُ ٱلْآخِرُ وَمَن يَنُولُ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنَّ ٱلْحَيَدُ اللَّهُ أَن يَحْعَلَ مَذَّكُونُ اللَّهُ أَن يَحْعَلَ مَذَّكُونُ وَيَثِنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مُّودَّ وَٱللَّهُ قَدِيرٌ وَٱللَّهُ غَفُورٌ رَّحِيمٌ المنتهنك ألله عَنِ ٱلَّذِينَ لَمْ يُقَائِلُوكُمْ فِ ٱلدِّينِ وَلَمْ يُخْرِجُوكُمْ مِن دِينِرِكُمُ أَن تَبَرُّوهُمْ وَتُقْسِطُواْ إِلَيْهِمْ إِنَّ اللَّهَ يُحِثُ ٱلْمُقْسِطِينَ النَّمَا يَنْهَا كُمُ اللَّهُ اللَّهُ عَن ٱلَّذِينَ قَـٰنَـٰلُوكُمْ فِي ٱلدِّين أُخْرَجُوكُم مِن دِينَرِكُمُّ وَظُنَهَرُواْعَكَ إِخْرَاجِكُمُ

فَأُوْلَئِكَ هُمُ ٱلظَّالِمُونَ

مُنْوَلَةُ الْمُتَخِّدُةُ

الجُزَّةُ الثَّامِنُ وَالْعِشْرُونَ

When believing women come to you as Émigrés, test their sincerity and it is God alone who knows best about their faith. Thus if you find them to be believing women. then do not return them to the disbelievers. They are not lawful wives for them. Nor are the disbelievers lawful husbands for them. Moreover, give the disbelievers whatever they have spent to marry them, whereupon there shall be no blame on you if you marry them, once you have given them their full dowry compensation. Nor shall you believers hold on to bonds of marriage with disbelieving women. But ask for the return of what you have spent on them in dowry. And let the disbelievers ask for what they have spent to marry women who have since believed and emigrated. That is God's judgment, as He has adjudged between youand God is all-knowing, all-wise. 60:11 Moreover, if any of your wives, O believers, have fled from you to the disbelievers, and in a campaign thereafter you believers overcome the disbelievers, then you are to give

to those individuals among you

whose wives have fled

تَتَأَثُمَا ٱلَّذِينَ ءَامَنُوٓ ٱ وَلَا جُنَاحَ عَلَيْكُمْ وَلَا تُمْسِكُواْ بِعِصَبِمِ ٱلْكُوَا مِّنْ أَذْوَجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْنُمُ فَنَاتُواْ ٱلَّذِينَ

the like of what they have spent on them in dowry.

And you shall fear God, in whom you are believers.

#### 60:12 O Prophet!

When the believing women come to you pledging allegiance to you that they shall not associate anything as a god with God; nor shall they steal; nor shall they commit illicit sexual intercourse: nor shall they kill their children; nor shall they come forth with a previously conceived child in a calumny they forge between their own hands and legs; nor shall they disobey you in any rightful thingthen accept their allegiance, and seek God's forgiveness for them. Indeed, God is all-forgiving, mercy-giving.

You shall not ever take as allies people upon whom God's wrath has come. They have, indeed, despaired of reward in the Hereafter—just as the disbelievers have despaired of ever seeing alive again the inhabitants of the graves.

الجُزُّ النَّانُ وَالْمِشْرُونَ وَانَّقُواْ اللَّهُ الَّذِي النَّم يِهِ مُؤْمِنُونَ إِذَا جَآءَكَ الْمُؤْمِنَثُ بُهَايِعْنَك عَلَىٰ أَن لَا يُشْرِكِنَ إِللَّهِ شَيْعًا وَلَا يَشْرِفِنَ وَلَا يَزْنِينَ وَلَا يَقْنُلُنَ الْوَلْدَهُنَ وَلَا يَقْنُلُنَ الْوَلْدَهُنَ وَلَا يَقْنُلُنَ الْوَلْدَهُنَ وَلَا يَعْضِينَكَ فِي مَعْرُوفِ فَلَا يَعْضِينَكَ فِي مَعْرُوفِ فَلَا يَعْضِينَكَ فِي مَعْرُوفِ وَلَا يَعْضِينَكَ فِي مَعْرُوفِ وَلَا يَعْضِينَكَ فِي مَعْرُوفِ

إِنَّ اللَّهُ عَفُورٌ رَحِيمٌ اللَّهِ عَفُورٌ رَحِيمٌ اللَّهِ عَامَنُواْ لَا اللَّهِ عَامَنُواْ عَضَا اللَّهُ عَلَيْهِمْ عَضِبَ اللَّهُ عَلَيْهِمْ فَضَبَ اللَّهُ عَلَيْهِمْ فَذَي بِسُواْمِنَ ٱلْآخِرَةِ كَمَا يَبِسَ الْكُفَارُ مِنْ أَصْحَنِ الْقُبُورِ مِنْ أَصْحَنِ الْقُبُورِ مِنْ أَصْحَنِ الْقُبُورِ



The surah that declares God's love of all those believers who maintain THE SOLID RANKS of unbreachable communal unity in selflessly and fearlessly defending God's cause against aggression.

## Surah 61 / 14 Verses / Revealed at Madinah

# Al-Şaff

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- All that is in the heavens and all that is in the earth highly exalt God. For He alone is the Overpowering One, the All-Wise.
- 61:2 O you who believe!

  Why do you say what you do not do?
- 61:3 It is greatly abhorrent in the sight of God that you say what you do not do!
- one of the service of
- Moses said to his people: O my people!
  Why do you harm me, though truly you know that I am, indeed, the messenger of God sent to you?
  Thus when they swerved from the right path, God caused their hearts to swerve from right guidance.



لِم تقولوب ما لاتفعلون كَلَّمُ مَقْتًا عِندَاللَّهِ الْمُعَلَّونَ مَقْتًا عِندَاللَّهِ أَن تَقُولُواْ مَا لَا تَقْمَلُوبَ أَن تَقُولُواْ مَا لَا تَقْمَلُوبَ الْمُنْ مُنْ لُوبَ الْمُنْ مُنْ الْمُنْ مُنْ أَنْ الْمُنْ مُنْ الْمُنْ مُنْ الْمُنْ مُنْ أَنْ الْمُنْ مُنْ الْمُنْ الْمُعْلِيلُولِ الْمُنْ الْمُنْ الْمُ

آلَّ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَنِّ لُونَ فِي سَبِيلِهِ عَضْفًا كَأْنَهُ مَ بُنْيَنُ مُّرْصُوصٌ كَأْنَهُ مَ بُنْيِنُ مُّرْصُوصٌ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ عَلَيْ يَقَوْمِ لِمَ تُوْدُونَنِي وَقَد تَعْلَمُونَ أَنِي For God does not guide an ungodly people.

And, behold! Jesus, son of Mary, said:
O Children of Israel!
I am, indeed, the messenger of God
sent to you,
as a confirmation of the truth
that has preceded me in the law of the Torah,
and as a bearer of glad tidings
of a messenger to come after me,
whose name shall be Ahmad.
Then when he came to them
with clear and miraculous proofs
confirming his truth, they said:
This is manifest sorcery!

- Yet who does a greater wrong than one who forges lies against God, while being called to Islam, a willing submission to God alone.

  For God does not guide the wrongdoing people who are godless in heart.
- the guiding light of God with their mouths.

  But God shall perfect His light—

  even if the disbelievers hate it.
- on its own merit over every religion—even if the idolaters hate it.
- 61:10 O you who believe! Shall I direct you to a transaction that shall deliver you

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الجُزَّهُ الشَّامِنُ وَالْعِشْرُونَ

وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَسِقِينَ

نُ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَنْهِنَ إِسْرَةِ بِلَ

يَنَبَيْ إِسْرَاءِ بِلَ إِنِّ رَسُولُ اللَّهِ إِلَيْكُمُ مُصَدِّقًا لِمَا بَيْنَ يَدَى مِنَ النَّوْرَئةِ وَمُبَشِّرًا بِرَسُولِ بِأْقِ مِنْ بَعْدِى اسْمُهُو أَحَمَدُ فَلَمَا جَاءَهُم بِالْبَيِّنَاتِ

قَالُواْ هَذَا سِحْرٌ مُّيِنٌ وَمَنْ أَظْلَمُ مِتَنِ أَفْتَرَكَ
عَلَى اللّهِ الْكَذِبَ
وَهُوَ يُدْعَى إِلَى ٱلْإِسْلَامُ وَاللّهُ لَا يَهْدِي ٱلْقَرْمَ الظّلِهِينَ

گُوند وَنَ لِيُطْفِعُواْ فُورَ ٱللَّهِ بِأَفْوَاهِمِمْ وَٱللَّهُ مُرْمَّ فُورِهِ

وَلُوْ كِرِهُ ٱلْكَفِرُونَ

هُوَالَّذِى أَرْسَلَ رَسُولَهُ,
الْمُلْدُىٰ وَدِينِ ٱلْمُقَى
لِيُظْهِرُهُ, عَلَى ٱلدِينِ كُلِّهِ.
وَلُوْ كَرْهُ ٱلْمُشْرِكُونَ
وَلُوْ كَرْهُ ٱلْمُشْرِكُونَ

اَ يَكَأَيُّهَا ٱلَّذِينَ ءَامَنُوا هَلَ ٱذُلُكُو عَلَى تِعِرَةِ شُنجِيكُم مِّنْ عَذَابٍ أَلِيمِ from a most painful torment?

It is that you believe in God and His Messenger and strive in the path of God with your wealth and your persons.

That is best for you, if only you were to know God's reward for it.

61:12 He shall forgive you your sins, and admit you into Gardens beneath which rivers flow, and 'give you residence in 'good 'and pleasant' dwellings in the Garden everlasting.

That is the magnificent triumph.

Moreover, He shall give you something else in this life, which you will love: Victory from God and a conquest near at hand. So give these glad tidings to the believers, O Prophet.

Be supporters of the religion of God—
even as Jesus, son of Mary, said to the Disciples:
Who will be my supporters
on the path to God?
The Disciples said:
We are the supporters of the religion of God.
Thus a group
among the Children of Israel believed,
and a group disbelieved.
So We aided those who believed
against their enemy.
Thus did they come to prevail.

الجُزْءُ الفَّامِنُ وَالْحِشْرُونَ مُؤْنَا فُنْكُونَا الْخَنْفُ

الله فَرْمِنُونَ عِلَيْهُ وَرَسُولِهِ

وَجُهُدُونَ فِي سَيِدِلِ اللهِ

عِلْمُولِكُونَ فِي سَيدِلِ اللهِ

عِلْمُولِكُونَ فِي سَيدِلِ اللهِ

ذَلِكُونَ خَيْرٌ لَكُونُ الكُنْمُ تَعْلَمُونَ

عَنْمِ لَكُونُ ذُنُوبِكُونُ

وَيُدْ خِلْكُونَ خُنُوبِكُونُ

وَيُدْ خِلْكُونَ خُنُوبِكُونَ مَنْ تَعْفِيهَا ٱلْأَنْهُونُ

وَمُسَلِينَ طَيْبَةً فِي جَنَّتِ عَذَنْ وَالْمَنْفِلِيمُ وَأَخْرَى الْمَنْفِلِيمُ الْمَنْفِلِيمُ وَأَخْرَى الْمُنْفِلِيمُ اللهِ اللهِ اللهِ اللهُ المُنْفِلِيمُ وَأَخْرَى الْمُنْفِلِيمُ اللهُ وَأَخْرَى الْمُنْفِلِيمُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ

وَأَخَرَىٰ تَحِبُونَهَا
 نَصَّرُ مِّنَ ٱللَّهِ وَفَنْحٌ قَرِيبٌ أَلَى وَفَنْحٌ قَرِيبٌ
 وَيَشِرِ ٱلْمُؤْمِنِينَ
 يَكَأَتُهَا ٱلذَينَ ءَامَنُهُا

كُونُواْ أَنصَارَ اللَّهِ كُمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِيَ إِلَى اللَّهِ قَالَ الْمُوَارِيُّونَ خَنُ أَنصَارُ اللَّهِ فَامَنَت ظَالَهِفَةً مِنْ بَخِت إِسْرَةِ بِلَ

يِن بِنِ بِهِ الْمِيْةُ وَكَفَرَت طَّالَيِفَةً فَأَيَّدُنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوّهِمْ فَأَصَّبَحُواْ ظَلْهِرِينَ



The surah that enjoins the believers to proceed at once to the ritual Prayer of THE FRIDAY CONGREGATION and to quit all commercial transacting as soon as they hear the call to the Prayer.

## Surah 62 / 11 VERSES / REVEALED AT MADINAH

# Al-Jumu<sup>c</sup>ah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- All that is in the heavens and all that is in the earth give due exaltation to God—the King, the All-Holy, the Overpowering One, the All-Wise.
- He is the One who sent among the unlettered people without a Scripture a messenger from among themselves, who recites to them

  His revealed verses of the Quran, and purifies them, and teaches them the Heavenly Book and the wisdom of revelation.

  And, indeed, before this they were utterly lost in clear misguidance.
- 62:3 And He has sent him, as well, to all others besides them who have yet to join with them in receiving God's message.

  For He alone is the Overpowering One, the All-Wise.
- 62:4 That is the bounty of God.

  He gives it to whomever He so wills.



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الجنزة القَامِنُ وَالْعِشْرُونَ

For God alone is the Possessor of Magnificent Bounty.

- with upholding the Torah,
  who, thereafter, did not uphold it faithfully,
  is as the likeness of a donkey
  merely carrying books.
  Woeful is the likeness of the people who belie
  the revealed signs of God!
  For God does not guide
  the wrongdoing people
  who are godless in heart.
- If you claim that you alone are the friends of God—apart from all other people—then hope ardently for death to bring you near Him, if you are truthful in your claim.
- 62:7 But they will not hope for it ever because of 'the sins' that their hands have advanced 'in the world'.

  And God is all-knowing about the 'godless' wrongdoers.
- 62:8 Say to them:
  Indeed, the death from which you flee shall, most surely, encounter you.
  Then you shall be returned to the Sole Knower of the realms of all the unseen and the seen.
  Then He shall tell you the due recompense of all that you have been doing in life.

62:9 O you who believe!

وَاللَّهُ دُو الْفَضْلِ الْعَظِيمِ

مَثَلُ الَّذِينَ حُمِّ لُوا النَّوْرَئة 
مُثَلُ الْذِينَ حُمِّ لُوا النَّوْرَئة 
كَمَثَلِ الْحِمَارِ 
يَعْمِلُ أَسْفَارًا 
مِثْسَ مَثَلُ الْقَوْمِ 
الَّذِينَ كَذَّبُوا بِنَا يَنتِ اللَّهِ 
وَاللَّهُ لَا يَهْدِى 
الْقَوْمُ الظّالِمِينَ 
الْقَوْمُ الْظَالِمِينَ 
الْقَوْمُ الْطَالِمِينَ 
الْتَوْمُ الْطَالِمِينَ 
الْتَوْمُ الْطَالِمِينَ 
الْتَوْمُ الْطَالْمِينَ 
الْتَوْمُ الْعُلْمَادِينَ 
الْتُومُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعِينَ 
الْتُومُ الْعُلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعَلْمُ الْعُلْمُ الْعُلْمُ الْعَلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعَلْمُ الْعُلْمُ الْعِلْمُ الْعُلْمُ الْعِلْمُ الْعَلْمُ الْعِلْمُ الْعِلْمُ الْعَلْمُ الْعِلْمُ الْعَلْمُ الْعِلْمُ الْعَلْمُ الْعَلْمُ الْعِلْمُ الْعِلْمُ الْعُلْمُ الْعِلْمُ الْعُلْمُ الْعِلْمُ الْعَلْمُ الْعَلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعَلْمُ الْعُلْمُ الْعِلْمُ الْعُلْمُ الْعُلْمُ الْعِلْمُ الْعِلْمُ الْعَلْمُ الْعُلْمُ الْعِلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعِلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعِلْمُ الْعُلْمُ الْعُلْمُ الْعِلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعِلْمُ الْعُلْمُ ا

أَنَّ قُلْ يَتَأَيُّهَا ٱلَّذِينَ هَادُوٓاً إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِياءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُّا ٱلْوَّتَ إِن كُنُمُ صَلاِقِينَ

وَلَا يَكُمُ نَهُ أَبَدُا يما فَدَّمَتْ أَيْدِيهِ مُ وَاللَّهُ عَلِيمٌ إِلْظُلالِمِينَ مُنْ مَنْ مَنْ مَا مَنْ مَا مَا مَا لَظُلالِمِينَ

ٱلَّذِّى تَفِرُّونَ مِنْهُ فَإِنَّهُ, مُلَاقِيكُمٌ ثُمُّ ثُمُّ ثُوُّونَ إِلَىٰ عَلِمِ ٱلْغَيْبِ وَٱلشَّهَا مَذَة فَيُنِيَّثُكُمْ بِمَاكُنُمُ تَعْمَلُونَ When the call to 'congregational' Prayer is made on Friday, then proceed at once to the remembrance of God and the Prayer', and quit all commerce. That is best for you, if only you were to know God's reward for it.

62:10 But when the Prayer is concluded, then you may freely spread throughout the land and seek out the bounty of God.

Yet remember God much in supplication, so that you may be successful.

62:11 For behold!

When they who believe saw the arrival of merchandise and heard its luring diversion during the Friday assembly, they almost all dispersed to it and left you, O Prophet, standing on the pulpit speaking.

Say to them:

What is with God in reward is far better than any worldly diversion and any fleeting merchandise.

For God is the best of providers.

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الجُزْءُ الثَّامِنُ وَالْعِشْرُونَ

اَنَّ يَتَأَيُّهَا الَّذِينَ ءَامَنُوَا إِذَا نُودِكَ لِلصَّلُوةِ مِن يَوْمِ الْجُمْعَةِ مَن يَوْمِ الْجُمْعَةِ فَاسْعَوَا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعُ وَذَرُوا الْبَيْعُ الْمُونَ ذَلِكُمْ خَيْرٌ لَكُمْ الْمَونَ فَلْمُونَ فَإِذَا قُضِيتِ الصَّلُوةُ وَالْمَن فَصْلِ اللَّهِ وَالْمَنْ فَضْلِ اللَّهِ لَكُونَ اللَّهُ كَذِيرًا لَمَا لَكُونَا اللَّهُ كَذِيرًا لَمَا لَمُؤْلُونَا اللَّهُ كَذِيرًا لَمَا لَكُونَا اللَّهُ كَذِيرًا لَمَا لَمُؤْلُونَا اللَّهُ كَذِيرًا لَمَا لَمُؤْلُونَا اللَّهُ كَذِيرًا لَوْلَامِ فَوْلَامِ فَاللَّهُ لَاللَّهُ لَا مُؤْلُونَا اللَّهُ كَذِيرًا اللَّهُ كَذِيرًا لَيْ اللَّهُ اللَّهُ الْمُؤْلُ اللَّهُ كَذِيرًا اللَّهُ لَامُونَ اللَّهُ لَمُ اللَّهُ لَكُونَا اللَّهُ كَذِيرًا اللَّهُ يَعْلَى اللَّهُ لَامُونَ اللَّهُ لَامُونَ اللَّهُ لَعُولَا اللَّهُ كَالِمُونَا اللَّهُ كَالِهُ اللَّهُ لَامُونَا اللَّهُ لَكُونَا اللَّهُ لَامُونَا اللَّهُ لَامُونَا اللَّهُ كُونَا اللَّهُ لَامُونَا اللَّهُ لَامُونَا اللَّهُ كُونَا اللَّهُ لَامُونَا اللَّهُ لَامُونَا اللَّهُ كُونَا اللَّهُ لَامُونَا اللَّهُ لَالَهُ لَامُونَا اللَّهُ لَكُونَا اللَّهُ لَامُونَا اللْهُ لَامُونَا اللَّهُ لَامِنَا اللَّهُ لَامُونَا اللَّهُ لَامُونَا اللَّهُ لَامُونَا اللَّهُ لَامُونَا اللَّهُ لَامُونَا اللَّهُ لَامِنَا لَاللَّهُ لَالْمُونَا اللَّهُ لَامُونَا اللَّهُ لَامُونَا اللْمُونَا اللَّهُ لَامُونَا اللْمُونَا اللْمُؤْلُونَا اللَّهُ لَامُونَا اللْمُؤْلِ

الله وَإِذَا رَأَوَا بِحَدَرَةً أَوْلَمُوا اللهُ وَاللهُ اللهُ وَرَكُوكَ قَآمِماً فَلَا اللهُ وَرَكُوكَ قَآمِماً فَلَا مَا عِندَا للهِ فَلَا مَا عِندَا للهِ خَيْرُ مِن اللهِ وَمِن اللهِ حَرْدُ الزَّرْقِينَ وَاللَّهُ خَيْرُ الزَّرْقِينَ



The surah that declares that God bears witness that the false profession of faith by THE HYPOCRITES is uttered only as a screen to hide their duplicity.

## Surah 63 / 11 VERSES / REVEALED AT MADINAH

# Al-Munâfiqûn

IN THE NAME OF GOD. THE ALL-MER CIFUL, THE MER CY-GIVING

When the hypocrites come to you,
O Prophet, they say:
We bear witness
that you are, most surely, the Messenger of God.
And God knows
that you are, indeed, His Messenger.
Yet God bears witness
that the hypocrites are, most surely, liars!

They have taken their false oaths of faith

They have taken their false oaths of faith only as a shield,
so as to bar others from the path of God.
Indeed, evil is what they have been doing.

That is because they have believed then disbelieved.

So a seal has been set upon their hearts.
Thus they do not comprehend what truly benefits them.

\*Now, when you see them, their physical appearance pleases you.

And when they speak, you hear their lofty words.

Yet it is as if they are propped up logs!

Inwardly, they think that every shout



(١٠) إذَا حَآءَكَ ٱلْمُنَافِقُونَ قَالُواْ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۗ وَٱللَّهُ يَعَلَمُ إِنَّكَ لَرَسُولُهُۥ وألله كشكد إِنَّ ٱلْمُنَافِقِينَ لَكَنَادُورِ ﴿ اللُّهُ التَّخَذُوٓ الْمُنْتُمُ جُنَّةُ فَصَدُّواْ عَن سَبِيل ٱللَّهِ إِنَّهُمْ سَاءَ مَا كَانُواْ يَعْمَلُونَ ذَلِكَ بِأُنَّهُمْ ءَامَنُواْ ثُمَّ كَفَرُوا فَطْبِعَ عَلَىٰ قُلُوبِهِمْ

of forewarning is against them.

They are the enemy. So beware of them!

May God strike them down!

How are they turned away from the truth?

63:5 For whenever it is said to them: Come!

The Messenger of God

will seek God's forgiveness for you.

They turn their heads aside,

and you see them turning away—

for they are filled with arrogance.

63:6 It is the same in regard to them
whether you seek forgiveness for them,
or you do not seek forgiveness for them.
Never will God forgive them.
Indeed, God does not guide an ungodly people.

Do not spend on those
who are with the Messenger of God
until they break away from him.
Yet to God belongs the treasures
of the heavens and the earth.
But the hypocrites do not comprehend this.

Should we return to Madinah from this campaign, the mightiest shall expel the most abased from it. Yet, indeed, invincible might belongs to God alone—and thus shall it be for His Messenger and for the believers.

But the hypocrites do not know it.

63:9 O you who believe!

Let not your wealth nor your children divert you from the remembrance of God.

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الجزَّهُ الشَّامِنُ وَالعِشْرُونَ

هُمُرَالْعَدُوَ فَآخَدْرَهُمْ فَنْنَلَهُمُرَاللَّهُ أَنَّى يُؤْفِكُونَ ﴿ وَإِذَاقِيلَ لَهُمْ تَعَالُوَا سَنْتَغَفْ لَكُذَرَتُسُولُوالًا

يَسْتَغْفِرْ لَكُمْ رَسُولُ اللهِ لَوَّوْا رُبُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُّسْتَكْمِرُونَ

سَوَآءٌ عَلَته مُرْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ نَسْتَغْفِرْ لَهُمْ لَن يَغْفِرُ اللَّهُ لَمُمُّ إِنَّ اللَّهَ لَا يَهْدِى الْقَدَّمُ اللَّهَ لَا يَهْدِى

القوم الفلسيفيات هُمُ الَّذِينَ يَقُولُونَ لَا ثُنفِ قُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَقَّىٰ يَنفَشُوا وَاللَّهِ خَزَآيِنُ السَّمَوَتِ وَاللَّرْضِ وَلكِكنَ الشَّمَوَتِ وَاللَّرْضِ وَلكِكنَ

﴿ يَقُولُونَ لَهِن زَّجَعْنَا إِلَى ٱلْمَدِينَةِ لِيُخْرِجَكِ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلُ ۚ وَيَلَّهِ ٱلْمِزَّةُ وَلِرَسُولِهِ، وَلِلْمُؤْمِنِينَ وَلَكِنَّ ٱلْمُنَفِقِينَ لَا يَعْلَمُونَ لَا يَعْلَمُونَ

تَنَاتُهَا اللَّذِينَ عَامَنُوا لَا يَئَاتُهَا اللَّذِينَ عَامَنُوا لَا لَكُمُّمُ الْمُؤَلِّكُمُّمُ وَلَا اللَّهِ اللَّهُ اللْمُنْ الْمُنْ الْمُنَالِي الْمُنْ الْمُلِمُ اللَّهُ الْمُنْ الْمُنَامِ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ

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لجُزُهُ الثَّامِنُ وَالْعِشْرُونَ

And whoever does this—then it is they who are the losers of an everlasting Paradise.

from whatever We have provided you before death comes to any one of you, such that one would say: My Lord!

If You would but defer me from death to a near term, then I will give charity and become of the righteous.

But never will God defer the death of a soul when its 'due' term comes.

And God is all-aware of all that you do.

وَمَن يَفَعَلَ ذَالِكَ وَأَنْوَلَتَهِكَ هُمُ ٱلْخَسِرُونَ مَّ وَأَنفِقُواْ مِن مَّارَزَقَنْكُمُ مِن قَبْلِ أَن يَأْنِكَ أَحَدَّكُمُ ٱلْمَوْتُ فَيقُولَ رَبِ لَوْلاَ أَخَرْتَنِي إِنَّ أَجُلِ فَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ ٱلصَّالِحِينَ وَلَن يُؤخِرَ ٱللَّهُ نَفْسًا إِذَا جَاءَ أَجُلُها أَ The surah that calls the Day of Judgment THE DAY OF MUTUAL LOSS AND GAIN. For those who abandon faith and choose to disbelieve shall lose Paradise and be thrown into Hellfire, cheated forever from felicity by their own souls and their leaders. Those who believe,

thrown into Hellfire, cheated forever from felicity by their own souls and their leaders. Those who believe, however, shall gain Paradise against all the attempts of the unbelievers to distract them in the world from faith and goodness, guided away from Hellfire by God and His messengers.

## Surah 64 / 18 VERSES / REVEALED AT MADINAH

# Al-Taghâbun

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- All that is in the heavens
  and all that is in the earth
  give due exaltation to God.
  To Him alone belongs all the dominion.
  And to Him alone belongs all praise.
  For He is powerful over all things.
- 64:2 He is the One who has created all of you.

  Then some of you become disbelievers
  and some of you become believers.

  Indeed, God is all-seeing of all that you do.
- He alone created the heavens and the earth with the very essence of all truth.

  Moreover, it is He who has fashioned you—and He, indeed, made most excellent your forms!

  Thus to Him is the ultimate destiny.
- 64:4 He knows all that is in the heavens and the earth—
  and He knows well all that you conceal and all that you reveal.

  For God is all-knowing of all that is harbored within the breast of people.



الله يُسَيِّحُ بِلَهِ مَا فِي اَلسَّمَوَتِ
وَمَا فِي اَلاَرْضِّ
لَهُ اَلْمُلْكُ وَلَهُ اَلْحَمْدُّ
وَهُوعُلَى كُلِّ شَيْءٍ قَدِيرُ
وَهُوعُلَى كُلِّ شَيْءٍ قَدِيرُ
فَهُ الَّذِي خَلَقَكُوْ
فَيْنِكُوْ كَالِ شَيْءٍ وَلَدِيرُ
فَيْنِكُوْ كَالِ شَيْءٍ وَلَا يُورِيرُ
فَيْنِكُو كَا إِنْ وَمِن كُورُ مُؤْمِنٌ وَاللهُ وَمِن مَاللهُ وَمِن وَاللهُ وَمِن وَمَا تُعْلِنُونَ وَمَا تَعْلِنُونَ وَمَا تَعْلِنُونَ وَاللهُ وَاللهُ عَلِيمٌ وَاللهُ عَلَيْمٌ وَاللهُ عَلَيْمٌ وَاللهُ عَلَيْمٌ وَاللهُ عَلَيْمٌ وَاللهُ عَلِيمٌ وَاللهُ عَلَيْمٌ فِي اللهُ اللهُ وَاللهُ عَلِيمٌ فَي اللهُ اللهُ وَاللهُ عَلَيْمٌ فِي اللهُ اللهُ اللهُ وَا اللهُ اللهُ وَاللهُ عَلَيْمٌ فِي اللهُ ال

Has there not come to you, O disbelievers, the heavy tidings of those who disbelieved of old—that they tasted in this life the grievous consequence of their ungodly affairs?

Yet for them in the Hereafter there is a more painful torment awaiting.

That is because their messengers, indeed, came to them with clear and miraculous proofs from God. But they would say in arrogance:

Will mere mortals guide us?

So they disbelieved and turned away.

Yet God is self-sufficing,

with no need of their faith.

Indeed, God alone
is self-sufficient, all-praiseworthy.

Those who disbelieve have alleged that they shall never be raised from the dead. Say, O Prophet: Oh yes, indeed!
By my Lord!
You will, most surely, be raised back to life!
Then you will, most surely, be informed of all that you have done in the world.
And that for God is ever so easy.

So believe in God and His messenger and the Light of the Quran that We have sent down. For God is all-aware of all that you do.

64:9 The Day He shall gather up all of you for the Day of Gathering—
that is the Day of Mutual Loss and Gain.
For whoever believes in God and does righteous deeds in life,

الجُزّةُ الثّامِنُ وَالعِشْرُونَ يُوْنَا التَّعَالِينَ

الَّمْ يَأْتِكُونَ بَنُوُّا الَّذِينَ كَفَوُا مِن قَبْلُ فَذَاقُواْ وَبَالَ أَمْرِهِ وَلَمُمْ عَذَاكُ الْيَمُّ اللهُ إِنَّكُورُكَانَت اللهُ إِنَّكُورُكَانَت

تَأْنِهِمْ رُسُلُهُم بِالْبَيْنَتِ فَقَالُواْ أَبْشَرِّيَمَ دُونَنَا فَكَفَرُواْ وَتَوَلَّواْ وَّآسَتَغْنَى اللَّهُ وَاللَّهُ غِنَّ حَمِيدٌ

نَعُمَّ اللَّيْنَ كَفَرُوا أَنْ لَنَيْعَثُواً فَ لَنَيْعَثُواً فَا لَنَيْنَعَثُواً فَا لَكُنْ يَعْتُواً فَا لَكُنْ وَكِلَّ لَلْبَعْثُنَّ مَا عَبِلَتْمُ اللَّهِ يَسِيرٌ وَذَالِكَ عَلَى اللَّهِ يَسِيرٌ وَذَالِكَ عَلَى اللَّهِ يَسِيرٌ اللَّهِ عَلَى اللَّهِ يَسِيرٌ اللَّهِ عَلَى اللَّهِ يَسِيرٌ اللَّهُ عَلَى اللَّهِ يَسِيرٌ اللَّهُ عَلَى اللَّهُ يَسِيرٌ اللَّهُ عَلَى اللَّهُ يَسِيرٌ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَا عَلَى اللْهُ عَلَى اللْ

﴿ فَتَامِنُواْ بِاللَّهِ وَرَسُولِهِ، وَالنُّورِ الَّذِيّ أَنزَلْناً وَالنُّورِ الَّذِيّ أَنزَلْناً وَاللَّهُ بِمَا تَعْمَلُونَ خِيرٌ

He shall then absolve him of his misdeeds and admit him to Gardens beneath which rivers flow—to abide therein, forever and ever.

That is the magnificent triumph!

- 64:10 As to those who disbelieve and belie Our revealed signs, they are the Companions of the Fire of Hell—wherein they shall abide forever—and a most woeful destination it is!
- but that it is by the permission of God.

  Yet whoever believes in God,

  He shall guide his heart to steadfast faithfulness.

  And God is all-knowing of all things.
- Thus you shall obey God.

  And you shall obey the Messenger.

  Yet if you turn away,
  then know that, indeed, what is incumbent
  upon Our Messenger
  is only the clear conveyance of this message.
- 64:13 God! There is no God but Him! So upon God alone let the believers rely.
- 64:14 O you who believe!
  Indeed, among your spouses and your children are those who are enemies to you.
  So beware of them.
  Yet if you pardon and excuse and forgive, then let it be known that, indeed,
  God is all-forgiving, mercy-giving.

  64:15 Moreover, know that, indeed, your wealth and your children are a cause of temptation for you.

الجُزِّهُ الثَّامِنُ وَالْعِشْرُونَ خَلِدِينَ فَهُمَا أَبُدُأَ ذَالِكَ ٱلْفَوْزُ ٱلْعَظِيمُ (١٠) وَالَّذِينَ كَفَرُوا وكخذُّوا بَاكِنِكَ خَلِدِينَ فِيمَا وَيَثْسَى ٱلْمَصِيرُ الله مَا أَصِابَ مِن مُصِيبَة إِلَّا بِإِذْنِ ٱللَّهِ وَمَن نُوُّ مِنْ بِأَللَّهُ بَهْدٍ قَلْبَهُۥ وَٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ وأطبعه األرسول فَادِ ﴿ تَمَلَّتُهُ ۚ فَانَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَنَعُ ٱلْمُبِينُ فَلْيَتُوكَ لِالْمُؤْمِنُونَ (١١) يَكَأَيُّهُ اللَّذِينَ ءَامَنُواْ فَأَحْذَرُوهُمْ وَإِن تَعَفُواْ فَاتَ ٱللَّهُ عَفُرٌ رَّحِكُ الله الله المنا أَمُولُكُمْ وَأَوْلَادُكُمْ Yet God has with Him a magnificent reward.

So fear God as much as you can, O believers.

Thus hear and obey His commandments.

And spend charitably

on what is good for your own souls.

For whoever is safeguarded

from the avarice of his own soul—
then it is these who are the 'truly 'successful.

64:17 If you lend God a goodly loan
by your charitable offerings,
He will multiply for you its 'reward'.
Moreover, He will forgive you.
For God is ever thankful, most forbearing—
64:18 the Sole Knower of the 'realms
of all the 'unseen and the seen,
the Overpowering 'One', the All-Wise.

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الجُزِّءُ الثَّامِنُ وَالْعِشِّ وِنَ

وَاللَّهُ عِندَهُۥ أَجْرُعَظِيمٌ

وَأَسْمَعُواْ وَأَطِيعُواْ وَأَنفِعُمُ

وَأَسْمَعُواْ وَأَطِيعُواْ وَأَنفِعُواْ

خَبْرًا لِإَنفُسِكُمُ

وَمَن يُوقَ شُحَ نَفْسِهِ

فَأُولَتِكَ هُمُ ٱلْمُفْلِحُونَ

فَأُولَتِكَ هُمُ ٱلْمُفْلِحُونَ

يُعْنَعِفْهُ لَكُمْ وَيَغْفِرُ كَنْ وَاللَّهُ شَكُورُ حَلِيمُ



The surah that issues the lawful procedures by which one may DIVORCE and that calls for fair parting between believers if marriage is to end, in accordance with what is right and within God's prescribed limits, while promising ease and deliverance for the truly God-fearing who undergo this trauma.

## Surah 65 / 12 verses / revealed at madinah

# Al-Ţalâq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

### 65:1 O Prophet!

When you who believe intend to divorce women, then it shall not be during menstruation nor shall you have intimate relations with them thereafterrather divorce them at the beginning of their prescribed waiting period, and count the exact days of the prescribed waiting period and fear God, your Lord. Thus you shall not expel them from their homes. Nor are they themselves to depart during this period unless they commit a flagrant indecency. These, then, are the ordained limits of God. And whoever transgresses the ordained limits of God has truly wronged his own soul. You do not know the outcome of your course of action. It may be that after this period



تَكَانَّهُا النَّيْ إِذَا طَلَقَتُمُ النِسَاةَ فَطَلِقُوهُنَّ لِعِدَّتِهِنَ وَأَحْصُواْ الْعِدَّةُ وَالْمَالَةُ وَأَحْصُواْ الْعِدَّةُ وَالْمَالَةُ وَاللَّهِ وَمَا يَسْعَدُ حُدُودَ اللّهِ وَمَن يَسْعَدُ حُدُودَ اللّهِ فَقَدْ ظَلَمَ نَفْسَمُهُ وَاللّهُ وَمَن يَسْعَدُ وَي الْعَلَ اللّهِ الْمَدْوَى الْعَلَ اللّهِ الْمَدْوَى الْعَلْ اللّهِ الْمَدْوَى الْعَلْ اللّهِ الْمَدْوَى الْعَلْ اللّهِ الْمَدْوَى الْعَلْ اللّهِ الْمَدْوَى اللّهِ الْمَدْوَى الْعَلْ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ ا

God will bring about a resolution to the matter.

Yet when they reach the end of their stated term of waiting, then either retain them in marriage, in accordance with what is right, or part with them, in accordance with what is right. Moreover, let two just men from among you bear witness to this outcome. And you who are witnesses shall administer upright testimony, for the sake of God. This is to admonish whoever of you believes in God and in the coming Judgment of the Last Day. And whoever fears God. He shall make for him a way out of every difficulty.

from where he has never conceived.

Thus whoever relies on God,
then He is sufficient for him.
God shall, indeed, attain His purpose.
Truly, for all things
God has apportioned a due measure.

As to those of your women
who anticipate no further menstruation—
if you are uncertain as to their term—
then their waiting period shall be three months,
just as it shall be for those
who have not yet menstruated.
As for those who are pregnant,
their stated term
is whenever they deliver what they carry.

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الجزء القامن والعشرون

كُمْ نُوعَظُ بِهِ ِ لكُلُ شَهَىء قَدْرًا

**运动国际** 

الخؤء القامن والعشرون

And whoever fears God,
He shall make his difficult matter easy for him.
That is the command of God,
which He has sent down to all of you.
And whoever fears God,
He will absolve him of his misdeeds
and make his reward immense.

So as to the wives you proceed to divorce, 65:6 give them residence throughout their waiting period in the homes where you reside in accordance with your means. Yet you shall not harass them, so as to cause them distress. And if they are pregnant, you shall spend on them until they deliver what they carry. Moreover, if they nurse your children for you, then give them their due compensation, accordingly. Indeed, you shall enjoin one another to all goodness, in accordance with what is right. But if you become hardened toward one another. then another woman shall nurse the child for the father. Let a man of abundant means 65:7 spend of his abundance, 'accordingly'. But a man whose provision is of limited measure. let him spend from whatever God has given him,

accordingly.

يَجْعَل لَهُ مِنْ أَمْرِهِ يَسْرُكُ ذَلِكَ أَمُّ ٱللَّهَ أَذَ لَهُ وَإِلَيْكُمْ ۖ نُكُفِّ عَنْهُ سَتَاته، أَشَكُنُوهُنَّ مِنْ حَنْثُ سَكُنتُهُ مِّن وُجْدِكُمُ وَلَا نُضَارُوهُنَّ وَإِن كُنَّ أُوْلَئِتِ حَمَّل وأتيمروا نتنكر بمعروف فَلْنُفِقَ مِمَّا ءَائِنَهُ ٱللَّهُ

For God does not task a soul except in accordance with what He has given it. God shall bring about, after hardship, ease.

65:8 Yet how many a bygone community
has insolently defied the commands of its Lord
and His messengers!
So We called each one to account
with a severe accounting.
For We punished each
with a horrid punishment.

65:9 So each community tasted the grievous consequence of its ungodly affair.

Thus the end of the affair of each one was utter loss in this life.

65:10 Moreover, God has prepared for them
a severe torment in the Hereafter.
So be ever God-fearing,
O you people of discretion and understanding who have believed.
Truly, God has sent down to you the Quran as a revealed Reminder
and Muhammad as a messenger,
reciting to you the verses of God—made clear—so that He may bring forth
those who believe and do righteous deeds from the veils of darkness into the light.
And whoever believes in God
and does righteous deeds,
He shall admit him

to Gardens beneath which rivers flow-

Truly, God shall have granted such a one

to abide therein forever and ever.

a most excellent provision.

الجُزْءُ الثَّامِنُ وَالعِشْرُونَ ٤ لائكلف ألله نفسا الَّا مَا مَاتَنعَا عَنَتْ عَنْ أَمْنِ رَبِّهَا وَرُسُلِهِ فكاستنفا حساكا شدمكا عَذَّننَهَاعَذَانَا ثُكُّا فَذَاقَتْ وَمَالَ أَمْرِهَا وكانَ عَنقيَةُ أَمْرِهَا خُمْرًا أَعَدَّ ٱللَّهُ لَمُتُمْ عَذَابًا شَدِيدًا فَٱتَّقُواْ ٱللَّهَ يَتَأْوْلِي ٱلْأَلْبَكِ فَدَأَنَّ لَ ٱللَّهُ إِلَّنَّكُو ذَكَّمُ رَسُولًا مِنْكُواْ عَلَيْكُوْ ءَايَنتِ ٱللَّهِ مُبَيِّنَتِ لَيْخُرِجَ ٱلَّذِينَ ءَامَنُواْ عَمَلُهُ أَ ٱلصَّالِحَاتِ مِنَ ٱلظُّلُمَاتِ إِلَى ٱلنُّهُرُّ

تَجْرِي مِن تَحْتِهِ كَالْأَنْهُ رُ

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الجزء القامن والعشرون

65:12 God is the One who has created seven heavensand of the earth, the like of them. The divine command descends between themso that you may know that God alone is powerful over all things, and that God alone has truly encompassed all things in knowledge.

قَدْ أَحْسَنَ ٱللَّهُ لَهُ، رِزْقًا اللّهُ ٱلّذِى خَلَقَ سَبْعَ سَمَوَتِ
 رَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يِنْأَزُّلُ ٱلْأَمْرُ بِيِّنَهُنَّ لِنَعْلَمُواْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ ٱللَّهُ قَدَّ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمَا



The surah that opens with admonishing the Prophet against
THE PROHIBITION of something he once imposed on himself for the purpose of
not offending his wives, though God had made it lawful for him.

## Surah 66 / 12 VERSES / REVEALED AT MADINAH

## Al-Tahrîm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

66:1 O Prophet!

Why do you prohibit 'yourself from' what God has made lawful for you, in order to attain the good pleasure of your wives?

Yet God is all-forgiving, mercy-giving.

God has already sanctioned
a way for you believers to absolve yourselves
from your oaths.
God alone is your Patron—
and He is the All-Knowing, the All-Wise.

66:3 Behold!

The Prophet confided
a matter to one of his wives.
Then when she told another of his wives of it, and God acquainted him with it,
the Prophet made known part of it to her and avoided disclosing a part.
Then when he disclosed to her what she had divulged, she said:
Who told you this?
He said:

The One who is All-Knowing, All-Aware



has told me.

are his supporters.

God said:

If you two wives turn in repentance to God, it will be accepted, for your hearts have truly inclined to an aberration.

But if you support one another against him,

But if you support one another against him, then God, Himself, is, indeed, his protector—as well as Gabriel, and every righteous believer. And the other angels, moreover,

should he divorce all of you wives—
shall give to him, instead of you,
wives who are better than you:
Submitting themselves willingly to God!
Believing women!
Devoutly obedient women!
Penitent women!
Worshipful women!
Godly Émigrés,
both of the formerly wedded and virgins.

Save yourselves and your families from a Fire whose fuel is people and stones, over which are 'designated' angels, 'dreadfully' stern and severe.

They do not disobey God in whatever He commands them.

Indeed, they do whatever they are commanded.

Thus to whomever enters Hellfire,

الجُزَّةُ النَّامِنُ وَالْمِشْرُونَ مُؤْوَالْتَجَيِّفَا

إِن نَنُوبَا إِلَى اللهِ

فَقَدْ صَغَتْ قُلُوبُكُمَا اللهِ

وَإِن تَظَلَّهَ رَا عَلَيْهِ

فَإِنَّ اللهَ هُو مَوْلَئُهُ

وَجِبْرِيلُ وَصَلِحُ الْمُؤْمِنِينَ اللهُ

وَالْمَلَيْهِكَةُ

بَعْدَ ذَلِكَ ظَهِيرُ

عَسَىٰ رَبُهُۥ إِنَّ طَلَقَكُنَّ أَن يُبُدِلَهُۥ أَزْوَجُا خَيْرا مِنكُنَّ مُسْلِمُنتِ مُّوْمِننتِ فَيْنتَتِ تَيْبَنتٍ عَدِدَتِ سَيْحَنتِ تَيْبَنتٍ وَأَبْكَارًا

تَ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا فَوَا اَنفُسكُو وَأَهْلِيكُونَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهُ عَلَيْهُ اللَّهُ مَا لَيْهَ مَا أَمَرَهُمُ مَ وَيَقْعَلُونَ مَا يُؤْمَرُونَ وَيَقْعَلُونَ مَا يُؤْمَرُونَ وَيَقَعَلُونَ مَا يُؤْمَرُونَ

it shall be said: O you who disbelieve! Make no excuses this Day.

Indeed, you are only being recompensed for all the evil that you have done in life.

Repent to God with a most sincere repentance.
Perhaps your Lord will absolve you
of your misdeeds and admit you into Gardens
beneath which rivers flow—
on a Day Hereafter,
when God will not disgrace the Prophet
or those who have believed with him.
Their light shall stream forth before them,
and to their right.
They shall say: Our Lord!
Perfect for us our light, and forgive us.
Indeed, it is You
who are powerful over all things.

66:9 O Prophet!

Strive against the disbelievers and the hypocrites, and be stern with them.

For their abode is Hell—
and a most woeful destination it is!

66:10 God sets forth,
as an example for those who disbelieve,
the wife of Noah and the wife of Lot.
They were under the care
of two of Our righteous servants,
but they forsook the faith of their husbands,
and thus betrayed them.
So even as prophets,
they could not avail either of them

لجُزْءُ الشَّامِنُ وَالعِشْرُونَ سُوْنَا التَّجَيْلَيْنَ

يَنَأْتُهُا ٱلَّذِينَ كُفُرُواْ تتأثيا الذبركءامنوا تُوبُواْ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا أَن يُكَفِّرَ عَنكُمْ سَيِّئَاتِكُمْ وَ لُدْخِلُكُمْ جَنَّاتِ بِأَيْمَنَهُمْ يَقُولُونَ رَبِّنَا أَتْمِمَ لَنَا نُورَنَا وَأَغْفِرُ لَنَآ إِنَّكَ عَلَىٰ كُلِّ صَكِّلَ شَيْءٍ قَدِيرٌ يَتَأَيُّهَا ٱلنَّبِيُّ جَهِدٍ ٱلْكُفَّارَ وَٱلْمُنَافِقِينَ

اً صَرَبَ اللهُ مَثَلًا
لِلَّذِينَ كَفَرُواْ الْمَرَاتَ نُوجِ
وَامْرَاتَ لُوطِّ كَانَتَا عَمْتَ
عَبْدَيْنِ مِنْ عِبَادِ نَاصَلِحَيْنِ
فَخَانَتَ الْهُمَا فَلَدْ يُغْنِياً عَنْهُمَا
مِنَ اللَّهِ شَيْنًا

against anything from God.

Thus it shall be said to their wives:

Both of you enter the Fire of Hell with all those who shall enter it!

Also, God sets forth,
as an example for those who believe,
the wife of Pharaoh.
Behold, she said: My Lord!
Build for me near You
a house in the Garden of Paradise.
And deliver me from Pharaoh
and his evil doing.
And deliver me from the wrongdoing people who are godless in heart.

66:12 Moreover, there is Mary, daughter of 'Imrân, who estimably safeguarded her chastity. Then We breathed into her womb of Our life-giving spirit.

For she confirmed the revealed words of her Lord and His Heavenly Books.

Indeed, she was ever of those who are devoutly obedient.

الجُزَّهُ النَّامِنُ وَالْعِشْرُونَ مُؤْوَالْتَجْزَانَا

وقيل أدْ خُلا النّارَ مَعُ الدّينِهِ وَضِيرًا النّارَ اللهُ مَشَلا مَعُ الدّينِينِ وَضَرَبُ اللهُ مَشَلا لِللَّهِ مِن اللهُ مَشَلا لِللَّهِ مِن اللهُ مَشَلا المَرَأَتَ فِرْعُونَ إِذْ قَالَتْ الْمَرَأَتَ فِرْعُونَ إِذْ قَالَتْ وَبِ الْمِن لِي عِندَكَ بَيْتُنا وَبِ الْمِن لِي عِندَكَ بَيْتُنا فِي الْمُحَنَّةُ وَيَجْنِي فِي الْمُحَنَّةُ وَيَجْنِي مِن فِرْعُونَ وَعُملِهِ وَيَجْنِي مِن فِرْعُونَ وَعُملِهِ وَيَجْنِي مِن فِرْعُونَ وَعُملِهِ وَيَجْنِي مِن أَلْقَوْرِ الطَّلِيلِينَ مِن الْقَوْرِ الطَّلِيلِينَ مِن القَوْرِ الطَّلِيلِينَ مِن اللَّهِ الْمُحَنِينَ وَمُحَمَّا اللّهِ مِن اللَّهِ الْمُحْمَدِينَ وَمُحَمَّا اللَّهِ اللَّهِ الْمُحْمَدِينَ اللَّهِ اللَّهُ مِن اللَّهُ وَمِنا وَصَدَقَتَ مَنْ اللَّهِ اللَّهُ مِن اللَّهُ وَمِنا وَصَدَقَتَ مَن اللَّهُ وَمِنا وَصَدَقَتَ مِن اللَّهُ مِن اللَّهُ وَمِنا وَصَدَقَتَ مَنْ اللَّهُ مِن اللَّهُ وَمِنا وَصَدَقَتَ مَن اللَّهُ وَمِن اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُن اللَّهُ اللَّهُ اللَّهُ مِنْ اللَّهُ الللَّلْمُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

## ٤

## Surah 67 / 30 VERSES / REVEALED AT MAKKAH

## Al-Mulk

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



- Blessed be the One in whose mighty Hand is all the dominion.
  - For He is powerful over all things;
- the One who created death and life to test you, and to reveal which of you is best in deeds. For He alone is the Overpowering One, the All-Forgiving;
- 67:3 the One who created seven heavens in layers, one above another.

  Never shall you see any discordance in the creation of the All-Merciful.

  So return your gaze to the heavens.
  - Do you see any flaws?
- Then return your gaze, again and again.
  Your gaze shall come back to you bedazzled, and it shall be weary.
- 67:5 For very truly, We have adorned the nearest heaven with lights.

  And We have made of them, as well, projectiles to pelt the satans.

  Moreover, We have prepared for the satans in the Hereafter the torment

- تَنَرَكَ الَّذِي بِيدِهِ الْمُلْكُ وَهُو عَلَىٰ كُلُ شَيْءٍ فَدَرُّ
- الَّذِي خَلَقَ ٱلْمَوْتَ وَٱلْحَيَّوَةَ لِبَنْلُوكُمُّ أَيْكُمُّ أَخْسُنُ عَمَلاً وَهُوَ الْمَزِيرُ ٱلْفَغُورُ
- الَّذِي خَلَقَ سَبْعَ سَمَوَ سِ طِبَاقًا مَّا تَرَىٰ فِ خَلْقِ ٱلرَّحْمَنِ
  - مِن تَفَاوُتٍ فَأَرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورِ
  - ﴿ ثُمُّ ٱنْجِعِ ٱلْمَصَرَ كَرَّنَيْنِ يَنْقَلِبْ إِلَيْكَ ٱلْمَصَرُخَاسِتًا يَدُرُ يَدِي
  - وَلَقَدْ زَيْنَا السَّمَاةَ الدُّنِيا بِمَصَلِيبِحَ وَجَعَلْنَهَا رُجُومًا لِلشَّيلِطِينِ وَأَعْتَدْنَا لَمَهُمْ عَذَابَ السَّيطِينِ وَأَعْتَدْنَا لَمَهُمْ عَذَابَ السَّيعِير

of the Flaming Fire of Hell.

67:6 Indeed, for all those
who have disbelieved in their Lord,
awaiting them is the torment of Hell—
and a most woeful destination it is!

67:7 When they are cast into it, they will hear therein its deep gasping as it boils over.

Whenever a throng of disbelievers is cast into it, its keepers say to them:
Did there not come to you
a forewarner from God?

They will say: Oh yes!
There did, indeed,
come to us a forewarner.
But we belied faith and said to him:
God did not send down anything to us.
It is you yourself
who have but fallen into great error!

67:10 Moreover, they shall say:

If only we had listened to God's message,
or had used our reason to discern its truth,
we would not be among the Companions
of the Flaming Fire of Hell.

67:11 They will thus acknowledge their own sin.

So damned are the Companions

of the Flaming Fire of Hell!

67:12 As to those who fear their Lord while He is in the domain of the unseen, for them there is forgiveness and a great reward.

67:13 For whether you keep your words secret, or utter them aloud, indeed, He is all-knowing

الجزَّهُ التَّاسِعُ وَالعِشْرُونَ يُوْوَلِمُاكِ

﴿ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمٌ وَيِثْسَ ٱلْمَصِيرُ

﴿ إِذَاۤ أَلۡقُواۡفِيهَا

سَمِعُوا لَمَا شَهِيقًا وَهِيَ تَفُورُ

نَّ تَكَادُ تَمَيَّزُ مِنَ ٱلْفَيْظِّ كُلُمَّا ٱلْفَيْظِ مَنْ الْفَيْظِ الْفَيْطِ الْفَرْجُ

سَأَلَهُمْ خَزَنَتُهَا أَلَدٌ يَأْتِكُو نَذِيرٌ

قَالُوا بَلَىٰ قَدْ جَآهَ فَا نَذِیرٌ فَكَذَّبَنَا
 وَقُلْنَا مَا نَزَلَ ٱللَّهُ مِن شَيْءٍ
 إِنْ أَنتُمْ إِلَّا فِي ضَلَالِ كَبِير

نَ وَقَالُواْ لَوَكُنَّا نَسَمَعُ أَوْنَعَقِلُ وَ وَقَالُواْ لَوَكُنَّا نَسَمَعُ أَوْنَعَقِلُ وَالسَّعِيرِ مَاكُنَا فِي أَصْحَبِ ٱلسَّعِيرِ

(اللهُ فَأَعَرَفُوا بِذَابِهِمْ فَاعْرَفُوا بِذَابِهِمْ فَسُحْقًا لِأَصْحَبِ السِّهِيرِ

اللهِ إِنَّ ٱلَّذِينَ

يَخْشُوْنَ رَبَّهُم بِٱلْفَيْبِ

الله وَأَسِرُّواْ فَوَلَكُمْ أَوِاجْهَرُواْ بِدِيَّةُ

of all that is harbored within the breast of people.

67:14 Does He who has created not know His creation, while He is the Subtle, the All-Aware?

who has made the earth
yielding of all its resources to you.
So walk through its diverse regions
and eat of His provision.
Yet know that to Him alone
is the Resurrection of all of you for Judgment.

67:16 O disbelievers! Do you, then, feel secure that He who is in the Heaven will not cause the earth to sink under you, then suddenly convulse?

67:17 Or do you feel secure
that He who is in the Heaven
will not send upon you
a raging storm of lethal pellets,
so that at last you will know
how true was My forewarning?

67:18 And very truly,
those who disbelieved before them
also belied My revealed forewarnings.
How awesome, then,
was My denunciation of them all!

67:19 Then have they not looked to the birds above them, outspreading and folding their wings in flight?

None holds them aloft but the All-Merciful. Indeed, He is all-seeing of all things.

الجُزَّةُ التَّاسِعُ وَالعِشْرُونَ يُوْوَلِلْمَاكِ

إِنَّهُ, عَلِيمُ بِذَاتِ ٱلصُّدُورِ اللهِ اللهُ اللهُ

﴿ هُوَالَذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولَا جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولَا فَآمَشُوا فِي مَنَاكِبِهَا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُمُوا مِن رَزْقَةٌ وَ اللّهِ النّهُ اللّهُ وَكُمُوا مِن رَزْقَةٌ وَ اللّهِ النّهُ اللّهُ وَكُمُوا مِن رَزْقَةٌ وَ اللّهِ اللّهُ اللّهُ وَكُمُوا مِن رَزْقَةٌ وَ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

اً مَأْمِنهُمْ مَنْ فِي السَّمَآءِ أَن يَغْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِي تَمُورُ

(۱) أَمْ أَمِنتُم مَن فِي ٱلسَّمَاآهِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِسَبُّا فَسَتَعَلَمُونَ كَيْفَ نَذِيرِ

وَلَقَدْكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ
 قَكِيْفَ كَانَ نَكِيرٍ

اللهُ أَوَلَدُ يَرَوَّا إِلَى ٱلطَّلِيرِ فَوْقَهُمُّرُ صَنَفَنتٍ وَيَقْبِضْنَّ مَايُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَنَ 67:20 Or who is that mighty host of yours who will support you against eternal punishment apart from the All-Merciful?

Indeed, the disbelievers are whelmed in delusion.

67:21 Or who is that affluent one that will provide for you, if God withholds His provision?
Rather, they persist in insolence and aversion to the truth.

or one who walks upright upon a straight way of salvation?

67:23 Say, O Prophet:

He is the One

who has brought you into being and who gave to you

the faculties of hearing, and sight, and hearts that comprehend.

How very little are the thanks that you give!

67:24 Say to the disbelievers:

He is the One

who has multiplied you on earth.

And before Him in the Hereafter

you shall all be assembled for Judgment.

When will this promise
of divine judgment be fulfilled,
if, indeed, you believers are truthful?

67:26 Say to them, O Prophet:

Indeed, that knowledge is only with God,
and I am only a clear forewarner of its coming.

67:27 Yet when they see its reality

الجزَّهُ التَّاسِعُ وَالعِشْرُونَ يُوَكِلُاكِ

إِنَّهُ, بِكُلِّ شَيْءٍ بَصِيرُ أَمَّنَ هَلْاَ الَّذِي هُوَجُندُ لَكُور يَصُرُكُو مِّن دُونِ ٱلرَّمْنِ إِنِ ٱلْكَفِرُونَ إِلَّا فِي غُرُورِ إِنِ ٱلْكَفِرُونَ إِلَّا فِي غُرُورِ

ا أَمَّنَ هَذَ اللَّذِي يَرْزُقُكُو إِنْ أَمْسَكَ رِزْقَةً. النِ أَمْسَكَ رِزْقَةً.

كَلَجُواْفِ عُتُوِّ وَنَفُودٍ الله أَفَن يَشْنِى مُكِبًّا عَلَى وَجْهِدِ: أَهْدَى آمَن يَشْنِى سَوِتًا عَلَى صِرَطِ مُسْتَقِيمِ

قُل هُوَ الَّذِي أَنشَأُ كُور
 وَجَعَلَ لَكُورُ السَّمْعَ وَالْأَبْصَارَ
 وَالْأَقْدِدَةً قَلِيلًا مَّا نَشْكُرُونَ

قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِي ٱلْأَرْضِ
 وَالْتَهِ تُحْشَرُونَ

وَيَقُولُونَ مَتَىٰ هَذَا ٱلْوَعْدُ
 إِن كُنتُمْ صَدِيقِينَ

تُ قُلُ إِنَّمَا ٱلْعِلْرُعِندَ ٱللهِ وَإِنَّمَا آنًا نَذِيرٌ مُبِينٌ مُبِينٌ مُبِينٌ مُبِينٌ مُبِينٌ

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الجزء التاسع والعشرون

الله فَلَمَّا رَأَوْهُ زُلْفَةً

سِنَتْ وُجُوهُ الَّذِينَ كَفَرُوا

وَقِيلَ هَذَا الَّذِي

كُنتُم بِهِ-تَدَّعُونَ

قُلْ أَرَهَ يَتُمْ إِنْ أَهْلَكُنِي ٱللَّهُ وَمَن مَعِي أَوْ رَحِمَنا فَمَن يُجِيرُ ٱلْكَنِفِرِينَ مَنْ مَنَالِهِ أَلْ

قُلْ هُوَ ٱلرَّحْنُ ءَامَنَا بِدِهِ وَعَلَيْهِ وَالرَّحْنُ ءَامَنَا بِدِهِ وَعَلَيْهِ وَكُلِّنا فَسَتَعْلَمُونَ مَنْ هُو فِي ضَلَالٍ مُّينٍ فَلْ أَرَيْنَهُمْ فَلْ أَرَيْنَهُمْ

so very near at hand,
the faces of those who disbelieved
will become greatly distressed.
For it will be said to them:
This is what you claimed would never be!

67:28 Say to those who intend your ruin, O Prophet:
Have you considered
that whether God takes my life,
and the lives of all those with me as you wish,
or has mercy on us and spares us—
yet who is it that shall protect the disbelievers
from a most painful torment from Him?

67:29 Say to them:

He is the All-Merciful.

We have believed in Him alone.

And upon Him alone do we rely.

Thus, you shall, most surely, know who is utterly lost in clear error!

67:30 Say, O Prophet:

Have you considered
that if, suddenly, one morning
you found that your water
had become deeply sunken in the ground,
who, then, would bring you
water, fresh flowing and clean?



The surah that opens with the single discrete Arabic letter Nún and the oath of the Divine One swearing by the instrument of THE PEN, as well as all knowledge that people are able to preserve and communicate thereby.

## Surah 68 / 52 verses / revealed at makkah

# Al-Qalam

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 68:1 *Nún*By the pen, and all that they inscribe!
- You are not, by the grace of your Lord, O Prophet, touched with madness.
- 68:3 And for you, indeed, there is an unfailing reward awaiting.
- 68:4 For, indeed, you are, most surely, a man of outstanding character.
- Thus you shall see, and they who belie you shall see,
- 68:6 which of you is 'truly' afflicted with madness.
- 68:7 Indeed, it is your Lord alone who knows best all those who have strayed from His straight path, and He knows best all those who are guided aright.
- 68:8 So do not obey the dictates of the beliers of God.
- 68:9 They wish only for you to compromise your faith.

  Then they too would offer compromise.
- 68:10 Yet do not yield to the wishes

- (١) نَ وَٱلْقَلَم وَمَا يَسْطُهُ وِنَ
- مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونِ
- ا وَإِنَّ لَكَ لَأَجْرًا عَثَرَ مَعْنُونِ اللَّهِ اللَّهِ مَعْنُونِ اللَّهِ اللَّهِ مَعْنُونِ
- ا وَإِنَّكَ لَعَلَىٰ خُلُقِ عَظِيمِ
  - فَ نَسَيْمِهُ وَيُصِمُّونَ
    - المَيْتُكُمُ ٱلْمُفْتُونُ الْمُفْتُونُ
  - اِنَّارَبَكَ هُوَ أَعْلَمُ
  - بِمَن ضَلَّ عَن سَبِيلِهِ . وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ
    - الْمُكَذِّبِينَ الْمُكَذِّبِينَ الْمُكَذِّبِينَ
- وَدُّواً لَوْتُدُهِنَ فَيُدُهِنَ فَيُدُهِنُونَ
- اللهُ وَلَا تُطِعُ كُلُّ حَلَّانٍ مَّهِينٍ

of one who is a habitual swearer of false oaths, a contemptible person—

68:11 slanderer, who goes about everywhere with malicious talk!

68:12 Preventer of all that is good!
Sinful transgressor!

68:13 Cruel! Moreover, ignoble!

68:14 Because he has wealth and sons,

68:15 when Our revealed verses are recited to him, he says haughtily:
Mere tales of the ancients!

68:16 We shall brand him upon the muzzle.

68:17 Indeed, We have but tested
the elite of them among you who disbelieve,
even as We have tested
the owners of the garden before them.
Behold!
They vowed to harvest all its fruits
come early morning.

68:18 Yet they made no exception for the will of God

68:19 Then a whirlwind of fire from your Lord came upon it while they slept.

68:20 Thus by morning, it was all but devastated.

68:21 So they called to each other in the morning:

68:22 Go early to your tillage, if you are resolved to harvest it for yourselves only!

68:23 So they proceeded to their orchard, murmuring to one another:

68:24 Make sure that none of the indigent enter it today with you!

Thus they went forth early morning with determination, thinking themselves all-able to bar the poor.

68:26 Then when they saw it utterly destroyed,

شَرُونَ لَيْؤَنَّوْ الْعَبَالَيْنَ

الله هَنَازِمَشَّآءِ بِنَمِيمِ

الله مِّنَاعِ لِلْخَيْرِ مُعْتَدٍ أَشِيمٍ

اللهُ عُتُلِ بَعْدَ ذَالِكَ زَنِيمٍ اللهُ وَنِيمٍ

اللهُ أَن كَانَ ذَا مَالٍ وَبَسِينَ

اِذَا تُتَلَىٰ عَلَيْهِ ءَايَكُنَا

فَالُكِ أَسَطِيرُ ٱلْأُوَّلِينَ

الله سُنَسِمُهُ،عَلَى ٱلْخُرُطُومِ

الله إِنَّا بِلَوْنَاهُمْ

كَمَا بَلَوْنَاۤ أَصْعَنَبَ ٱلْجَنَّةِ

إِذْ أَفْسَمُواْ لِيَصْرِمُنَّهَا مُصَّبِحِينَ

🔞 وَلَا يَسْتَلْنُونَ

الله عَلَافَ عَلَيْهَا طَآبِفُ مِن رَبِكَ مَن رَبِكَ مَن رَبِكَ مَن رَبِكَ مَن رَبِكَ مَن رَبِكَ مَن رَبِكَ مَن

(١٠) فَأَصْبَحَتْ كُالْصَرِيم

الله فَلْنَادُوْأَ مُصْبِحِينَ

اَن أَغَدُّواْ عَلَىٰ حَرْثِكُرُ ان كُنَّةُ صَدَّمِينَ

(٢٠) فَأَنطَلَقُوا وَهُوْ يَنْخَفَنُونَ

الله المنافكة المنافقة عَلَيْكُم مِسْكِينً

وَغَدَوْاْعَلَىٰ حَرْدٍ قَدِرِينَ

الله عَلَمًا رَأَوْهَا قَالُوۤاْ إِنَّا لَضَآ الُّونَ

they said in disbelief:
Surely, we have strayed from the right way!

- 68:27 Rather, we have become destitute!
- 68:28 The most fair-minded among them said: Did I not say to you: Why do you not exalt God?
- 68:29 They said: Highly exalted is our Lord! Indeed, we have been wrongdoers.
- 68:30 Then they turned to one another, blaming each other.
- 68:31 They said: Oh, woe to us!

  Indeed, we have been transgressors.
- 68:32 May our Lord replace it for us with what is better.For, indeed, we have set our hope anew upon our Lord alone.
- 68:33 Such is the torment from God in this world—
  and, most surely,
  the torment of the Hereafter is far greater,
  if only they who disbelieve could now know.
- 68:34 Indeed, for the God-fearing, there shall be Gardens of Delight in the Hereafter with their Lord.
- 68:35 Shall We, then, regard those who are *muslims*, in willing submission to God alone, as equal to the defiant unbelievers?
- 68:36 What has become of you?

  How do you make
  such an irrational judgment?
- 68:37 Or do you have a revealed Book in which you study,
- 68:38 wherein it is written for you that you shall have in the Hereafter whatever you so choose?

### ٢

الجزّة التّاسِعُ وَالعِشْرُونَ

- الله عَلَى مَعُرُومُونَ اللهُ عَنْ مَعُرُومُونَ
  - الله الله الله المنظمة

أَلَرُ أَقُلُ لَكُو لَوْلَا تُسَيِّحُونَ

- فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضِ يَتَلُومُونَ عَلَى بَعْضِ يَتَلُومُونَ
- ا قَالُواْ يُؤَيِّلُنَا إِنَّا كُنَّا طَيْغِينَ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَّهُ عَلّ
- اللهِ عَسَىٰ رَبُّنَا أَنْ يُبَدِّلُنَا خَيْرًا مِنْهَا
  - إِنَّا إِلَىٰ رَبِّنَا رَغِبُونَ
  - َ كَنَاكِ ٱلْمَنَاتُّ وَلَمَنَاثِ ٱلْآخِزَةِ ٱكْبُرُّ لَوْ كَانُوا يَعْلَمُونَ
  - اللهُنَّقِينَ عِندَ رَبِّهِمْ إِنَّ لِلْمُنَّقِينَ عِندَ رَبِّهِمْ
- المُنْجَعَلُ الْمُسْلِمِينَ كَالْلُحْ مِينَ اللَّهُ مِينَ
  - اللهُ كَفَ تَخَكُدُنَ مَا لَكُو كَفَ تَخَكُدُنَ
  - الله المُركِدَبُ فِيهِ مَدْرُسُونَ
    - اِنَّاكُورُ فِيهِ لَمَا غَفَيْرُونَ اللهُ اللهُ

٤

الجزَّءُ التَّاسِعُ وَالْعِشْرُونَ

68:39 Or do you have divine pledges that are binding upon Us, extending to the Day of Resurrection, stating that you shall have whatever final Judgment you determine for yourselves?

68:40 Ask them, O Prophet, who among them is the guarantor of such a claim.

68:41 Or do they have associate-gods to guarantee it? Then let them bring forth their associate-gods, if, indeed, they are truthful—

on a most difficult Day Hereafter, when they are resurrected, and an inimitable Shin is laid bare, and they are called to bow their faces down to the ground before God, yet they are unable to do so.

68:43 Their eyes downcast, humiliation shall spread over them; for they had been called to bow their faces down to God before in life, while they were 'yet safe and sound.

68:44 So leave to Me all who belie this revealed Pronouncement.

We shall draw them forth to their horrific end gradually, by the cares of the world—but from where they do not know.

68:45 Yet first, I shall grant them respite.

Indeed, My plan is inescapably firm.

68:46 Is it, then, that you ask of them payment

الله مَنكُون أَيْمَانُ عَلَيْنَا بَلِغَةُ إِلَى يَوْمِ الْقِبَامَةِ إِلَى يَوْمِ الْقِبَامَةِ أَلَى اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ ا

اللهُمْ أَنُّهُمْ بِذَٰلِكَ زَعِيمٌ اللَّهُ لَا يَعْمُ

اَنُ مَّمُ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَآيِمِمْ اللهُ الل

َ يَوْمَ يُكُشُفُ عَن سَاقِ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ

الله خَشِعَةً أَلْصَلَوْمُ تَرْهَفُهُمْ ذِلَّةً وَ اللهُ عُودِ وَقَدْ كَانُواْ يُدْعُونَ إِلَى السُّجُودِ مَدُ مَا اللهُ عُودِ مَدُ مَا اللهُ عُودِ مَدُ مَا اللهُ عُودِ مَدُ مَا اللهُ عُودِ مَدُ مَا اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ

الله مُذَرِي

وَمَن يُكَذِّبُ بِهَذَا ٱلْخَدِيثُ سَنَسْتَدْ رِجُهُم

الله وَأُمْلِي لَمْمً إِنَّا كَيْدِي مَتِينًا

المُ أَمْ تَسْتُكُهُمْ أَجْرًا اللهِ المِلْمُ المِلْمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ المِلْمُلِي المِلْمُلِي المِلْمُلِي المِلْمُلِي المِلْمُلِي المِل

for this message, O Prophet, such that they shall be overburdened with debt, wherefore they disbelieve?

- 68:47 Or have they hold of the realm of the unseen, such that they may write down whatever destiny they please?
- Yet be patient, O Prophet,
  with your Lord's decree
  to convey His message.
  And do not become frustrated
  and abandon your mission,
  like Jonah, the Companion of the Whale.
  Behold!
  When he realized his mistake,
  he cried out from within it —
  and he was utterly remorseful and distressed.
- 68:49 Had a grace from his Lord not reached him, he would have been cast out onto a barren shore, forever condemned.
- 68:50 But his Lord had chosen him as a prophet, and so made him among the righteous.
- Wet, indeed, those who disbelieve would nearly strike you down, O Muhammad, with their glances whenever they hear the verses of this revealed Reminder recited to them. For out of envy they say:

  Indeed, he is possessed!
- 68:52 Yet in truth,
  this Quran is but a revealed Reminder
  sent in admonition
  to all the people of the worlds.

الْجُوَّا النَّاسِحُ وَالْوَشْرُونَ الْفَرْتُ وَالْمَالَةُ الْمَالَةُ وَالْمَالَةُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ ا

لَمَّا سِمُعُوا الذِّكْرُ وَيَقُولُونَ إِنَّهُ مُلَمَّجُوُنَّ ﴿ وَمَاهُو إِلَّا ذِّكْرٌ لِلْعَالِمِينَ



The surah that opens by proclaiming one of the names of the Day of Resurrection—THE INEVITABLE REALITY—so named because in it the matter of truth shall forever be decided then and all truth shall prevail regarding every affair.

## Surah 69 / 52 VERSES / REVEALED AT MAKKAH

# Al-Ḥâqqah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 69:1 The Inevitable Reality!
- 69:2 How awesome shall be the Inevitable Reality!
- 69:3 And what shall make you realize what is the Inevitable Reality?
- 69-4 The peoples of Thamûd and 'Âd belied the Great Pounding of the Hour of Doom.
- 69.5 So as for the people of Thamûd, they were destroyed by an overpowering thunderclap.
- 69:6 And as for the people of Ad, they were destroyed by a thunderously violent, raging-cold wind.
- 69.7 He imposed its fury upon them
  for seven straight nights and eight days,
  utterly eradicating them,
  such that you could see the people therein
  hewn down,
  as if they were hollowed-out date-palm trunks.
- 69:8 Then do you see any remnant of them?
- 69:9 And thereafter came Pharaoh, and those before him like the Overturned Towns



- المَانَّةُ المَانَّةُ
- الْكَافَةُ اللَّهُ مَالُكَافَةُ
- وَمَا أَذَرَبِكَ مَا ٱلْحَاقَةُ
- الله كَذَّبَتُ ثَمُودُ وَعَادُ إِلَّهُ الْقَارِعَةِ
  - الله المُعانَمُودُ المُعانَمُودُ
  - فَأُهْلِكُواْ بِٱلطَّاعِيَةِ
  - الله وَأَمَّا عَادٌّ فَأَهْلِكُوا
  - بِرِيجِ صَرْصَرٍ عَانِيَةٍ
- الله سَخَرَهَا عَلَيْهِمْ سَبْعَ لِيَالِ وَثَمَانِيَةَ أَيَّادٍ حُسُومًا فَنَرَى ٱلْقَوْمَ فِيهَا صَرْعَى
- عَرَفَ مُعُومٍ بِيهِ عَرِي كَأَنَهُمْ أَعْجَازُ نَخْلِ خَاوِيَةِ
  - ك فَهَلُ نَرَىٰ لَهُم مِنْ بَاقِيكِةٍ
    - وَجَاءَ فِرْعَوْنُ وَمَن قَبْلُهُ وَالْمُهُ تَفكَنتُ بِالْخَاطِئَة

of Sodom and Gomorrah that indulged in great sin.

69:10 For they all disobeyed the messenger of their Lord sent to guide them. So He seized them, suddenly, with an exceedingly mighty grip.

69:11 Moreover, when ages before this the water overflowed all things in the Deluge, We carried you human beings as seed in the running Ark of Noah,

69:12 so that We might make it a lasting reminder for all of you, and that a heedful ear might give heed to its lesson.

69:13 Now, when the Trumpet of the Hour of Doom is blown, with a single blast,

69:14 and the earth and the mountains are lifted high and then crushed low in a single crushing blow—

69:15 on that Day, the Indisputable Event of Resurrection will then occur.

69:16 And the heaven will rend asunder, for on that Day it shall be 'utterly' frail.

69:17 Then the angels at its sides—
bearing above them the Throne of your Lord
on that Day—
shall be eight.

69:18 On that Day, all of you shall be displayed before God for Judgment; not a single one of your secret acts will be concealed in seclusion from Him.

69:19 Then as to one who is given his book of deeds

الجزُّءُ التَّاسِعُ وَالمِشْرُونَ مُنْوَقُلِكُ إِلَيْ

نَّ فَعَضُواْ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةُ رَاّمَةً

إِنَّا لَنَا طَعَا ٱلْمَا أَنَّ الْمَا أَلَمَا أُلَمَا أُلَمَا أُلِمَا أُلِمِنَا أُلِمِنَا أُلِمِنَا أُلْمَا أُلِمِنَا أُلْمِنَا أُلِمِنَا أُلْمِنَا أُلْمِنَا أُلْمِينَا أُلْمِنَا أُلِمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلِمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلِمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلِمِنَا أُلْمِنَا أُلِمِنَا أُلْمِنَا أُلِمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلِمِنَا أُلْمِنَا أُلِمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلِمِنَا أُلِمِنَا أُلْمِنَا أُلْمِنَا أُلِمِنَا أُلِمِنَا أُلِمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلْمِنَا أُلِمِنَا أُلْمِنَا أُلِمِنَا أُلْمِنَا أُلِمِنَا أُلِمِنَا أُلِمِنَا أُلِمِنَا أُلِمِنَا أُلِمِنَا أُلِمِنَ

الله المُختَلَمَا لَكُونَلْكِرَةً وَلَيْكِرَةً وَيَعَيَّمُ الْفُرِيَةُ وَعَيَّةً

الله فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفَّخَةٌ وَاجِدَةٌ

وَحِمُلَتِ ٱلْأَرْضُ وَالْلِمَالُ
 فَدُكُنَا دَكَةً وَحِدَةً

(الله عَيْوَمَهِذِ وَقَعَتِ ٱلْوَاقِعَةُ

الله وَأَنشَقَّتِ ٱلسَّمَآءُ

فَهِيَ يَوْمَ إِذِ وَاهِيَةٌ

الله وَالْمَلَكُ عَلَىٰٓ أَرْجَآبِهَا وَيَجِلُ عَرْشَ رَبِكَ فَوْقَهُمْ مَدَّدُ مِنْ مَرَّلِكَ فَوْقَهُمْ

الله يَوْمَ إِذْ تُعُرَّضُونَ

الله فَأَمَّا مَنْ أُولَى كِنْبُدُ بِيَمِينِهِ،

٤

الجزء التاسغ والعشرون

in his right hand—
then joyously shall he say:
Here, come all of you!
Read my book!

- 69:20 Indeed, I did in life believe that I would, most surely, face my reckoning.
- 69:21 Therefore, shall he be eternally in a life well-pleasing,
- 69:22 in a lofty Garden of Paradise,
- 69:23 its fruits near at hand.
- 69:24 It shall, then, be said:

  Eat and drink salubriously,
  for what you have formerly done
  in the days gone by.
- 69:25 But as for one who is given his book of deeds in his left hand—then, miserably, shall he say: Oh!

  If only I had not been given my book
- 69:26 and had never known what is my reckoning!
- 69:27 Oh! If only death had been the end!
- 69:28 My wealth has not availed me!
- 69:29 My authority has vanished from me.
- 69:30 It shall, then, be said: Take him and yoke him!
- 69:31 Then roast him in Hellfire!
- 69.32 Then bind him in a chain whose length is seventy cubits.
- 69.33 Indeed, he did not believe in God, the Magnificent.
- 69:34 Nor did he urge the feeding of the indigent.
- 69:35 Therefore, here, on this Day, he has no intimate friend.
- 69:36 Nor shall he have any food, except of purulent discharge.
- 69:37 None shall eat it, except the sinners.

فَيَقُولُ هَآؤُمُ ٱقْرَءُواْ كِنَابِيَة

- اِنْ ظَنَنتُ أَنِ مُلَاقٍ حِسَابِيّة
  - 🖱 فَهُوَ فِي عِيثَةٍ رَّاضِيَةٍ
    - 🖤 في جَنَّكَةٍ عَالِكَةٍ
      - اللهُ عُطُوفُهَا دَانِيَةٌ اللهُ
  - كُواْ وَاشْرَبُواْ هَنِيتَا دَمَّا أَشْاَفَتُهُ

فِ ٱلأَيَّامِ ٱلْخَالِيَةِ

- وَأَمَّا مَنْ أُونِي كِنَبَهُ بِشِمَالِهِ عَلَيْهُ اللَّهِ الْهِ عَلَيْهُ اللَّهِ الْمُعَالِمِ اللَّهِ عَلَيْهُ اللَّهُ اللْلِمُ اللَّهُ اللِي اللِهُ الللِّهُ الللِّهُ الللِي اللللْمُولِمُ اللللِّهُ الللْم
  - الله وَلَوْ أَدْرِ مَاحِسَابِيَهُ
  - المَنْ يَنْلَتُهَاكَانَتِ ٱلْقَاضِيَةَ الْعَاضِيةَ
    - هُ مَا أَغْنَى عَنِي مَالِيَةً
    - الله هَلكَ عَنِي سُلْطَينِية
      - وم وروقيم
      - الله الْمُأَلَّةِ عِيمَ صَلُّوهُ
      - (٣٠) ثُرَّ في سِلْسِلَة

ذَرْعُهَا سَبِّعُونَ ذِرَاعًا فَٱسْلُكُوهُ

- اللهُ عَلَى اللهُ وَمِنْ بِاللَّهِ ٱلْعَظِيمِ الْعَظِيمِ الْعَظِيمِ الْعَظِيمِ
- وَلَا يَعْضُ عَلَى طَعَامِ ٱلْمِسْكِينِ
  - الله عَلَيْسَ لَهُ ٱلْيُومَ هَنَهُنَا حَمِيمٌ اللهُ ال
  - الله عَنْ غِسْلِينِ وَلَا طَعَامُ إِلَّا مِنْ غِسْلِينِ
  - الأَيْ اللهُ وَإِلَّا الْخَطِعُونَ اللَّهِ الْخَطِعُونَ اللَّهِ اللَّهِ الْخَطِعُونَ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّالِي الللَّهُ اللَّالِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

- 69:38 But no, indeed! I do swear! By all that you see,
- 19:39 and all that you do not see!
- 19:40 This 'Quran' is, indeed, the 'very' word of God, conveyed by way of a noble messenger-angel.
- 69:41 And it is not the word of a poet.

  But little is it that you human beings believe.
- 69:42 Nor is it the word of a soothsayer.

  But little are you human beings mindful of God's admonitions.
- 69:43 It is a revelation sent down from the Lord of All the Worlds.
- 69:44 And were Muhammad to falsely attribute some words to Us,
- 69:45 We would, most surely, seize him by the right hand.
- 69:46 Then We would, most surely, sever his aorta.
- 69:47 Nor is there a single one of you who could prevent God from him.
- 69:48 Thus, indeed, this Quran is a revealed Reminder sent in admonition for all the God-fearing.
- 69:49 Yet, indeed, We know well that among you there are ardent beliers of it.
- 69:50 For, indeed, it is a cause of deep regret for the disbelievers.
- 69:51 Yet, indeed, it is, most surely, the revealed truth of utter certainty.
- 69:52 So highly exalt the name of your Lord, the Magnificent.

#### الجُزْءُ التَّاسِعُ وَالعِشْرُونَ مُؤْنَا فَلِكَ الْخَرْءُ التَّاسِعُ وَالعِشْرُونَ مُ

- الله فَلاَ أَقْيِمُ بِمَانَبُصِرُونَ اللهِ
  - الله المُعَرُونَ الله المُعِرُونَ
- (الله وَمَا هُوَ يِقُوْلِ شَاعِرٍ مَا لَكَ اللهُ ثِنْ
- اللهِ عَلَا مِقَوْلِكَاهِمْ قَلِيلًا مَّا لَذَكَّرُونَ
  - الله مَنزِيلٌ مِن رَبِّ ٱلْمَالَمِينَ اللهُ مِن رَبِّ ٱلْمَالَمِينَ
- الله وَلَوْ نَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ
  - النَّخُذُنَّامِنْهُ بِٱلْيَمِينِ النَّحُدُنَّامِنَهُ بِٱلْيَمِينِ
  - اللهُ مُم لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ
- اللهُ فَمَا مِنكُرِمِنَ أَحَدِ عَنْهُ حَجِزِينَ
  - ( وَإِنَّهُ لَنَذَكِرَةٌ لِّلْمُنَّقِينَ
- (الله وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُر مُّكَذِّبِينَ
  - و إِنَّهُ وَلَحَسْرَةُ عَلَى ٱلْكَنِفِينَ
    - (٥) وَإِنَّهُ لَحَقُّ ٱلْيَقِينِ
    - العَظِيدِ اللهِ عَلَيْدِ الْعَظِيدِ



The surah that proclaims God to be the August Lord of THE HEAVENLY ASCENTS, the points of rising from which the angels and Gabriel to Salal go up to God on the Day of Resurrection.

## Surah 70 / 44 verses / revealed at makkah

# Al-Ma<sup>c</sup>ârij

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 70:1 A mocking questioner has asked you, O Prophet, to hasten the inevitable torment
- 70:2 for the disbelievers that none can repel!
- 70.3 It is from God alone, Lord of the Ascents.
- 70:4 The angels, and Gabriel, the Spirit, ascend to Him in a Day—
  wherein humanity shall be resurrected—
  the measure of which is fifty-thousand years.
- 70:5 So have patience, O Prophet—beautiful patience!
- 70:6 Indeed, they who disbelieve see it as far-off.
- 70:7 But We see it as so very near—
- 70:8 on a Day Hereafter when the heaven shall be as molten brass;
- 70:9 and the mountains shall be as 'multihued' tufts of wool;
- 70:10 and an intimate friend will not ask anything of an intimate friend—
- 70:11 though they are made to see one another.

  The defiant unbeliever will wish ardently he could ransom himself from the torment of that Day—



- اللهِ سَأَلَ سَآبِلُ بِعَذَابٍ وَاقِع
- الكَنفِرِينَ لَيْسَ لَهُ, دَافِعٌ
- ت مِن أللهِ ذِي ٱلْمَعَادِج
- اللَّهُ تَعْنُحُ ٱلْمَلَتِيكَةُ الْمَلَتِيكَةُ الْمَلَتِيكَةُ

وَٱلرُّوحُ إِلَيْهِ

فِ يَوْمِرِكَانَ مِقْدَارُهُ، خَمْسِينَ أَلْفَ سَنَةٍ

- الله المُعَمِّرُ مَبْرًا جَبِيلًا
- النَّهُمْ يَرُونَهُ بَعِيدًا
  - الله وَنَرَنَّهُ قَرِيبًا
- ﴿ يَوْمَ تَكُونُ ٱلسَّمَاءُ كَٱلْهُلِ
  - الله وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ
  - 🕦 وَلَا يَشْنُلُ حَمِيدُ حَمِيحًا
    - الله يتصرونهم

يَوَدُّ ٱلْمُجْرِمُ لَوَ يَفْتَدِى مِنْ عَذَابِ يَوْمِيدِ بِبَنِيدِ even by the sacrifice of his children,

70:12 and his spouse, and his brother,

70:13 and his close kin who sheltered him,

70:14 and whoever is on earth, altogether—that they might, then, deliver him.

70:15 No, indeed! It shall never be! It is, most surely, a raging Fire that awaits him.

70:16 It rips away the flesh of scalp and limb.

70:17 It calls forth those who in life drew back from the truth and turned away from faith,

70:18 and gathered wealth, and then hoarded it.

70:19 \*Indeed, man was created fretful.

70:20 When evil touches him, he is impatient.

70:21 But when good touches him, he is begrudging of help to others—

70:22 excepted from this are those who pray:

70:23 The ones who are constant in their Prayers;

70:24 and the ones in whose wealth there is a rightfully determined share

70:25 for the beggar and the destitute;

70:26 and the ones who affirm the truth of the Day of Judgment;

70:27 and the ones who are ever cautious with regard to the forewarning of torment from their Lord.

70:28 Indeed, there is no safeguard against their Lord's torment.

70:29 Moreover, these are the ones
who are ever vigilant
as to the chastity of their secret parts—

70:30 except in associating with their wives or with whomever their hands may rightfully attain to,

#### التَّاسِعُ وَالْمِشْرُونَ لَيُوْرَوُلُكُولِكُ النَّاسِعُ وَالْمِشْرُونَ لَلْجَالِيَّ

الله وصَاحِبَتِهِ وَأَخِيهِ

الله وَفَصِيلَتِهِ ٱلَّتِي تُتَوِيهِ

اللهُ وَمَن فِي ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيدِ

(الله كَلَّ أَنَّهَا لَظَيْ

اللهِ نَزَّاعَةً لِّلشَّوَى

الله تَدْعُوا مَنْ أَدْبَرُ وَتُولُّكُ

﴿ وَجَمَعَ فَأَوْعَيْ

الأَمْسَةُ ٱلشَّرُجَوُوعَا الْمَسَةُ الشَّرُجَوُوعَا

الله وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا

اللهُ الْمُصَلِينَ اللهُ المُصَلِينَ

اللَّهِ اللَّهِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآيِمُونَ

الله وَاللَّذِينَ فِي أَمْوَ لِهِمْ حَقُّ مَعَلُومٌ اللَّهِ مَا لَوْمٌ اللَّهُ مُعَلُّومٌ اللَّهُ اللَّا الللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ

السَّابِلِ وَٱلْمَحْرُومِ السَّابِلِ وَٱلْمَحْرُومِ

اللَّهِ وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ

اللُّهِ وَاللَّذِينَ هُمُ

مِّنْ عَذَابِ رَبِّهِم مُشْفِقُونَ

(٨) إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُون

اللهِ وَٱلَّذِينَ هُرِ لِفُرُوجِهِمْ حَنفِظُونَ

آ إِلَّا عَلَىٰ أَزْوَجِهِمْ أَ أَوْ مَا مَلَكَتَ أَيْمَنُهُمْ

فَإِنَّهُمُ غَيْرُ مَلُومِينَ

for, then, they are not blameworthy.

70:31 But whoever seeks intimate consort beyond this, then it is they who are the transgressors.

70:32 Thus the ones who are ever observant of their trusts and their covenant;

70:33 and the ones who are upright in upholding their testimonies;

70:34 and again the ones who are ever vigilant as to keeping their Prayers—

70:35 all these shall be in Gardens of Paradise, most graciously honored.

70:36 So what is 'the purpose' of those who disbelieve in rushing at you headlong, 'O Prophet,'

70:37 from the right and from the left, in mocking crowds?

70:38 Is it that every one of them hopes to be admitted to an everlasting Garden of Delight while belying God's message?

70:39 No, indeed!

We have 'but' created them

from what 'humble fluid' they know.

70:40 Yet, no indeed!

I do swear by the Lord

of all the Easts and all the Wests
that truly We are all-able

70:41 to replace them
with those who are better than them—
and never shall We be overcome!

70:42 So leave them, O Prophet, to indulge in vanity and to play—until they meet their ill-fated Day,

#### ٩

الجزء التاسع والعشرون

تُ فَنِ ٱبْنَغَىٰ وَوَلَهُ ذَلِكَ فَأُولَتِكَ هُوُ ٱلْعَادُونَ فَأُولَتِكَ هُو ٱلْعَادُونَ

الله وَاللَّذِينَ ثُمْ لِأَمْنَائِهِمْ وَعَمْدِهُ رَعُمْنَ وَعَمْدَ وَعَمْدَ وَعَمْدَ وَعَمْدَ وَعَمْدَ وَعَمْدَ

اللُّهُ وَٱلَّذِينَ هُم مِشَهَدَ تِهِمْ قَآيِمُونَ وَاللَّذِينَ هُم مِشَهَدَ تِهِمْ قَآيِمُونَ

الله وَٱلَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

اللُّهِينَ كَفُرُواْ مِلْكُ مُهْطِعِينَ اللَّهِ اللَّهُ اللَّالَّالِيلَا اللَّهُ اللّلْمُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّل

الله عَنِ ٱلْمَدِينِ وَعَنِ ٱلشِّمَالِ عِنِينَ

اَيُطْمَعُ كُلُّ أَمْرِي مِنْهُمْ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ ال

الله الله

إِنَّا خَلَقْنَاهُم مِّمَّا يَعْلَمُونَ

نَّ فَلَا أُقْيَمُ رِبِ ٱلْمَشَرِقِ وَٱلْمُغَرِبِ الْمَشَرِقِ وَٱلْمُغَرِبِ الْمَشَرِقِ وَٱلْمُغَرِبِ النَّالُ فَلَادُونَ

الله عَلَى أَن تُبَكِلَ خَيْرًا مِنْهُمْ

ا فَذَرْهُرُ يَخُوضُواْ وَيَلْعَبُواْ حَقَى مُلَقَوالْ مُعَمِّرُ الَّذِي تُوعَدُونَ حَقَّى مُلَقُواْ لَهُمَّرُ الَّذِي تُوعَدُونَ

which they have been promised—
70:43 the Day they shall issue forth
from the tombs swiftly,
as if they were rushing toward an idol altar
they used sinfully to worship at in life.

70:44 Their eyes downcast, humiliation shall spread over them. That is the Day that they were promised. ٧

للجزء التاسع والعشرون

(الله يَوْمَ يَغُرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَانَّهُمْ إِلَى نُصُّبِ يُوفِضُونَ كَانَّهُمْ إِلَى نُصُّبِ يُوفِضُونَ خَلْشِكَا أَنْصَدُرُهُمْ تَرَهَفُهُمْ ذِلَةً الصَّدُرُهُمْ تَرَهَفُهُمْ ذِلَةً المَّارُهُمُ تَرَهَفُهُمْ ذِلَةً المَّارُهُمُ تَرَهَفُهُمْ ذِلَةً اللهَ كَانُوا يُوعَدُونَ ذَلِكَ ٱلْذِكُمُ ٱلذِيكُ كَانُوا يُوعَدُونَ ذَلِكَ ٱلْذِكُمُ ٱلذِيكُ كَانُوا يُوعَدُونَ



The surah that opens with the story of the ancient Prophet NOAH 5th, the unrelenting Messenger of Resolve, and his obstinately unbelieving people.

### Surah 71 / 28 VERSES / REVEALED AT MAKKAH

# Nûḥ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- Indeed, We sent Noah to his people, saying:
  Forewarn your people
  to willingly submit to God alone
  before there comes to them
  a most painful torment.
- 71:2 He said: O my people!

  I am, indeed, a clear forewarner sent by God to you,
- 71:3 that you shall worship God alone and fear Him, and obey me.
- He shall forgive you of your sins, and defer judgment upon you until you fulfill a stated term of life. Indeed, God's term of judgment—when it comes as punishment for ungodliness—cannot be deferred; if only you knew this, you would surely believe.
- 71:5 He said: My Lord!

  I have called my people to faith,
  by night and by daylight.
- 71:6 But my call has increased them



- آُنَ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ اللهِ اللهِ اللهِ اللهُ ال
- الكَوْنَدِيُّ مُّبِينًا اللَّهُ نَذِيرٌ مُّبِينًا اللَّهُ نَذِيرٌ مُّبِينًا
  - أَنِ أَعْبُدُوا أَللَّهَ
    وَأَتَّقُوهُ وَأَطِعُون
- نَّ يَغْفِرْلَكُمْ مِّن دُّنُوبِكُرْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلِ مُّسَمَّىُ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَاءَ لَا يُؤَخِّرُ
  - قَالَ رَبِّ إِنِّ دَعَوْثُ قَرْمى
     لَيْلاً وَنَهَارًا

لَهُ كُنتُمْ تَعْلَمُونَ

اللهُ مَرْدُهُمُ دُعَآءِي إِلَّا فِرَارًا

only in flight from Your guidance.

Indeed, whenever I called them
to worship You alone,
so that You might forgive them,
they put their fingers in their ears
and covered themselves with their garments,
and belligerently persisted in unbelief,
and became arrogant—so very arrogant!

71:8 Then I called them all to belief in public.

71:9 Then I made known my message to some of them openly, while I secretly called to others among them in private.

71:10 Then I said to them:

Seek forgiveness from your Lord.

Indeed, ever is He most forgiving.

71:11 He shall avert drought and send rain from heaven upon you in abundance.

71:12 Moreover, He shall provide you with wealth and children, and make for you gardens, and make for you rivers that run.

71:13 What is with you that you do not desire to give due reverence to God,

71:14 while, truly, He has created each of you in wondrous stages?

71:15 Do you not see how God has created the seven heavens in layers one above another?

71:16 Thus has He made the moon therein as a light, and the sun as a lamp.

71:17 Moreover, God has 'originally' caused you as human beings' to spring from 'the clay of the earth—as does a plant.

71:18 Then He shall return you into it,

لَجْزَءُ التَّاسِعُ وَالعِشْرُونَ يُوْفَوْجَ

﴿ وَإِنِي كُلَّمَا دَعُونَهُمْ لِيَحْدُ لَهُدُ لَهُدُ جَعَلُواْ أَصَابِعَهُمْ فِي ءَاذَانِهِمْ جَعَلُواْ أَصَابِعَهُمْ فِي ءَاذَانِهِمْ

جعلوا اصليعهم في ءَاذا نِهِمَّ وَاسْتَغْشُواْ ثِيابَهُمْ وَأَصَرُّواْ وَآسْتَكْبَرُواْ اَسْتِكْبَارًا

ا ثُعَ إِنِّهِ دَعَوْتُهُمْ جِهَارًا 🖒

وَ ثُمَّ إِنِّ أَعَلَنتُ لَكُمْ وَأَشَرَرْتُ لِمُثَمِّ إِنْهَ أَرْا

الله يُزسِلِ ٱلسَّمَاءَ عَلَيْكُم مِذرارًا

َ وَيُشَدِّدُهُ إِلَّهُ لِلْوَلِوَ مِنْيِنَ وَيَجْعَلَ لَكُمْ جَنَّنْتِ وَيَحْعَل لَكُمْ أَنْدُا

اللهُ وَالكُورُ لا فَرْجُونَ لِلَّهِ وَقَارًا

الله وَقَدْ خَلَقَكُمْ أَطْوَارًا

الترترواكيف خلق الله

وَجَعَلَ ٱلْقَمَرَ فِهِنَّ ثُورًا وَحَعَلَ ٱلشَّمْسِ سَمَاكًا

الله أَنْبَتَكُمُ وَاللَّهُ أَنْبَتَكُمُ

مِّنَ ٱلْأَرْضِ نَبَاتًا

۞ ثُمَّيُفِيدُكُوْ فِيهَا وَتُخَرِّجُكُمْ إِخْرَاجُا and resurrect you again-in a sure Resurrection.

71:19 Moreover, God has spread wide the expanse of the earth for you,

71:20 so that you may traverse the broad pathways therein.

71:21 Noah said: My Lord!

Indeed, they have rebelled against me and followed 'instead'
those whose wealth and children have increased them only in loss 'of faith'.

71:22 Moreover, they have plotted an enormous plot of great evil.

71:23 And they have said to the people:

Do not ever leave your gods!

Do not ever leave Wadd,

nor Suwâ<sup>c</sup>, nor Yaghûth,

or Ya<sup>c</sup>ûq, or Nasr.

Thus, truly, they have led many astray.

Therefore, my Lord, do not give increase to the godless wrongdoers in anything but the punishment due for willful misguidance.

71:25 So they were drowned for their sinfulness then committed to a blazing Fire.

Nor did they find for themselves, apart from God,
any supporters against His Judgment.

71:26 For Noah had said in his prayer: My Lord! Do not leave upon the earth a single dweller from among the disbelievers.

71:27 For, indeed, if You leave them, they will lead astray Your servants; and they will beget only wicked, relentlessly unbelieving progeny.

71:28 My Lord!

الجُزْءُ التَّاسِعُ وَالعِشْرُونَ يُنْوَقُونَ

تَّ وَٱللَّهُ جَعَلَ لَكُوُّ اللَّهُ اللَّ

التَسَلَكُواْمِنْهَا سُبُلًا فِجَاجًا ﴿ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

أَ قَالَ نُوحٌ رَّبِ إِنَّهُمْ عَصَوْفِ وَاتَبَعُواْ مَن لَرْ يَرِدُهُ مَالُدُ وَوَلَدُهُ وَ إِلَّا خَسَارًا

الله وَمَكُرُواْ مَكُرًا كُبَارًا

وَقَالُواْ لَانَدَرُنَّ ءَالِهَتَكُورُ
 وَلَا نَذَرُنَّ وَدُّا وَلَا سُواعًا

وَلَا يَغُونَ وَيَعُوقَ وَنَشَرًا

ا وَقَدْأَضَلُوا كَثِيرًا

وَلَا نُزِدِ ٱلظَّالِمِينَ إِلَّا صَلَالًا

مِمَّا خَطِيتَ نِهِمْ أُعْرِقُوا
 فَأْدْخِلُواْ نَارًا فَلَرْ يَجِدُواْ لَهُمُ
 مِن دُون اللَّهِ أَنصَارًا

اللهُ وَقَالَ نُوحُ

رَّبِّ لَا نُذَرُ عَلَى ٱلْأَرْضِ مِنَ ٱلْكُفِينَ دَنَّارًا

وَلَا يَلِدُوٓا إِلَّا فَاجِرًا كَفَارًا

Forgive me and my parents
and whoever enters my house as a believer—
and all the believing men
and all the believing women
until the end of time.
But never give increase
to the godless wrongdoers in anything
but an utter shattering of destruction.

الجُزَّهُ التَّاسِعُ وَالْمِشْرُونَ يُنْوَوُفُنَ

رِّتِ آغْفِرْ لِي وَلِوَلِدَىُّ وَلِمَن دَخَـلَ بَيْقِ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنِينَ وَلَا نَزِدِ ٱلظَّالِمِينَ إِلَّا نَبَارًا



The surah that opens with the revelation that a group of JINN-KIND listened to the Prophet are reciting the Quran, believed in it, and so admonished their own race.

### Surah 72 / 28 VERSES / REVEALED AT MAKKAH

# Al-Jinn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 72:1 Say, O Prophet:

  It has been revealed to me
  that a group of jinn has listened
  to me reciting the Quran.

  So they said in admonition to their fellowship:
  Indeed, we have heard a wondrous Quran.
- 72:2 It guides to the right way.
  So we have believed in it.
  Thus, never shall we associate
  anyone as a god with our Lord.
- 72:3 For, indeed,
  most high is the majesty of our Lord.
  He has not taken a spouse nor begotten a son.
- Thus, indeed, the foolish among us have spoken an outrage against God in saying this.
- 72:5 And, indeed, we had thought that humankind and jinn would never speak lies against God.
- 72:6 Yet, indeed, there have been men among humankind who seek refuge in the males of the jinn. But they of the jinn who men seek out



- اً قُلُ أُوحِى إِلَى اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ ال
- تهدى إلى الرُّشد فَامَنَا بِهِ عَ وَلَى الرُّشد فَامَنَا بِهِ عَ وَلَى نُشْرِكَ مِنَا أَحَدًا
  - وَأَنَّهُ, تَعَلَّلُ جَدُّرَتِنَا مَا أَغَذَ صَاحِمَةُ وَلَا لَلَا
  - ا وَأَنَّهُ كَاكَ يَقُولُ سَفِيهُنَا عَلَى اللهِ سَطَطًا عَلَى اللهِ سَطَطًا
- وَأَنَا طَنَنَا آَن لَن نَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّه كَذَا
  - ﴿ وَأَنَّهُۥكَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلِجِّينَ فَزَادُوهُمْ رَهَقًا

have only increased them in degradation by urging them to impiety.

For, indeed, they of the jinn have thought, as you human beings have thought—that God would never raise up anyone after death for Judgment.

Now, indeed, we of the jinn have sought to reach into Heaven.
But we found it filled with mighty angels as guards and shooting flames.

For, indeed, before the Quran's revelation, we used to sit in some of the sitting places near there to listen to the higher world.

But one who seeks to listen now finds a shooting flame in wait for him.

72:10 So, indeed, we do not know whether an evil recompense is intended for all those in the earth, or whether their Lord intends to bring about for them right guidance.

72:11 Now, indeed, among us are those who are righteous.

And among us are those who are other than this.

We jinn have become of divergent ways.

72:12 Yet, indeed, we ourselves have realized that never can we thwart the will of God on earth.

Nor shall we ever thwart Him by way of escape.

72:13 For, indeed, when we heard the guidance of the Quran, we believed in it.

٢

الجزّة التّاسِعُ وَالْعِشْرُونَ

اللهُ وَأَنَّهُمْ ظُنُواْ كُمَا ظُنَنُمُ أَن لَّن يَعْثَ ٱللَّهُ أَحَدًا (٨) وَأَنَّا لَكُسْنَا ٱلسَّكَا السَّكَا السَّكَ السَّكَا السّلَّةَ السَّكَا السَّكَا السَّكَا السَّكَا السَّكَا السَّكَا السّلَّةَ السَّكَا السَّكَا السَّكَا السَّكَا السَّكَا السَّكَا السّلَّةَ السَّلَّةُ السَّلَّةُ السَّلَّةُ السَّلَّةُ السَّلَّةُ السَّلَّةُ السَّلَّةُ السَّلَّةُ السّلَّةُ السّلَالِي السَّلَّةُ السَّلَّةُ السَّلَّةُ السَّلِيقَ السَّلَّةُ السَّلَّةُ السَّلَّةُ السَّلَّةُ السَّلَّةُ السَّلِيقَ السَّلِيقَ السَّلِيقَ السَّلِيقِ السَّلِيقَ السَّلِيقِ السَلِيقِ السَلِيقِ السَّلِيقِ السَّلِيقِ السَّلِيقِ السَّلِيقِ السَلِيقِ السَّلِيقِ ا فَوَحَدُنَكُهَا مُلتَدِّت حَرَسًا شُدِيدًا وَشُمًّا (١) وَأَنَّا كُنَّا نَقَعُدُ مَنْهَا مَقَاعِدَ لِلسَّمْعُ فَمَن يَسْتَمِعِ ٱلْآنَ مَعَدُلَهُ شَمَانًا دَّصَدُا (الله وَأَنَّا لَا نَدْرِى أَشَرُّ أُرمدَ بِمَن فِي ٱلْأَرْضِ أَمْرَ أَرَادَ بِهِمْ رَبُّهُمْ رَشَكُ (١١) وَأَنَّا مِنَّا ٱلصَّلْحُونَ وَمِنَّا دُونَ ذَلكُ كُنَّا طَرَآيِقَ قِدَدُا (١١) وَأَنَّاظُنَنَّا أَن لَّن نُعْجِ زَ ٱللَّهَ فِي ٱلْأَرْضِ وَلَن نُعْجِزَهُ وَهُرَبًا (الله وَأَنَّا لَمَّا سَمِعَنَا ٱلْمُدَى Thus whoever believes in his Lord in this life shall fear neither deprivation of his reward in the Hereafter nor degradation by an unjust accounting.

72:14 And, indeed, among us are those who are muslims, in willing submission to God alone. And among us are those who are iniquitous. So as to those who have willingly submitted themselves to God alone, they have pursued the right way to everlasting delight near their Lord.

72:15 But as for the iniquitous, they shall be firewood for Hell.

72:16 God says:

And were they who have belied this message to keep straight on the path of God, We would, most surely, quench their thirst and give them water from the heavens to drink in abundance—

Yet whoever turns away
from the remembrance of his Lord,
He shall thrust him
into ever-mounting torment.

Now, indeed, the places of worship are solely for God.So do not call upon anyone in worship along with God.

Yet when Muhammad, the servant of God, stood before his Lord invoking Him in Prayer,

٧ فَأُوْلَتِكَ تَحَوَّوُ أُرْشَدُا (١٥) وَأَمَّا ٱلْقَنْسِطُونَ المُلْمُ الْحُفَاتُ حَطَالًا وَأَلُّو ٱسْتَقَامُواْعَلَى ٱلطَّرِيقَةِ أَسْقَيْنَكُمُ مَّآةُ غَدَقًا وَمَن يُعْرِضُ عَن ذِكْرِ رَبِّهِ ـ سَلُكُهُ عَذَانًا صَعَدًا فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدُا وَأَنَّهُ مِلَّا قَامَ عَبْدُ ٱللَّه مَدَّعُوهُ

they who disbelieve were nearly swarming over him to harm him.

72:20 Say, O Prophet: I call only upon my Lord in worship. Nor do I associate anyone as a god with Him.

72:21 Say, also: Indeed, I hold no power with regard to you who belie me neither to bring you harm, nor to compel you to right guidance.

72:22 Moreover, say: Indeed, if ever I were to disobey Him never could anyone protect me from Godfor never shall I find a place of refuge, apart from Him.

72:23 Mine is only to convey the truth from God and to deliver His messages to one and all. Yet as to one who disobeys God and His Messenger, indeed, for him there is the Fire of Hell awaiting in the Hereafter to abide therein, forever and ever.

72:24 At last, when they who disbelieve see all the suffering that they have been promised, they will know, then, with certainty who has weaker supporters and is fewer in number.

72:25 Say, O Prophet: I do not know whether the fulfillment of what you are promised as divine judgment is near, or if my Lord will defer it for a long while.

72:26 He is the Sole Knower of the realm of the unseen. 能出資益

الجزء التاسع والعشرون

كَادُواْ يَكُونُونَ عَلَيْهِ لِيَدُا (أ) قُلُ إِنَّمَا أَدْعُواْ رَبِّي وَلَا أُشْرِكُ مِهِ أَحَدًا (١٠) قُلْ إِنَّى لَاّ أَمْلِكُ لَكُمْ ضَمَّا وَلا رَسُدُا اللهُ عُلُّ إِنَّى لَن يُحِيرَنِي مِنَ ٱللَّهِ أَحَدُّ وَلَنَّ أَجِدُ مِن دُونِهِ عَمُلْتَحَدًّا اللُّهُ اللَّهُ عَلَيْهُ وَرَسَالَتِهِ مَ اللَّهِ وَرَسَالَتِهِ مَا وَمَنْ بَعْصِ ٱللَّهُ وَرُسُولُهُ و فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَلِدِينَ فِهَا أَيدًا (ألله حَمَّة إذَا رَأَوْا مَا نُوعَدُونَ فُسيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرَ ا وَأَقَلُّ عَدَدًا الله عُلِّ إِنْ أَدْرِيت

أَقَرَ سُنُّ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّيٓ أَصَدًّا المُ الْعَيْبِ اللهُ الْعَيْبِ And never does He manifest
His knowledge of the unseen realm to anyone—

vith whom He is well pleased.

Then, indeed, He dispatches before such a one, and behind him, angel-sentinels,

vhether they who are His messengers have conveyed the messages of their Lord—though He Himself encompasses all that is with them; and He Himself has enumerated all things by number.

٤

الجزَّءُ التَّاسِعُ وَالْعِشْرُونَ

فَكَلَ يُظْهِرُ عَلَى غَيْمِهِ عَلَى غَيْمِهِ عَلَى عَلَيْهِ عَلَى غَيْمِهِ عَلَى غَيْمِهِ عَلَى اللهِ اللهِ اللهُ الله



### Surah 73 / 20 verses / revealed at makkah

# Al-Muzzammil

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 73:1 O you who are enwrapped in a mantle, seeking cover out of fear and awe!
- 73:2 Rise the night long in Prayer, except for a little of it.
- 73:3 Or pray half of it. Or take from this a little.
- 73:4 Or add to it.

  And 'therein' recite the Quran with a measured recitation.
- 73:5 For We shall, most surely, cast upon you a weighty word.
- 73:6 And, indeed, rising by night for Prayer makes for a stronger impression on the soul, and is best for the recitation of God's word.
- 73:7 Indeed, during the day you shall have lengthy occupations in calling to God.
- 73:8 So remember with praise the name of your Lord.

  Thus shall you devote yourself with sincere devotion to Him alone —
- 73:9 the Lord of the East and the West.

  There is no God but Him!

  So take Him alone as a guardian.



- المُنْ يَأْمُ الْدُوْمِ الْمُ
- ا قُراَلَتِلَ إِلَّا فَلِيلًا اللَّهِ اللَّهِلَّ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ الل
- تُ يَضْفَهُ وَأُوانقُصْ مِنْدُ قَلِيلًا
  - نُ أَوْزِدْ عَلَيْهِ

وَرَتِلِ ٱلْقُرْءَانَ نَرْتِيلًا

- النَّاسَنُلْقِي عَلَيْكَ قَوْلَا ثَقِيلًا
  - نَّ إِنَّ نَاشِئَةَ ٱلَّيْلِ

هِىَ أَشَدُّ وَطُئَا وَأَقْوَمُ فِيلًا

- الله فِي ٱلنَّهَارِ سَبْحًا طَوِيلًا
  - ﴿ وَاذْكُرِ أَسْمَ رَبِكَ وَتَنَتَّلْ الله تَنْسَلا
  - نَّ زَبُّ ٱلْمُثْرِقِ وَٱلْغَرِبِ لَا إِلَهُ إِلَّا هُوَ فَالَّغِٰذُهُ وَكِيلًا

73:10 Moreover, be patient with all the abuse that they who disbelieve shall speak.

Thus part from them with a fair parting.

73:11 And leave to Me the beliers, those of prosperous ease; and bear with them a short while.

73:12 Indeed, awaiting them with Us are shackles, and a blazing Fire,

73:13 and food that chokes, and a most painful torment—

73:14 on a Day Hereafter, when the earth and the mountains shudder, and the mountains become like running sand.

73.15 O humankind!

Indeed, We have sent to you a messenger as a witness over you,
just as We sent a messenger to Pharaoh.

73:16 But Pharaoh disobeyed the messenger.

Thus, suddenly, We seized him with an overwhelming grip.

73:17 How, then, shall you shield yourselves if you disbelieve in a Day the unthinkable terror of which shall turn children gray?

73:18 From it, the heaven itself shall rend apart—and ever is His promise fulfilled!

73:19 Indeed, these verses of admonition are revealed as a Reminder of that Day—so that whoever so wills may take to his Lord a penitent way to salvation.

73:20 \*Indeed, your Lord knows, O Prophet, that you rise for the Prayer

٩

الجثزة التاسيغ والعشروذ

وَاصْدِرْ عَلَى مَا يَقُولُونَ
 وَاهْجُرْهُمْ هَجْرًا جَيدُلا

(اً) وَذَرْنِ وَٱلْمُكَذِّبِينَ أَوْلِي ٱلنَّعْمَةِ وَمَقِلْهُمْ قَلِيلًا

اللهُ إِنَّ لَدَيْنَآ أَنكَا لَا وَجَهِيمًا

الله وَطَعَامًا ذَاغُصَّةٍ وَعَذَابًا أَلِيمًا

الله يَوْمَ نَرْجُفُ ٱلأَرْضُ وَٱلْجِبَالُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الله

آنَ أَرْسَلْنَا إِلَيْكُوْ رَسُولًا شَولًا شَولًا شَيْعِ دًا عَلِيْكُوْ

كُمَّ آرَسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا شَّ فَعَصَىٰ فِرْعَوْثُ ٱلرَّسُولَ فَأَخَذْنَهُ أَخْذًا وَسِلًا

الله عَكَيْفَ تَنْقُونَ إِنَّ كَفَرْتُمُ وَاللهِ فَكَنْ اللهُ الل

السَّمَآةُ مُنفَطِرٌ بِدِّ. كَانَ وَغُدُهُ مَفْعُولًا

انَّ إِنَّ هَلَدِهِ تَذُكِرَةً فَمَن شَآءَ ٱتَّخَذَ إِلَى رَبِّهِ سَبِيلًا

nearly two-thirds of the night, and sometimes for half of it, or a third of itand so do a group of those with you. For it is God who has determined the watches of the night and the offices of the day. He knows well that all of you who believe will not be able to endure this. Thus He has absolved you of this obligation, O believers. Now read of the Quran in your night vigils so much as may be easy for you. He knows well that there shall be among you those who are ill; and others treading through the land in search of God's bounty; and others fighting in the path of God. So read of it in your Prayers so much as may be easy. Yet you shall 'duly' establish the Prayer. And you shall give the Zakât-Charity, and thereby lend God a most goodly loan. For whatever good you advance for your souls, you shall find its reward with God in the Hereafter; yet it shall be far better and much greater in reward. Thus seek, all of you, God's forgiveness. Indeed, God is all-forgiving, mercy-giving.

الجُزْهُ التَّاسِعُ وَالعِشْرُونَ يُنْوَكُولَا إِنَّاكِ

انَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ ﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدُنَّ مِن ثُلُثَى ٱلَّيْلِ وَيِصْفَدُهِ وَثُلُثُهُ, وَطَايَهُ أَيْ مِنَ ٱلَّذِينَ مَعَكَ وَٱللَّهُ ثُقَدُّ ٱلَّتَا وَٱلنَّهَارُّ عَلَمَ أَن لَن تَحْصُوهُ فَنَابَ عَلَتَكُمْ فَأَقْرَءُواْ مَا تَيْسَرَ مِنَ ٱلْقُرْءَانِ عَلِمَ أَن سَيَكُونُ مِنكُمْ مَرْضَيْ وَءَاخَرُونَ يَضْرِبُونَ فِي ٱلْأَرْضِ بَنْتَغُونَ مِن فَضَّلِ ٱللَّهِ وَءَاخُرُونَ مُقَائِلُونَ فَأَقْرَءُوا مَا تَلَسَّهُ مِنْهُ وَأَقِيمُواْ ٱلصَّلَاةَ وَءَاتُواْ ٱلزَّكَاةَ وَأَقْرِضُوا ٱللَّهَ قَرْضًا حَسَنًا وَمَا نُقَدِّمُواْ لِأَنْفُسِكُمُ مِّنْ خَيْرِ تَحَدُّوهُ عِندَ ٱللَّهِ هُوَ خَبراً وَأَعْظَمَ أَخِرًا وَأَسْتَغْفُوا ٱللَّهُ إِنَّ ٱللَّهُ عَفُورٌ رَّحِيمٌ

## Surah 74 / 56 VERSES / REVEALED AT MAKKAH

# Al-Muddaththir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



- 74:1 O you who are mantled in a wrap, seeking cover out of fear and awe!
- 74:2 Rise and forewarn!
- 74.3 And your Lord thus extol!
- 74:4 And your garments thus purify!
- 74:5 And shun thus idolatry!
- 74:6 Nor shall you give anything in search of self-gain.
- 74:7 Moreover,
  with the commandments of your Lord
  have patience.
  To God is the ultimate return.
- 74:8 For when the Horn Blast is blown at the end of time,
- 74.9 that Day, then, shall be a most difficult Day—
- 74:10 utterly without ease for the disbelievers.
- 74:11 So leave such a one to Me whom I created alone;
- 74:12 and to whom I granted extensive wealth
- 74:13 and gave sons to behold;
- 74:14 and for whom I paved a smooth way of ease.
- 74:15 Yet does he dare hope

مَا أَنْكُ أَلْكُ أَنَّهُ أَلَكُ أَنَّهُ أَلَّهُ أَنَّهُ أَلَّهُ أَنَّهُ أَنَّهُ أَنَّهُ أَنَّهُ أَن	STORY OF

- اللهُ فَرْفَأَنْذِرُ 🕜
- الله وَرَبَّكَ فَكَيْرِ
- (١) وَثِيَابَكَ فَطَهِّرَ
- (٥) وَالرُّجْزَ فَأَهْجُرُ
- 465.45V. (5)
- الله وَلِرَبِكَ فَأَصْيِر
- (٨) فَإِذَا نُقَرَ فِي ٱلنَّاقُور
- اللهُ يَوْمَهِذِ يَوْمُ عَسِيرً
- الكفيرين عَيْرُ يَسِيرِ
- الله ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدُا
- الله وَجَعَلْتُ لَهُ مَالًا مَّنْدُودًا
  - الله وَبَنِينَ شُهُودَا
  - الله وَمُهَّدتُّ لَهُ تَمْهِيدًا
    - اللهُ أُمَّ يَظْمَعُ أَنْ أَزِيدَ

that I should add more while he disbelieves?

- 74:16 No, indeed! It shall not be! For, most surely, he has been obstinate toward Our revealed signs.
- 74:17 I shall burden him with ever-mounting punishment!
- 74:18 Indeed, he thought ill of God's message and then determined to suppress it.
- 74:19 Hence, he is destroyed for how he then determined!
- 74:20 And again, he is destroyed for how he then determined!
- 74:21 Then he considered God's revelation.
- 74:22 Then he frowned and scowled,
- 74:23 and turned away and grew arrogant,
- 74:24 and said:

  This 'Quran' is nothing but sorcery acquired from the ancients!
- 74:25 This Quran is nothing but the utterance of charms from a mortal!
- 74:26 I shall roast him in Sagar, 'deep in Hellfire'!
- 74:27 Do you realize what Sagar is?
- 74:28 It spares none and leaves none!
- 74:29 It chars mortals.
- 74:30 Over it are nineteen angels.
- Nor have We appointed any but the sternest of angels
  as the keepers of the Fire.
  Nor have We made their number but as a trial for those who disbelieve—
  that those who have been given the Scripture might become certain of God's revealed truth;
  and that those who have believed in Islam might increase in faith;
  and that those who have been given the Scripture

الجزَّءُ التَّاسِعُ وَالعِشْرُونَ مُؤْوَقُالْمُأَفِرَ

- اللُّهُ إِنَّهُ كَانَ لِآينِتَاعَنِيدًا كَالَّ إِلَّهُ كَانَ لِآينِتَاعَنِيدًا
  - الله سَأَرُهِقُهُ، صَعُودًا

    - الله فَقُئِلَكَفَ فَدَرَ اللهِ المِلْمُ المِلْمُ اللهِ اللهِ اللهِ اللهِ اللهِ المَالِمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ المَا المِلْمُ المِلْمُلِ
    - اللهُ مُمَّ قَٰئِلَ كَيْفَ قَدَّرَ
      - الله مُحْ نَظَرَ
    - الله المُعْمَعُبُسُ وَبُسَرَ
    - الله أُمَّ أَذَبَرُ وَأَسْتَكُبَرُ
- اللهِ عَمَّالُ إِنْ هَلْذَا إِلَّا سِمْرٌ يُؤْثَرُ
  - انْ هَذَا إِلَّا فَوْلُ ٱلْبَشَر
    - الله سَأْضَلِيهِ سَقَرَ
    - (٧٧) وَمَآ أَدْرَىٰكُ مَا سَقَرُ
    - آلاً بُغِي وَلَا نَذَرُ اللهِ اللهُ ا
      - (١٦) لَوَاحَةُ لَلْتُ
    - الله عَلَيْهَا تِسْعَةً عَشَرَ
- رُّ وَمَاجَعَلْنَآ أَصْحَلَبُ النَّادِ الَّا مَلَتَكَةً وَمَاحِعَلْنَا عَلَى مُنْ

إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا ٱلْكِئنَبَ

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الجزء التاسيخ والعشرون

and those who have believed in Islam shall not doubt the Quran's truth; and that those hypocrites in whose doubting hearts there is a sickness, as well as the disbelievers, might say:

What did God intend by this as an example?

In this way does God leave to stray whomever He so wills; and thereby He guides whomever He so wills.

For none knows the hosts of your Lord but Him.

Nor is this mention of Hellfire other than a dire reminder to all human beings of the outcome of unbelief.

74:32 Yet most of them are heedless.
But no, indeed! It is real!
I swear by the moon!

74:33 And the night as it draws back!

74:34 And the morning when it shines forth!

74:35 Indeed, Hellfire is, most surely, one of the greatest terrors—

74:36 a forewarning to all human beings-

74:37 to whomever of you so wills to go forward with goodness or lag behind in faithlessness.

74:38 Every soul is itself in pledge for what it has earned—

74:39 except for the Companions of the 'blessed' Right.

74:40 In Gardens of Paradise, they shall ask one another

74:41 about the defiant unbelievers, then ask of them, themselves:

74:42 What thrust you into the deep of Saqar?

74:43 They will answer:

وَيِزْدَادَ الَّذِينَ اَمَنُوْا إِيمَنَا ُ وَلَا يَرْنَابَ الَّذِينَ أُوتُواْ الْكِكنْبَ وَالْمُؤْمِثُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّمَثُّ وَالْكَفِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَشَلاً كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَلَهُ وَيَهْدِى مَن يَشَلَهُ وَمَا يَشَلَرُ جُنُودَ رَبِّكِ إِلَّا هُو وَمَا يَشَلَرُ جُنُودَ رَبِّكِ إِلَّا هُو وَمَا يَشَلَرُ جُنُودَ رَبِّكِ إِلَّا هُو

الله كَالَّا وَٱلْقَمَرِ اللهُ

الله وَاللَّيْلِ إِذْ أَذْبَرَ

الشُّنج إِذَّا أَسْفَرَ وَٱلصُّبْحِ إِذًا أَسْفَرَ

الله إنَّهَا لَإِحْدَى ٱلْكُبَرِ اللَّهُ اللّلْهُ اللَّهُ اللّ

اللهُ اللهُ

اللهِ لَمَن شَلَة مِنكُو أَن يَنْقَدُّمَ أَوْ يَنَأْخَرَ اللَّهِ اللَّهِ مَا أَوْ يَنَأْخَرَ

اللهِ كُلُّ نَفْسٍ بِمَاكْسَبَتْ رَهِينَةً

الآأضخَالْتِينِ

🕒 فِي جَنَّنْتِ يَتَسَاءَ لُونَ

المُجْرِمِينَ عَنِ ٱلْمُجْرِمِينَ

الله مَاسَلَكُكُو فِ سَقَرَ

We were not of those who prayed.

- 74:44 Nor did we feed the indigent.
- 74:45 Rather, we indulged in falsehood along with all the indulgent.
- 74:46 Moreover, we used to belie the Day of Judgment—
- 74:47 until the certainty of death came to us.
- 74:48 Yet never shall the intercession of any intercessors benefit them.
- 74:49 What, then, is the matter with them that they now turn away from the revealed Reminder of the Quran,
- 74:50 as though they were terrified wild asses
- 74:51 fleeing from a lion?
- 74:52 Yet every one of them wishes, ardently, that he was chosen by God to be given Scriptures unfurled.
- 74:53 No, indeed! It shall not be! Rather, they do not fear the consequence of the Hereafter.
- 74:54 No, indeed! Their wishes are not to be! Most surely, this revelation of the Quran is an awesome Reminder.
- 74:55 Then let whoever so wills remember its admonitions with sincerity of heart.
- 74:56 Yet they shall not so remember, except as God so wills.

  He alone is all-worthy of reverent fear—and all-worthy of granting forgiveness.

#### الجُزّةُ التَّاسِعُ وَالعِشْرُونَ يُؤْوَقُلْلاَ لَاللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

- ا فَالُواْ لَوْ نَكُ مِنَ ٱلْمُصَلِينَ
- الله عَلَمُ اللهِ اللهِ اللهُ اللهُ
- المُن وَكُنَّا غُنُوضٌ مَعَ ٱلْخَاتِيضِينَ وَكُنَّا غُنُوضٌ مَعَ ٱلْخَاتِيضِينَ
  - الله وَلَكَا نُكَذِبُ بِيَوْمِ ٱلَّذِينِ
    - اللهِ حَقِّىٰ أَنَانَا ٱلْيَقِينُ
- الله فَمَا لَنفَعُهُمْ شَفَعَةُ ٱلشَّيفِعِينَ
- الله عَمَا لَمُتُمْ عَنِ ٱلتَّذِكِرَةِ مُعْرِضِينَ
  - الله مُعَرِّمُ مُسْتَنفِرَةً ﴿ كُانَهُم حُمْرٌ مُسْتَنفِرَةً ﴿
    - الله فَرَّتْ مِن فَسُورَةِم
  - بَلْ يُرِيدُ كُلُّ آمْرِي مِنْهُمْ
     أَن ثُوقَةَ، صُحُفَا مُّنشَهَ أَ
- الله عَمَا أَوْنَ ٱلْآخِرَةَ اللهُ عَمَا أُونَ ٱلْآخِرَةَ
  - الله عَلْمَ اللهِ اللهُ اللهُ
- وَمَا يَذْكُرُونَ إِلَّا أَن يَشَآءَ اللَّهُ هُو أَهْلُ النَّفُونَ وَأَهْلُ الْمُغْفَى وَ هُو أَهْلُ الْمُغْفَى وَ

### Surah 75 / 40 verses / revealed at makkah

# Al-Qiyâmah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 75:1 No, indeed! I do swear by the Day of Resurrection!
- 75:2 Moreover, no, indeed!

  I do swear by the self-reproving soul!
- 75.3 Does man think that We shall never reassemble his bones for a Judgment Day?
- 75:4 On the contrary,
  We are well able to form
  even his very fingertips!
- 75.5 Rather, disbelieving man desires to do wickedness ever onward—
- while defiantly questioning:
  When is this Resurrection Day?
- 75:7 Behold! When every eye is dazzled,
- 75:8 and the moon darkens,
- 75:9 and the sun and the moon are gathered up together—
- 75:10 disbelieving man
  will then say, on that Day:
  Where is the place to flee?
- 75:11 No, indeed!

  Most surely, there shall be no shelter.



- اللهُ لَا أُفْيِمُ بِيَوْمِ ٱلْقِيْمَةِ
- نَ وَلَا أُقَيِمُ بِٱلنَّفْسِ ٱللَّوَامَةِ
  - الْبَعْسَبُ ٱلْإِنْسَنَ
    - أَلَّن نَجْمَعَ عِظَامَهُ.
- اً بَكَىٰ قَلدِرِينَ عَلَىٰ أَن نُسُوِّى بَنَانَهُ
- نَ بُلُ يُرِيدُ ٱلْإِنسَانُ لِيَغْجُرُ أَمَامَهُۥ
  - الْعَيْدَةُ الْعَيْدَةُ الْعَيْدَةُ الْعَيْدَةُ الْعَيْدَةُ الْعَيْدَةُ الْعَيْدَةُ الْعَيْدَةُ الْعَيْدَةُ الْعَيْدَةُ
    - (٧) فَإِذَا دَقَ ٱلْبَصَرُ
    - ﴿ وَخَسَفَ ٱلْقَرُ
  - وجُعِعَ الشَّمْسُ وَٱلْفَمَرُ
  - الله عَمُولُ ٱلْإِنسَانُ يَوْمَهِذِ أَيْنَ ٱلْمُفَرُّ
    - الله كلاكورز
    - الَىٰ رَبِّكَ يَوْمَهِذِ ٱلْمُسْتَقَرُّ

75:12 To your Lord alone, on that Day, shall all things come to rest.

of all the deeds that he had advanced in life—and deferred forever.

75:14 Rather, every man shall be an eyewitness against his own soul—

75:15 even if he openly casts his excuses.

75:16 O Prophet! Do not move your tongue hurriedly with the Quran while receiving it, to hasten memorizing it.

75:17 Indeed, it is incumbent upon Us to collect it in your heart and to ease for you its recitation.

75:18 So when We recite it to you by way of Our Angel Gabriel, then follow closely its recitation.

75:19 Then incumbent upon Us is to ease for you its explanation.

75:20 No, indeed!
You who disbelieve do deny
the Day of Resurrection.
Rather, you do love
the fleeting pleasures of the world.

75:21 Thus you leave behind you the Hereafter.

75:22 Faces, on that Day, shall be radiant.

75:23 To their Lord alone shall they be looking.

75:24 Faces, on that Day, shall be utterly dismal,

75:25 realizing they shall be dealt a backbreaking blow.

75:26 No, indeed, you human beings do deny the Day of Resurrection.

#### ٥

الجزّةُ التَّاسِعُ وَالْعِشْرُونَ

اللهُ يُنتَوُّا الْإِنسَانُ يَوْمَيِذِ بِمَا قَدَّمَ وَأَخَرَ

🕲 وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ

اللُّهُ مَرِّكُ بِهِ عَلِسَانَكَ لِتَعْجَلَ بِهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى

الله إِنَّ عَلَيْنَا جَمْعَهُ، وَقُرْءَانَهُ،

﴿ فَإِذَا قَرَأْنَكُ فَأَلَّبِعَ قُرْءَانَهُ

(١١) أُمُّ إِنَّ عَلَيْنَا سَانَهُ

اللَّا بَلْ يَعِبُونَ ٱلْعَاجِلَةَ

اللهِ وَتَذَرُونَ ٱلْآخِهَ

الله وجُوهُ يُؤمَدِ نَاضِرَةُ

الله رَبُّهَا فَاظِرَةً اللهُ وَمُهَا فَاظِرَةً

الله وَوْجُوهُ يُؤْمَدِ بَاسِرَةً

المُعْمِ أَنْ يُفْعَلُ بِهَا فَاقِرَةً اللهِ

اللُّهُ كُلَّا إِذَا بَلَغَتِ ٱلتَّرَاقِيَ اللَّهَ اللَّهَ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّاللَّا الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّا

Yet, most surely, when the soul of the dying reaches the collarbones,

75:27 and it is said in desperation: Who is a healing enchanter?

75:28 and one then realizes that this is, indeed, the final departure;

75:29 and leg is entangled with leg at the moment of death—

75:30 to your Lord, on that Day, is the driving of people toward their Judgment.

75:31 Then as for one who did not believe nor pray,

but, rather, belied God and turned away from the Quran,

75:33 then went to his family, strutting—

75:34 how near now is woe to you! So near now is woe!

75:35 Again, how near now is woe to you! So near now is woe!

75:36 Does man think that he is to be left to no end?

75:37 Was he not a mere sperm-drop from emitted semen?

75:38 Then in the womb he became a clinging clot, that He alone then created and fashioned.

75:39 Then He alone made of him the two genders—the male and the female.

75:40 Is such as He not, then, well-able to give life 'anew' to the dead?

#### ٤

#### الخزي التاسع والعشرون

📆 وَقِيلَ مَنْ رَاقِ

الله وَظَنَّ أَنَّهُ ٱلْفِرَاقُ الْفِرَاقُ

الله وَالنَّفَتِ السَّاقُ بِالسَّاقِ السَّاقِ

الكَرَيْكَ يَوْمَهِذِ ٱلْمَسَاقُ

الله عَلَاصَدَّقَ وَلَا صَلَّى

اللهِ وَلَكِن كُذَّبَ وَتَوَلَّى

الله المُ وَهَبَ إِلَىٰ أَهْلِهِ عَيْسَطَى

اللهُ مُمَّ أَوْلَىٰ لَكَ فَأُوْلَىٰ اللَّهِ فَأُوْلَىٰ

الْغَسَبُ ٱلْإِنسَانُ أَن يُتْرَكَ سُدًى

اللهُ مَكُ نُطْفَةً مِن مَّنِيٍّ يُمُّنَى

اللُّهُ الزُّوجَيْنِ ٱلذَّكَرَ وَٱلْأَنْفَى

اً لَيْسَ ذَالِكَ بِقَادِدٍ عَلَى أَلَهُ قَالَ عَلَى اللهُ قَالَةُ فَا عَلَى أَلَهُ قَالَ اللهُ قَالَةً فَا



The surah that opens with a question posed to arrogant MAN about his utter nothingness before God brought him into existence.

### Surah 76 / 31 verses / revealed at madinah

# Al-Insân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 76:1 Has it ever occurred to man that there were eons in the course of time when he was nothing even to be mentioned?
- Indeed, it is We alone who have created man from a sperm-drop of mingled fluid to try him in life.Thus did We make him a being endowed with hearing and seeing.
- 76:3 Indeed, it is We alone who have shown him the way to be either thankful or ungrateful.
- 76:4 Indeed, it is We alone who have prepared for the disbelievers chains, and yokes, and a flaming Fire in Hell.
- 76:5 As to the virtuous, they shall, in the Hereafter, drink from a chalice of a wine, tinged with a mixture of camphor,
- flowing from a spring from which the worthy servants of God alone shall drink—and which they themselves shall cause to gush, at their command, in fountains.
- 76:7 Such is for those who fulfill their vows,



مَلْ أَنْ عَلَى ٱلإنسَانِ

 حِينٌ مِن ٱلدَّهْدِ

 لَمْ يَكُن شَيْئًا مَلْكُورًا

 إِنَّا خَلَقْنَا ٱلإِنسَانَ

 مِن نُطُفَةٍ أَمْشَاجٍ نَبْتَلِيهِ

 فَجَعَلْنَهُ سَمِيعًا بَصِيرًا

 إِنَّا هَدَيْنَهُ ٱلسَّلِيلَ

إِمَّا شَاكِرًا وَإِمَّاكَفُورًا إِنَّا أَعْتَـدُنَا لِلْكَيْفِرِينَ سَلَنسِلَا وَأَغْلَلَا وَسَعِيرًا

﴿ إِنَّ ٱلْأَبْرَارَ يَشْرَبُوكَ مِن كَأْسِ كَانَ مِزَاجُهَا كَافُورًا

عَنَىٰ يَشْرَبُ بِهَا عِبَادُ اللهِ المِلْمُلِي المِلْمُلِي اللهِ المِلْمُلِي

اللهُ اللُّهُ اللَّهُ اللَّاللَّا اللَّهُ اللّ

and who fear a Day whose evil is on the wing, flying far and wide.

Thus they feed with food—
despite their own desire for it—
the indigent, and the orphan,
and the captive of war, saying:

76:9 We feed you purely for the sake of God. We desire no reward from you, nor thankfulness.

76:10 Indeed, we have fear of our Lord and His punishment, on a Day Hereafter, when faces shall be overspread with frowns and intense gloom.

76:11 So God will shield them against the evil of that Day and will confer upon them radiance and great gladness.

And He will reward them for their patience with a Garden of Paradise and clothing of silk.

They shall recline therein on canopied couches.
They see therein
neither blazing sun nor bitter cold.

76:14 Moreover, so very near above 'them' are its 'boughs of shade—
their fruit-clusters lowered close in easy reach.

76:15 Passed round among them are vessels of silver and cups bright as crystal—

76:16 crystalline of silver—
that they measure out with perfect measure.

76:17 They are given to drink of a chalice of wine tinged with a mixture of ginger,

76:18 from a fountain therein that is named Salsabîl.

76:19 \*\*Going round serving them are immortal youths.

If you see them,

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الجزء التاسيخ والعشرون

وَيَخَافُونَ يَوْمَاكَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿ وَيُعَافُونَ يَوْمَاكَانَ شَرَّهُۥ مُسْتَطِيرًا ﴿ ﴾ وَيُعْلِمُ مُنْ حُيِّهِ مِنْ الطَّعَامُ عَلَى حُيِّهِ مِنْ الطَعْمُ عَلَى حُيِّهِ مِنْ الطَّعَامُ عَلَى الطَّعَامُ عَلَى حُيِّهِ مِنْ الطَّعَامُ عَلَى الطَّعَامُ عَلَى حُيِّهِ مِنْ الطَّعَامُ عَلَى الْعَلَمُ عَلَمُ عَلِمُ عَلَمُ عَلَم

مشككنا وكتماوأسلا

اِنَّمَا نُطَعِمْكُو لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُوْ جَزَلَةَ وَلَا شُكُورًا

> اِنَّا نَخَافُ مِن زَيِّنَا يَوْمًا عَبُوسًا قَعَلَ يِرًا

(الله فَوَقَنهُمُ اللهُ شَرَّ ذَالِكَ الْيُؤمِ وَلَهُ وَلَا الْيُؤمِ وَلَهُ وَلَا الْيُؤمِ اللهِ اللهُ الْيُؤمِ

الله وَجَزَعْهُم بِمَاصَبُرُواْ جَنَّةً وَحَرِيرًا

تُ مُتَّكِينَ فِهَاعَلَى ٱلْأَزَآبِكِ لَا مَوْدُ فِهَا شَمْسًا وَلَا زَمْهَ يِرًا

(الله وَدَانِيَةً عَلَيْهِمْ ظِلَنَلُهَا وَدُلِلَا فَطُوفُهَا نَذَلِلاً

وَيُطَافُ عَلَيْهِم نِعَانِيَةٍ مِن فِضَةٍ
 وَأَكُواب كَانَتْ فَوَادِيرًاْ

الله قَوَارِيرُا مِن فِضَّةٍ مَّدَّرُوهَا نَقْدِيرًا

الله وَيُسْفَوْنَ فِيهَا كَأْسًا

الله عَيْنَافِهَا تُسَمَّىٰ سَلْسَبِيلًا

اذَا اَلَنَاتُ حَسَنَتُ اَلَّهُ اللَّهُ اَلَّهُ اللَّهُ اللَّلِمُ اللَّهُ الللَّهُ اللَّهُ الللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنَالِمُ اللَّهُ اللْمُنْ اللَّهُ الللْمُ الللِّهُ اللَّهُ اللَّهُ اللَّالِمُ اللَّالِمُ اللَّهُ الللْمُوالِمُ اللَ

you shall think them to be strewn pearls.

- 76:20 And wherever you so look, there shall you see pure delight and a great kingdom.
- 76:21 Enrobing the Heavenly inhabitants shall be green raiments of sarcenet and rich brocade.

  And they shall be adorned therein with bracelets of silver.

  Thus their Lord shall give them to drink a pure drink.
- 76:22 It shall be said:
  Indeed, all this is for you in reward!
  For your lifetime of striving
  has been graciously accepted.
- 76:23 O Prophet!

  Indeed, it is We who have sent down the Quran to you in a succession of revelations.
- 76:24 So be patient, O Prophet,
  with your Lord's decree
  to convey His message.
  Nor shall you obey the dictates
  of any one among them
  who is utterly sinful or an unbelieving ingrate.
- 76:25 But remember with praise the name of your Lord in the early morning, and in the late afternoon, 76:26 and for a good part of the night.
- Therefore, bow down before Him in Prayer.

  And highly exalt Him at length in the night.
- 76:27 Indeed, these disbelievers do love the fleeting pleasures of the world.

  Thus they leave behind them a very weighty Day in the Hereafter.

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الجزّة التّاسِعُ وَالعِشْرُونَ

- ﴿ وَإِذَارَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلَكًا كَبِيرًا
- الله عَلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَهْرَقُ وَحُلُّواً أَسَاوِدَ مِن فِضَةِ وَسَقَنهُمْ رَبُّهُمْ شَرَابًا طَهُورًا وَسَقَنهُمْ رَبُّهُمْ شَرَابًا طَهُورًا
  - اِنَّ هَنْدَاكَانَ لَكُوْجَزَاءَ وَكَانَ سَعْيُكُمْ مَشْكُورًا
  - إِنَّا نَحْنُ نَزَلْنَا
    عَلَتْكَ ٱلْقُرْءَانَ تَنزيلًا
  - عليك القروان مريلا (نَّ فَأَصْرُ لِحُكُمُ رَبِّكُ
- وَلَا تُعَلِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا
  - وَأَذَكُرُ أَسْمَ رَبِّكَ أَنْ وَأَصِيلًا ثَكُمُ وَأَصِيلًا اللهِ
  - ومِنَ أَلَيْلِ فَأَسْجُدَ لَهُ, وَسَبَعْهُ لَيْلًا طَوِيلًا
- اَ اَ هَا وَلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَكُبُونَ ٱلْعَاجِلَةَ وَكَا تَعْيِلًا وَلَا مُعْمَا تَعْيِلًا

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الجزّةُ التّاسِعُ وَالْعِشْرُونَ

76:28 We alone have created them and strengthened their physical compositions.

And if We so will,

We can replace them, and their likes, entirely.

76:29 Indeed, these verses of admonition are revealed as a Reminder of that Day—so that whoever so wills may take to his Lord a penitent way to salvation.

76:30 Nor do you human beings will anything, except that God so wills.

Indeed, God is ever all-knowing, all-wise.

76:31 He admits into His mercy whomever He so wills.Yet as to the wrongdoers, He has prepared for them a most painful torment.

﴿ غَنُ خَلَقَنَهُمْ وَإِذَا شِثْنَا وَشَدَدُنَا أَسْرَهُمْ وَإِذَا شِثْنَا بَدُلِلًا بَدُلِلًا اللهُمْ بَدِيلًا إِنَّ هَنْدِهِ مَنْدُكِرةً فَمَن شَآءَ النَّخَذَ إِلَى رَبِّهِ مَسَيِيلًا التَّخَذَ إِلَى رَبِّهِ مَسَيِيلًا

وَمَا تَشَاءُونَ
 إِلَّآ أَن يَشَاءَ ٱللَّهُ
 إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا

يُدْخِلُ مَن يَشَآهُ فِي رَحْمَتِهِ \*
 وَالظّلِلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

### Surah 77 / 50 verses / revealed at makkah

# Al-Mursalât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- By those gusting winds sent forth in succession 77:1
- and blowing with vehement gales! 77:2
- And by those angels who spread the clouds, 77:3 spreading wide God's mercy!
- And by those angels who make God's criteria distinct for people with the clearest distinction!
- 77:5 And by those angels that cast God's revealed Reminders to His messengers —
- proclaiming His glad tidings, or forewarning of His retribution!
- O humankind! 77:7 Indeed the Resurrection and Judgment that you have been promised shall most surely come to pass—
- 77:8 when the stars are extinguished,
- and when the heaven is breached wide, 77:9
- 77:10 and when the mountains are blown away,
- 77:11 and when the time appointed for the messengers comes to pass.
- 77:12 Then to which Day



- - فَأَلْمُلْقَكَت ذَكَّا
  - أله عُذَرًا أَوْ نُذَرًا
- (١) فَإِذَا ٱلنَّحُومُ طُهِسَتَ
  - السَّمَاءُ فُرِجَتْ وَإِذَا ٱلسَّمَاءُ فُرِجَتْ

    - الله وَإِذَا ٱلرَّسُلُ أَقِلَتُ

have they who conveyed God's messages been deferred to bear witness?

77:13 To the Day of Decision!

77:14 And do you realize what is the Day of Decision?

77:15 Woe, that Day, to all the beliers of faith and Judgment!

77:16 Did We not destroy their like from among the early generations?

77:17 So too shall We cause the latter disbelieving generations to follow them in destruction.

77:18 For so it is that We deal with the defiant unbelievers.

77:19 Woe, that Day, to all the beliers!

77:20 Did We not create you human beings from a humble fluid,

77:21 which We then set firmly in a safe haven

77:22 for a known measure of time?

77:23 And We alone have decreed the measure of it. So excellent, far above all, is Our power to determine whatever is to be!

77:24 Woe, that Day, to all the beliers!

77:25 Have We not made the Earth accommodating

77:26 to the living and the dead,

and set therein anchoring mountains towering overhead, and given you to drink fresh water?

Thus shall it be said:

77:28 Woe, that Day, to all the beliers!

77:29 Proceed to that Judgment which you used to belie!

77:30 Proceed to a three-columned shadow of Hellfire's smoke,

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للة : 1 التّاسِعُ وَالْعِشْرُونَ

الأي يَوْمٍ أَجِلَتْ

الله لِيُومِ ٱلْفَصْلِ اللهُ الفَصْلِ

الله وَمَا أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْل

اللهُ وَمِلِّ يَوْمَ إِلِلْمُكَدِّبِينَ

الله عَمْدِيكِ الْأَوَّلِينَ

الله مُمَّ تُلْمِعُهُمُ ٱلْآخِرِينَ اللهُ عَلَيْمُ الْآخِرِينَ

ا كُذَٰ إِلَى نَفْعَلُ بِٱلْمُجْرِمِينَ

اللهُ وَمَلُ يَوْمَهِذِ لِللَّهُ كُذِّبِينَ

اللهُ عَلَمُ عَلَمُكُم مِن مَّآوِمَهِينِ

الله فَجَعَلْنَهُ فِي قَرَارِ مَّكِين

اللَّهُ إِلَىٰ قَدَرِ مَّعْلُومِ

الله فَقَدَرْنَا فَيْعَمَ ٱلْقَنْدِرُونَ

الله وَيْلُ يُؤمِيدِ لِلْمُكَدِّبِينَ

(0) أَلَة غَعَلَ ٱلأَرْضَ كِفَاتًا

(أ) أَخِيَاءُ وَأَمُونَا

وَجَعَلْنَافِيهَا رَوَسِي شَنِيخَنتِ
وَأَسْفَنَنكُم مَّاءَ فَأَتَا

الله وَيْلُ يَوْمَ إِلِهِ لِلْمُكَذِّبِينَ

الطَلِقُوا الطَلِقُوا

إِلَىٰ مَا كُنتُم بِهِۦ ثُكَذِّبُونَ

انطَلِقُوٓ اللَّهُ ظِلِّ اللَّهُ اللَّهِ اللَّهُ الللِّهُ اللَّهُ اللللْلِمُ الللْمُواللَّهُ الللْمُولِي الللْمُواللَّهُ الللِّهُ الللْمُواللَّهُ الللْمُواللِمُ الللْمُواللَّهُ الللْمُواللِمُ الللْمُواللِمُ الللْمُواللِمُ الللِّلْمُواللِمُ الللْمُواللِمُ الللْمُواللِمُ الللْمُواللِمُ الللْمُ الللِّلْمُ الللْمُواللِمُ اللْمُواللِمُ الللْمُواللِمُ اللللْمُ الللِمُ الللِمُ الللْمُ الللِمُ الللِمُ اللللْمُ الللِمُ الللِمُ

#### 77:31 neither shading nor availing against the flame.

- 77:32 Indeed, it hurls sparks huge as castles,
- of stampeding yellow camels.
- 77:34 Woe, that Day, to all the beliers!
- 77:35 This is the Day in which they shall not at all speak.
- 77.36 Nor shall it be permitted for them to offer excuse.
- 77:37 Woe, that Day, to all the beliers!
- 77:38 This is the Day of Decision.

  We have gathered you up,
  along with the earlier generations.
- 77:39 So if you disbelievers have a scheme against your imminent doom, then scheme against Me 'now as you did in life'.
- 77:40 Woe, that Day, to all the beliers!
- 77:41 Indeed, the God-fearing shall be amid shades and springs,
- 77:42 and fruits of whatever kind they desire.

  It will be said to them:
- 77:43 Eat and drink, salubriously, for all 'the good' that you used to do in life'.
- 77:44 Indeed, thus do We reward those who excel in doing good.
- 77:45 Woe, that Day, to all the beliers!
- 77:46 O godless ones!

  Eat 'your fill', and enjoy 'your lives',
  for a little while!

  Indeed, you are defiant unbelievers.
- 77:47 Woe, that Day, to all the beliers!

#### الجِزَّهُ التَّاسِعُ وَالعِشْرُونَ يُوْلَالْهَ لِكِنَّ

- 👚 لَّاظَلِيلِ وَلَايُغْنِي مِنَ ٱللَّهَبِ
- انَّهَا تَرْمِى بِشَكَرُدِ كَٱلْقَصْرِ اللهِ الْعَالَمِينَ
  - اللهُ عَلَيْتُ صُفِرٌ اللهُ صُفِرٌ اللهُ اللهُ صُفِرٌ اللهِ اللهُ اللهُ
  - الله وَيْلُ يُؤمَ إِلِهُ أَلْمُكَدِّبِينَ
  - اللهُ وَلَا يُؤْذَنُّ لَكُمْ فَيَعْلَذِرُونَ
    - الله وَيْلُ يُومَ إِلِلْهُ كُذِّبِينَ
      - هُذَا يَوْمُ ٱلْفُصِّلِ اللهِ اللهِ عَلَيْهِ اللهِ اله
- ا فَإِن كَانَ لَكُوْ كَيْدٌ فَيْكِدُونِ
  - ا وَيْلُ يَوْمَهِذِ لِلْفُكَدِّبِينَ
- اللهُ إِنَّ ٱلْمُنَّقِينَ فِي ظِلَال وَعُيُونِ
  - الله وَفَوَكِهُ مِمَّا يَشْتَهُونَ
    - اللهُ كُلُواْ وَالشَّرَبُواْ كُلُواْ وَالشَّرَبُواْ

هَنِيَّتُ إِمَا كُنْتُدْ تَعْمَلُونَ

- اللُّهُ إِنَّا كُنَّالِكَ بَعْزِى ٱلْمُحْسِنِينَ اللَّهُ اللّلْمُ اللَّهُ اللَّلَّا اللَّهُ ال
  - ا وَمِلْ يُومَهِدِ لِللَّهُ كُدِّبِينَ
- اللهُ كُلُواْ وَتَمَنَّعُواْ فَلِيلًا إِنَّكُمْ تُجَرِّمُونَ كُلُواْ وَتَمَنَّعُواْ فَلِيلًا إِنَّكُمْ تُجَرِّمُونَ
  - اللهُ وَمُلِّ يُوْمَهِدِ لِلْمُكَذِبِينَ

٩

الجزَّءُ التَّاسِعُ وَالعِشْرُونَ

77:48 For when it is said to them:

Bow in worship before God, they do not bow.

77:49 Woe, that Day, to all the beliers!

اللهُ وَيْلُ يُومَهِذِ لِلْمُكَذِّبِيرَ

77:50 For in which discourse—
after this Final Revelation—shall they believe?

َ فَإِلَّى حَدِيثٍ رَقَ أَمُ أَوْمِهُ إِسَ



The surah that mentions THE GREAT TIDING of the coming of the Day of Judgment, the truth of which people yet dispute.

### Surah 78 / 40 verses / revealed at makkah

# Al-Naba'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 78:1 About what are they asking one another?
- 78:2 About the Great Tiding of the Afterlife —
- 78:3 it is about this that they dispute.
- 78:4 No, indeed, most surely, they shall yet know its truth!
- 78:5 Again!
  No, indeed, most surely,
  they shall yet know
  that the Day of Resurrection is true!
- 78:6 Have We not made the Earth as a cradle for you;
- 78:7 and the mountains as pegs in it;
- 78:8 and created you in pairs as males and females;
- 78:9 and made your sleep as a sabbath of rest;
- 78:10 and made the night as a garment over you;
- 78:11 and made the daylight for you to seek your livelihood;
- 78:12 and built above you seven mighty heavens;
- 78:13 and set the sun therein as a blazing torch;
- 78:14 and sent down, from the rain-clouds, water in torrents,
- 78:15 that We may bring forth with it grain and plant





النَّبَإِ ٱلْعَظِيمِ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ

اللَّهِ عَلَيْهُونَ اللَّهِ عَلَيْهُونَ

اللهُ أَمَّاكُلًا سَيَعْلَمُونَ اللهُ الله

الزُخَعَلِ ٱلْأَرْضَ مِهَندًا اللهُ وَضَ مِهَندًا

🖤 وَٱلْجِبَالَ أَوْتَادُا

﴿ وَخَلَقْنَكُمْ أَزُونَجًا

وَجَعَلْنَا نَوْمَكُمْ سُبَانًا

الله وَجَعَلْنَا ٱلَّيْلَ لِبَاسَا

الله وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا

الله وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

الله وَجَعَلْنَا سِرَاجًا وَهَاجًا

الله عَصِرَتِ وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَتِ



78:16 and luxuriant gardens?

78:17 Indeed, the Day of Decision has been fixed in time:

78:18 A Day Hereafter when the Trumpet of Resurrection is blown, and you come forth in throngs;

78:19 and the heaven is opened, and thus becomes as gateways;

78:20 and the mountains are moved away, and thus become as a mirage.

78:21 Indeed, Hell has been sternly awaiting—

78:22 as a resort for the transgressors!

78:23 Therein, will they remain for ages!

78:24 Never tasting in it any coolness or drink—

78:25 except scalding fluid and purulence—

78:26 a fitting recompense!

78:27 For, indeed, they used not to anticipate a Reckoning.

78:28 And they belied both Our natural and revealed signs with a most vehement denial.

78:29 Yet all things We did enumerate in writing in a precise book of record.

78:30 Therefore, it shall be said:

Taste the punishment!

For never shall We give you increase—except in torment.

78:31 Yet, indeed, for the God-fearing there is bliss—

78:32 orchards and vineyards,

78:33 and full-breasted maidens of equal age,

78:34 and a cup overflowing.

78:35 Therein, will they hear neither vile talk nor belying word—

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الجُزِّهُ الشَّكَ فُودَ

النُخْرِجَ بِهِ، حَبًّا وَنَبَاتًا

الله وَجَنَّنتٍ ٱلْفَافَا

الله إِنَّ يَوْمَ ٱلْفَصْلِكَانَ مِيقَاتًا اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّاللَّا الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّا

الله يَوْمَ يُنفَخُ فِ أَلصُّودِ اللهُ وَيَ الصُّودِ فَنَأَتُونَ أَفُوا كَمَا فَاللَّهُ وَالْحَالِ

الله وَفُيْحَتِ ٱلسَّمَآهُ فَكَانَتُ أَبُوابًا

الله وَشُيْرِتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا اللهِ

انَ جَهَنَّدَكَانَتْ مِرْصَادًا

الطَّغِينَ مَعَابًا لِلطَّغِينَ مَعَابًا

البينين فيها أحقابا

كَ لَا يَذُوقُونَ فِيهَا بَرُدًا وَلَا شَرَابًا بَرُدًا وَلَا شَرَابًا

اللَّهِ عَيدَا وَغَسَّاقًا اللَّهُ اللَّا اللَّالَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا ال

﴿ جَزَآءُ وِفَاقًا

الله المُنهُمُ كَافُواُ الارتراث الله المراث

الله وَكَذَّبُواْ بِعَايَدِينَا كِذَابًا

وَكُلُّ شَيْءٍ
 أَخْصَلْنَاهُ كَتَابًا

﴾ فَذُوقُواْ فَلَن نَّزِيدَكُمُ إِلَّا عَذَابًا

اللهُ أَقِينَ مَفَازًا إِللَّهُ اللَّهُ اللَّاللَّ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

الله حَدَآبِقَ وَأَعْنَبُا

الله وكواعب أَزْ ابا

الله وكأسادهاقًا

اللهُ لَا يَسْمَعُونَ فِيهَا لَغُوا وَلَا كِذًّا بَا

78:36 a recompense from your Lord a gift well-sufficing

78:37 from the Lord of the heavens and the earth and all that is between them—
the All-Merciful!

None hold from Him authority of address,

on a Day Hereafter
when the Spirit Gabriel and the angels
stand forth in ranks, not speaking—
except whomever the All-Merciful permits,
and who says what is right.

78:39 That is the true Day!

So let whoever so wills
take a penitent course to his Lord.

of an imminent torment, on a Day Hereafter, when every person shall behold all that his own hands have advanced in the world; and the disbeliever shall say:

Oh! If only I were dust!

الجُزُءُ السَّكِرُ فُونَ فَيْوَالْمِيَّا

الله جَزَآءُ مِن زَيِك عَطَآءً حِسَابًا

رِّبُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ٱلنَّمْوَةُ الْأَرْضِ

لَا يَمْلِكُونَ مِنْهُ خِطَابًا

آ يُوْمَ يَقُومُ الرُّوحُ وَالْمَلَةِكَةُ صَفَّاً لَا يَنَكَلَّمُونَ إِلَا مَنْ أَذِنَ لَهُ ٱلرَّحْمَنُ

الله الْيُومُ الْحُقُّ فَكَن شَآءَ اللهُ الْحُقُّ فَكَن شَآءَ اللهُ الل

﴿ إِنَّا آنَدَرْنَكُمْ عَدَابًا قَرِيبًا يَوْمَ يَنْظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَلْيَتَنِي كُنْتُ تُرَبًّا



The surah that opens with the oath of the Divine One swearing by THE ANGELIC PULLERS who shall harshly wrench out the souls of the unbelievers at their appointed time of death.

## Surah 79 / 46 VERSES / REVEALED AT MAKKAH

# Al-Nâzi ât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 79:1 By the angelic pullers, pulling forth violently the souls of the disbelievers at death!
- 79:2 By the angelic drawers, drawing out easily the souls of the believers at death!
- 79:3 By those angels gliding down smoothly from the heavens!
- 79.4 By those angels surpassing swiftly, transporting people to Paradise!
- 79:5 By those angels conducting varied matters by the command of God!

  Most surely, every soul shall be resurrected
- 79:6 on the Day the convulsion rocks the earth.
- 79:7 Following upon it shall be another blast.
- 79:8 The disbelievers' hearts, on that Day, shall tremble,
- 79:9 their eyes downcast.
- 79:10 Yet, now, in life, mockingly they say:
  Shall we, indeed, after dying be returned to the condition of life we are now in—
- 79:11 even when we have become 'old', rotted bones?
- 79:12 In scorn they say:

  That, then, would surely be a losing return!
  79:13 Yet, indeed, it shall be



- النَّزعَنتِ غَرْقًا وَالنَّزعَنتِ غَرْقًا
- الله وَالنَّاشِطَاتِ نَشْطًا
- السَّنِحَاتِ سَبْحًا وَالسَّنِحَا
  - السَّنِعَاتِ سَبْقًا السَّنِعَاتِ سَبْقًا
    - 1.5 1.1981 P
    - المنظم المنظم
  - نُومُ تَرْجُفُ الرَّاجِفَةُ
  - اللهِ اللهُ اللهُ
- اللهِ عُلُوبٌ يَوْمَبِدِ وَاجِفَةً
  - أَبْصَدُرُهَا خَلْشِعَةً 🐧
    - نَّ يَقُولُونَ أَءِنَّا

لَمَرْدُودُونَ فِي ٱلْحَافِرَةِ

- ا أُوذَا كُنَّا عِظْنَمًا نَجْرَةً
- اللهِ قَالُواْ تِلْكَ إِذَا كُرَّةٌ خَاسِرَةٌ ۗ
  - اللهُ فَإِنَّا هِيَ زَجْرَةٌ وَحِدَةٌ

but a single impelling blast.

79:14 And behold!

At once they are standing in the bare Plain of Resurrection.

79:15 Has the account of Moses come to you, O Prophet?

79:16 Behold!His Lord called him in Sinai, in the Holy Valley of Tuwâ:

79:17 Go to Pharaoh!

Indeed, he has transgressed all bounds.

79:18 Thus say to him:

Are you willing to purify yourself?

79:19 For I shall guide you to your Lord, so that you might have fear of Him.

79:20 Then he showed him the miracle of a Great Sign.

79:21 But in obstinate arrogance he belied it and disobeyed God,

79:22 then turned away in all haste.

79:23 Then he assembled his people.

Thus he called out before them,

79:24 whereupon he said:
I am your Lord, the most high!

79:25 So God seized him, suddenly, and made an example of him for the last life as well as the first.

79:26 Indeed, in this is a great lesson for those who would fear 'God'.

79:27 Are you human beings a more prodigious creation than the heaven?

He alone built it.

79:28 He raised its height and leveled it.

#### الجُزُهُ الشَّكَ ثُونَ مُنْوَكُا لِللَّاكِانِ

الله فَإِذَا هُم بِٱلسَّاهِرَةِ

(الله عَلَ أَنْكُ حَدِيثُ مُوسَى

اللهُ إِذْ نَادَنُهُ رَبُّهُ إِلْوَادِ ٱلْمُقَدِّسِ طُوى

اللهُ اللهُ

الله فَقُلْ هَل لَّكَ إِلَىٰ أَن تَرَّكَّى

الله وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَنُخْشَىٰ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَنُخْشَىٰ

اللهُ اللهُ

الله فَكُذَّبَ وَعَمَىٰ

الله المُعَمَّ أَذْبَرَ يَسْعَىٰ

الله فَحَشَرَ فَنَادَىٰ

الله عَقَالَ أَنَا رَبُّكُمُ ٱلْأَعَلَى

اللهُ اللهُ اللهُ اللهُ اللهُ وَاللهُ وَاللهُ اللهُ ال

اَنَ فِي ذَالِكَ لَعِبْرَةً لِمَن يَغْشَى

الله عَأَنْتُمُ أَشَدُ خَلْقًا أَمِر ٱلسَّمَاةُ بَنَنها

الله كَفَعَ سَمَّكُهَا فَسَوَّنِهَا 🕲

79:29 And He darkened its night and brought out its morning light.

79:30 And the earth, after this, He alone spread.

79:31 He brought out from it its water and its pasturage.

79:32 And the mountains,
He alone anchored them—

79:33 all as enjoyment for you and for your cattle, for a time.

79:34 Yet when the Great Calamity comes to pass, it shall be utterly overwhelming—

79:35 a Day when man shall remember all for which he truly strove;

79:36 and Hellfire shall be brought forth for all to see.

79:37 So as for one who transgressed against God,

79:38 and preferred the life of this world,

79.39 then, indeed, Hellfire is the abode for him.

79:40 But as for one who fears his Lord's presence, and guards his soul against whim,

79:41 then the Garden of Paradise is, indeed, the abode for him.

79:42 They ask you, scornfully, about the Hour of Doom, O Prophet, when its arrival shall be!

79:43 What have you to do with the time of its designation?

79:44 To your Lord alone belongs the knowledge of its ultimate end.

٤

الجُزْءُ الشَّكَ ثُونَ

الله وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُعَنْهَا

الْأَرْضَ بَعْدَ ذَالِكَ دَحَنْهَا اللهِ وَكَالُونَ

الله أُخْرَجُ مِنْهَا مُأَةَهَا وَمُرْعَنْهَا

الله وَأَلِجُهَالُ أَرْسَنَهَا

الله مَنْهَا لَكُوْ وَلِأَنْفَنِيكُو

اللَّهُ الكُبْرَي الطَّامَّةُ ٱلكُبْرَي

الله عَوْمَ يَتَذَكَّرُ ٱلْإِنسَانُ مَا سَعَى

الله وَرُزَتِ ٱلْجَحِيمُ لِمَن رَيْ

📆 فَأَمَّامَن طَغَى

الله ومَاثرَ ٱلْحَبَّوةَ ٱلدُّنيا

اللهُ عَإِنَّ ٱلْجَحِيمَ هِي ٱلْمَأْوَىٰ

ن وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ عَلَيْهِ عَلَيْهِ مَا مُعَامَ رَبِّهِ عَلَيْهِ مَا مُعَامِدُ و

وَنَهِى ٱلنَّفْسَ عَنِ ٱلْهُوَى

(أ) فَإِنَّ ٱلْجِئَّةَ هِيَ ٱلْمَأْوَىٰ

الله يَسْتَلُونَكَ عَنِ ٱلسَّاعَةِ

الله فِيمَ أَنتَ مِن ذِكْرَنهَا

الله رَبِّكَ مُنهُهَا

٢

الجُزِّهُ الشَّكَاثُونَ

79:45 Indeed, you are but a forewarner to those who would fear it.

79:46 On the Day they see it, it will be as though they had not tarried in the world but the evening of one day, or even its morning.

The surah that opens with admonishing the Prophet and refers to him as HE WHO FROWNED and turned away. For a common blind man came to him importuning him with questions of religion while the Prophet was engaged in discourse with the unbelieving nobles of Quraysh, whom he ardently wanted to embrace faith. The blind man's interruption elicited the Prophet's reaction, which God corrected.

### Surah 80 / 42 VERSES / REVEALED AT MAKKAH

## <sup>c</sup>Abasa

- He frowned and turned away, 80:1 for the blind man came to him, interrupting. 80:2 Yet how would you know, O Prophet, 80.3 the condition of his heart? For he may have been seeking to purify himself, or to remember God and be admonished, such that the revealed Reminder of the Quran might benefit him. As for he who in haughtiness 80:5 deemed himself self-sufficient. to him you did direct your full attention. 80:6 Yet it is not your burden 80:7 if he never purifies himself. But as for him who came to you, 80:8 rushing to seek guidance, while being God-fearing, 80:9 80:10 from him are you diverted.
- Most surely, this revelation of the Quran is an awesome Reminder.

  Then let whoever so wills remember its admonitions



with sincerity of heart.

80:13 It is recorded on pages most honored,

80:14 elevated, purified,

80:15 borne by hands of emissaries,

80:16 honorable, most virtuous.

80:17 Perished be disbelieving man! How ungrateful he is!

80:18 Of what thing did He create him?

80:19 Of a sperm-drop, He created him—then determined for him the measures of his life.

80:20 Then the path through life He eased for him.

80:21 Then He causes him to die and inters him in his grave.

80:22 Then, when He so wills, He resurrects him.

Most surely, no, indeed!

Man has not fulfilled

what He has commanded him.

80:24 Then let man look to his own food.

80:25 Indeed, it is We alone who have poured down the water in downpours.

80:26 Then We alone clove the land a measured cleaving.

80:27 Then We alone have caused to grow therein grain,

80:28 and grapes, and herbage,

80:29 and olives, and date palms,

80:30 and lush orchards,

80:31 and fruits, and pastures—

all as enjoyment for you, and for your cattle, for a time.

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الحِدُوُ الشَّلَا فُونَ

الله في صُعُفٍ مُكَرَّمَةٍ

الله مَّرْفُوعَةِ مُطَهَّرَةِ

اللهِ بِأَيْدِي سَفَرَةٍ اللهِ

الله كِرَامِ بَرْدَهُ

اللهُ عَيْلُ أَيْدِنَنُ مَا أَكْفَرَهُ

الله مِنْ أَيِّ شَيْءٍ خَلَقَهُ

الله مِن نُعلَفَةٍ خَلَقَهُ فَقَدَّرَهُ

التَّهِ مُعَ السَّيلَ بِسَرَهُ

(١) أُمَّ أَمَانُهُ، فَأَقْبَرُهُ،

المُمْ الْمُأْلِدُالسَّالَةُ أَنْشَرَهُ

اللهُ كُلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

(الله عَلَيْنَظُر ٱلإنسَنُ إِلَى طَعَامِدِة

المَا أَنَا صَبَيْنَا ٱلْمَاءَ صَبًّا

اللهُ مُمَّ شَفَقْنَا ٱلْأَرْضَ شَقًّا اللهُ رُضَ شَقًّا

(٧٧) فَأَنْبُتْنَافِيهَا حَبًّا

الماكا وعناوقة ا

الله وَزَنْتُونًا وَغَمْلًا

الله وَحَدَآبِقَ عُلْبًا

الله وَقَكِمُهُ وَأَبَّا

الله مَنْعَا لَكُوْ وَلِأَنْعَلَوْكُوْ

٣ فَإِذَا جَآءَتِ ٱلصَّاخَةُ

			الثَّلَاثُونَ	الجُزَّهُ
80:33	The state of the s	أُ مِنْ أَخِيهِ	يَوْمَ يَفْرُ ٱلْمَرَ	(ri)
	of the Resurrection comes—		1-1-1-1	No.
80:34	on that Day a man shall flee		وامِدِه وابِيدِ	70
	from his own brother,	ينيه	وَصَاحِبَالِهِ، وَ	
80:35	and his mother and his father,	بنهم يَومَيِذِ	الگارآدي	(TV)
80:36	and his wife and his children—	32.5 la.	رنس مرور	
80:37	for each one of them, on that Day,		شَانَ يَغْنِيهِ	
	shall have a great matter	بر ر رود مسيفرة	وجوة يؤميذ	(TA)
	sufficient to overwhelm him.	* * * * * * * * * * * * * * * * * * * *	2.36	1700
80:38	Faces, on that Day, are shining,	سبسِره	ضاحِاته مس	~
80:39	laughing, rejoicing	لِ عَلَيْهَا غَبَرَةً ۗ	وَوُجُوهُ يَوْمَهِا	
	at glad tidings of Paradise.		ر رور ربره	((1))
80:40	And faces on that Day	turzeten	52 44 M	NOW.
	have upon them dust;	لمفرة الفجرة	اؤلیِّك هم ال	(EL)
80:41	grime overspreads them.			

who are the 'inveterate' disbelievers, the wicked.

80:42 It is these



The surah that opens with a riveting description of THE ENFOLDING of the sun at the end of earthly life and the dawn of eternity.

### Surah 81 / 29 verses / revealed at makkah

### Al-Takwîr

- 81:1 When the sun enfolds;
- 81:2 and when the stars collapse;
- 81:3 and when the mountains are moved away;
- and when the camels ten-months pregnant are deserted:
- and when the wild beasts are assembled together;
- 81:6 and when the seas are boiled over;
- and when the souls are recoupled with their bodies;
- 81:8 and when the female child buried alive is asked
- 81:9 for what sin she was killed;
- 81:10 and when the records of all human deeds are disclosed;
- 81:11 and when the sky is stripped away;
- 81:12 and when Hellfire flares up fiercely;
- 81:13 and when the Garden of Paradise is drawn near—
- s1:14 it is then that each soul shall know the consequence of all that it has brought forth.

- الله وَإِذَا ٱلنَّجُومُ أَنكُدَرَتْ
  - الله عَمَالُ سُتِرَتُ وَإِذَا ٱلْجِبَالُ سُتِرَتُ
- (العشارُ عُطِلَتُ
- ( ) وَإِذَا ٱلْوُحُوشُ خُشِرَتَ
- الله وَإِذَا ٱلْبِحَارُ سُجِرَتْ
- (٧) وَإِذَا ٱلنَّفُوسُ رُوِّحَتْ
- (٨) وَإِذَا ٱلْمَوْءُرِدَةُ سُبِلَتَ
  - اً يَ ذَنْبُ قُئِلَتُ
- (١١) وَإِذَا ٱلصَّعَفُ نُشَرَتُ
  - (١١) وَإِذَا ٱلسَّمَآ أَهُ كُشُطَتَ
- الله وَإِذَا ٱلْجَيْعِيمُ سُعِرَتْ
  - الله وَإِذَا لَكُنَّةُ أُزْلِفَتَ
- (١٤) عَلَمَتْ نَفْسُ مَّا أَحْضَرَتْ

### ٢

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- 81:15 Most surely, no indeed! But I swear by the stars receding!
- 81-16 Running! Fading!
- 81:17 And by the night as it approaches!
- 81:18 And by the morning as it breathes!
- 81:19 This Quran is, indeed, the very word of God conveyed by way of a noble messenger-angel,
- 81.20 possessing power, and well established. in the presence of the Lord of the Throne—
- 81:21 obeyed and trustworthy there.
- 81:22 Thus, O People, your companion, Muhammad, is certainly not possessed.
- 81:23 For, very truly he saw him, the very Angel of Revelation. in the clear horizon.
- 81:24 And never would be conceal a revelation received from the realm of the unseen.
- 81:25 For this Quran is not the word of a satan accursed.
- 81:26 Where, then, O humanity, are you going?
- 81:27 Indeed, this Quran is but a revealed Reminder sent in admonition to all the people of the worlds-
- 81:28 for whomever of you so wills to be guided upon a straight way -
- 81:29 and you shall not so will except that God wills, Lord of All the Worlds.

فَلاَ أُقْسِمُ بِٱلْخُنْسِ

- ٱلْجِوَارِ ٱلْكُنْسَ
- وَأَلَّتُل إِذَا عَسْعَسَ
- (١١) إِنَّهُ لَقُولُ رَسُولُ كُرِيهِ
- ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِين

  - (١١) ومَاصَاحِبُكُم بِمَجْنُون
  - وَلَقَدُ رَءَاهُ بِٱلْأَفْقِ ٱلْمُبِينِ
  - وَمَاهُوَ عَلَى ٱلْغَيْبِ بِضَنِينِ
  - وَمَاهُوَ بِقَوْلِ شَيْطُنِ رَجِيمِ
    - (٢٦) فَأَتَىٰ تَذْهَبُونَ
  - (١٠٠) انْ هُوَ الَّا ذَكِّ ٱلْعَنَامِينَ
- المَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ اللَّهُ اللَّا اللَّا اللَّا اللَّا اللَّالِي اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللّل
- وَمَا نَشَآءُونَ إِلَّا أَن يَشَآءَ ٱللَّهُ رَتُّ ٱلْعَلَمينَ



The surah that opens with a riveting description of THE SPLITTING open of the sky at the onset of the Day of Resurrection and asserts that every human is being watched by angels and shall stand accountable before God in the Hereafter.

### Surah 82 / 19 verses / revealed at makkah

# Al-Infițâr

- 82:1 When the sky splits asunder,
- 82:2 and when the stars scatter.
- 82:3 and when the seas burst,
- 82:4 and when the graves are unearthed—
- s2:5 then shall each soul know what 'deeds' it has advanced and 'what it has forever' deferred.
- 82:6 O humankind!
  What has deluded you about your Lord,
  the All-Gracious?—
- the One who alone created you, then fashioned you, then gave you symmetry—
- 82:8 and in what a wondrous form has He willed to compose you!
- You have no excuse
  for denying faith in One God!

  Rather, most surely,
  you belie the nearing Judgment,
- while, indeed, 'ever vigilant' over you are guardian 'angels',



- (١) إذَا ٱلسَّمَاءُ أَنفَطَ تَ
- ( ) وَإِذَا ٱلْكُواكِ ٱنْنُرَتْ
  - (٢) وَإِذَا ٱلْمِحَارُ فُحِّرَتْ
- الله وَإِذَا ٱلْقُبُورُ بُعِيْرَتُ
  - عُلِمَتْ نَفْسٌ
- مَّا قَدَّمَتْ وَأَخَّرَتْ
- اللَّهُ يَكَأَيُّهُا ٱلْإِنسَانُ الْإِنسَانُ
- مَاغَرَّكَ بِرَيِّكَ ٱلْكَرِيْرِ ((٧) ٱلَّذِي خَلَقَكَ فَسَوَّنِكَ فَعَدَلَكَ
  - ( فَ أَيْ صُورَةِ مَّا شَآةً رَّكَّكَ
    - اللهُ عَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ
    - الله وَإِنَّ عَلَيْكُمْ لَحَنفِظِينَ اللَّهِ عَلَيْكُمْ لَحَنفِظِينَ

يَبُونَوُ الأَنْفِظُ إِنَّ

الحديث السَّالَة لَا تُونَ

- 82:11 noble ones, writing everything.
- 82:12 They know all that you do.
- 82:13 Indeed, in the Afterlife, the virtuous shall, most surely, be in pure delight.
- 82:14 And, indeed, the wicked shall, most surely, be in Hellfire.
- 82:15 They shall roast therein on the Day of Judgment.
- 82:16 And never will they be able to absent themselves from it.
- 82:17 And what will make you realize what is the Day of Judgment?
- 82:18 Again, what will make you realize what is the Day of Judgment?
- 82:19 It is a Day when one soul holds no power for another soul in anything. For all the command, on that Day, is for God alone.

113.11 N

الله يَعْلَمُونَ مَا تَفْعَلُونَ

اللُّهُ إِنَّ ٱلْأَبْرَارَ لَفِي نَعِيمٍ

الله وَإِنَّ ٱلْفُجَّارَ لَفِي جَمِيمٍ

🐠 يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ

الله وَمَا هُمْ عَنْهَا بِغَآبِينَ

🖤 وَمَآأَذَرَىكَ مَايَوْمُ ٱلدِّينِ

الله عَمَّمُ مَا أَدْرَىنك مَا يَوْمُ ٱلدِينِ

يَوْمَ لَا تَمْلِكُ نَفْشُ لِنَفْسِ شَيْئًا وَٱلْأَمْرُ يَوْمَهِذِ لِلَّهِ



The surah that opens with a dire divine warning of a debasing punishment awaiting in the Hereafter for those who practice cheating as a norm in commerce, and whom it calls THE DEFRAUDERS because they insist on receiving a full amount in return for the partial measure that they themselves give.

### Surah 83 / 36 verses / revealed at makkah

# Al-Muțaffifîn

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

- 83:1 Woe to the defrauders:
- 83:2 Those who when they take a measure in commerce from people take it in full:
- but when they give
  a measure in commerce to them,
  or give a weight in trade to them,
  they diminish it.
- 83:4 Do they not think that they themselves shall be raised up in the Hereafter
- 83:5 on an Awesome Day,
- 83:6 a Day when all people will stand for Judgment before the Lord of All the Worlds?
- No, indeed! The case is not as they think! Most surely, the inscribed Book of Deeds for the wicked is locked up in the inescapable depths of Sijjîn.
- 83:8 And do you realize what is Sijjîn?
- 83:9 It is 'the lowest of the low, wherein is a Book inscribed with their dreadful end'.
- 83:10 Woe, that Day, to all the beliers:
- 83:11 Those who belie the Day of Judgment.



- اللهِ وَيَلُّ لِلْمُطَفِّفِينَ
- الَّذِينَ إِذَا أَكَالُواْ عَلَى ٱلنَّاسِ أَوْ عَلَى ٱلنَّاسِ مَا مَا مَا النَّاسِ مَا مَا مَا النَّاسِ مَا مَ
- وَإِذَا كَالُوهُمْ أُو وَزَنُوهُمْ
   مُزْ مِن
  - الكيفُلُنُّ أُوْلَتِهِكَ أَوْلَتِهِكَ الْأَيْفُلُنُّ أُوْلَتِهِكَ اللهِ
    - اليَوْمِ عَظِيمِ
- نَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَالَمِينَ
  - اللُّهُ كُلَّآ إِنَّ كِنْبَ ٱلْفُجَّارِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

لَفِی سِ**جِ**ینِ

- هُ وَمَاۤ أَذَرَىٰكَ مَاسِجِينٌ
  - الله مَرْقُومٌ اللهُ مَرْقُومٌ
- اللهُ وَمِّلُ يَوْمَهِ ذِ لِلْمُكَذِّبِينَ اللهُ عَذِينَ

الحُدِّةُ السَّلَاثُونَ

- 83:12 For none belies it but every sinful transgressor—
- one who, when Our revealed verses are recited to him, he says:

  Mere tales of the ancients!
- Most surely, the case is not as they say!

  Rather, encrusted over their hearts is all the evil that they have earned.
- No, indeed! The Day of Judgment is true! Most surely, on that Day, they shall be veiled from seeing their Lord.
- 83:16 Then, most surely, they shall roast in Hellfire.
- Then it will be said to them: This is what you used to belie!
- No, indeed! Honor awaits the believers! Most surely, the inscribed Book of Deeds for the virtuous is secured upon the lofty heights of 'Illîyyûn.
- 83:19 And do you realize what is 'Illîyyûn?
- 83:20 It is the highest of the high, wherein is a Book inscribed with their delightful outcome.
- 83:21 Those brought near by God shall witness it.
- 83:22 Indeed, in the Afterlife, the virtuous shall, most surely, be in pure delight;
- 83:23 upon canopied couches they shall look about.
- 83:24 In their very faces shall you perceive the radiance of delight.
- 83:25 They are given to drink of a pure wine, sealed,
- 83:26 its seal of musk!

  Then for this,
  let the competitors for God's pleasure compete!
- 83:27 For its blend is of Tasnîm—
- 83:28 a spring, from which only the ones brought near to God shall drink.

- الَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ اللَّذِينِ اللَّذِينِ
  - وَمَا يُكَذِّبُ بِهِ عَلَى اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلْهِ عَلَيْهِ عَلَهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ
- اِذَالُنْلَىٰ عَلَيْهِ ءَايَنْنَا اَنَالُهُ اللَّهِ عَلَيْهِ ءَايَنْنَا
- الله كُلُّد بَلْ رَانَ عَلَى قُلُوبِهِم مَا كَاذُه أَنكُسوُنَ
  - َ كُلَّ إِنَّهُمْ عَن رَبِّهِمْ يَن رَبِّهِمْ يَن رَبِّهِمْ يَوْمَ لِذِ لَمَتْحُجُوبُونَ يَوْمَ لِذِ لَمَتْحُجُوبُونَ
- اللهُ مُمَّ إِنَّهُمْ لَصَالُوا ٱلْمُحِيمِ
- 🤍 خُمْهُالُ مَدَّدَةَ عَمْدُ عِنْهُ وَ
- هَٰذَا ٱلَّذِي كُنتُمُ بِمِهِ تُكَذِّبُونَ
  - 🕲 كَلَآ إِنَّكِئَبُ ٱلْأَبْرَارِ لَهِي عِلِيِّينَ
    - (١) وَمَا أَدْرَيْكَ مَاعِلَيْوُنَ
      - الله مَرْقُومٌ كَنْتُ مَرْقُومٌ
      - الله يَشْهَدُهُ ٱلْمُقْرَبُونَ
    - اللهُ إِنَّ ٱلْأَبْرَارَ لَفِي نَعِيمِ
    - اللُّهُ عَلَى ٱلْأَرَآبِكِ يَنْظُرُونَ عَلَى ٱلْأَرَآبِكِ يَنْظُرُونَ
    - الله تَعْرِفُ فِي وُجُوهِ فِي اللهِ المِلْمُلِي اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ المِلْمُلِي
- السُفَوْنَ مِن تَجِيقٍ مَّخْتُومٍ اللهُ
  - الله خِتَنْمُهُ مِسْكُ وَفِي ذَلِكَ فَلَكَ مَنْ فَسُونَ فَلِكَ فَلَكَ مَنْ فَسُونَ فَلَكَ مَنْ فَسُونَ فَلَكَ
    - المُهُومِن تَسْنِيمٍ وَمِنَ الْمُهُومِن تَسْنِيمٍ
- (اللهُ عَيْنَا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ

83:29 Indeed, those in life who trespassed against God used to laugh at those who believed.

83:30 And when they passed by them, they would, in mockery with one another, wink.

Then when they returned to their people, they would return gleeful with haughty derision.

Thus whenever they saw them, they said:
Indeed, these believers are, most surely, astray.

who were sent by God to be guardians over them!

83:34 So this Day in Eternity, those who in life believed in the One God shall laugh at the disbelievers.

83:35 Upon canopied couches in Paradise, they shall gaze down upon them, beholding their torment in Hell.

Have not the disbelievers been justly rewarded for all the evil that they used to do?

#### الجُرُهُ النَّالَا ثُونَ لَيْنَ النَّالِطُنِيْنَ لَيْنَ الْعُلِيْنِينَ

إِنَّ ٱلَّذِينَ الْجَرَمُوا كَانُوا
 مِنَ ٱلَّذِينَ ءَامَنُوا يَضْحَكُونَ

وإذا مَرُّواً بِهِمْ يَنْغَامَنُونَ

َ وَإِذَا رَأَوْهُمْ قَالُوَا اللَّهِ مَا لُوَا اللَّهُ اللَّهِ اللَّهُ اللّلَّةُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ

الله وَمَا أَرْسِلُواْ عَلَيْهِمْ حَافِظِينَ

تُ الْيُومَ اللَّينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضَحَكُونَ مِنَ الْكُفَّارِ يَضْحَكُونَ

(٣٠) عَلَى ٱلْأَرَآبِكِ يَنْظُوُونَ

الله عَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كُفَّارُ مَا كُفَّارُ مَا كَفَادُنَ مَا كَاذُا مَفْعَدُنَ

### Surah 84 / 25 verses / revealed at markah

# Al-Inshiqâq

- 84:1 When the sky rends asunder
- and gives ear to the command of its Lord—and so must it be!
- 84:3 And when the earth is stretched taut
- and casts out what is in it and empties itself completely,
- and gives ear to the command of its Lord—and so must it be!
- 60 On that Day, O humankind—for, indeed, you are all laboring to your Lord, most laboriously—then shall you meet Him!
- 84:7 So as to one
  who is given his book of deeds
  in his right hand,
- 84:8 he shall then undergo an easy reckoning;
- 84:9 and he shall return to his people rejoicing.
- 84:10 Yet as to one who shall be given his book of deeds from behind his back,
- 84:11 he shall call out: Oh, my ruination!
- 84:12 and roast in Hell's flaming Fire.
- 84:13 He had, indeed, been joyful



- اللَّهُ إِذَا ٱلسَّمَآءُ ٱنشَقَّتُ
- اللهِ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
- (٣) وَإِذَا ٱلْأَرْضُ مُدَّتَ
- (١) وَأَلْقَتُ مَا فِهَا وَتَغَلَّتُ
- (٥) وَأَذِنَتْ لَرَبِّهَا وَحُقَّتْ
- الله مَنْكُ كَلَّهُ الْإِنسَانُ إِنَّكَ كَادِحُ اللهِ مَنْكَ لَكُومُ اللهِ اللهِ مَنْكَ كَلَّهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ
- ٧ فَأَمَّامَنْ أُوتِي كِنْبَهُ, بِيَمِينِهِ،
- (٨) فَسَوْفَ يُحَاسَبُ حِسَانًا يَسِيرًا
  - (١) وَمَنْقَلْتُ إِلَىٰ أَهْلِهِ مَسْمُ وَرَا
- اللهِ وَأَمَّا مَنْ أُونِيَ كِنْبُهُ وَرَاءَ ظَهْرِهِ عَلَى اللَّهِ وَرَاءَ ظَهْرِهِ عَلَى اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّا الللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّ
  - الله فَسَوْفَ يَدْعُوا نُبُورًا
    - ال ويَصْلَى سَعِيرًا
  - (١٣) إِنَّهُ رَكَانَ فِي أَهْلِهِ، مَسْمُ وَرَّا

in the pursuit of whim among his family in the world.

- For, indeed, he thought that he would never return to God for Judgment.
- 84:15 On the contrary! His Lord was, indeed, ever all-seeing of him.
- 84:16 No! But I do swear by the twilight!
- 84:17 And by the night and all it enshrouds!
- 84:18 And by the moon when it becomes full!
- You shall, most surely, mount through stage upon stage from conception to Resurrection.
- 84:20 Then what is with these who are called to God, that they will not believe—
- who, when the Quran is recited to them, will not bow their faces down to the ground in worship of Him alone?
- 84:22 Rather, those who disbelieve vehemently belie it!
- 84:23 Yet God knows best all 'the ill' that they harbor in their hearts'.
- 84:24 So give them all heavy tidings of a most painful torment in the Hereafter —
- and do righteous deeds.

  For them, there is an unfailing reward with their Lord.

84:25 except for those who would believe

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- اِنَّهُ إِنَّهُ وَظُنَّ أَن لَن يَعُورَ
- انَّ رَبَّهُ, كَانَ بِهِ ۽ بَصِيرًا انَّ رَبَّهُ, كَانَ بِهِ ۽ بَصِيرًا
  - الله عُلا أُقْسِمُ بِٱلشَّفَقِ اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى
  - 🕲 وَٱلَّيْدَلِ وَمَا وَسَقَ
  - الله وَٱلْقَمَرِ إِذَا ٱللَّهَ
  - اللهُ لَتَرَكَّأَنَّ طَبَقًا عَن طَبَقٍ اللهِ اللهِ
    - 📆 فَمَا لَمُثُمَّ لَا يُؤْمِنُونَ
- (أ) وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ ﴿ ذَا مُرْدَ اللَّهِ مِنْ ﴿
- الله عَلِي أَلَّذِينَ كَفَرُواْ يُكَذِّبُونَ
- الله وَالله أَعْلَمُ بِمَا يُوعُونَ
  - اللهِ عَلَيْتِرْهُم بِعَذَابٍ أَلِيمٍ اللهِ
    - اللَّا ٱلَّذِينَ ءَامَنُوا

وَعَمِلُواْ اَلصَّلِاحَاتِ هُمْ أَجُرُّ غَيْرُمَمَّنُونِ



The surah that opens with a three-part oath of the Divine One, who swears by the sky studded with THE CONSTELLATIONS, by the assurance that the Day of Resurrection shall come, and by His Own Universal Witness, which beholds all, that the believers shall have their reward, and the unbelievers their punishment, in the Hereafter.

### Surah 85 / 22 VERSES / REVEALED AT MAKKAH

# Al-Burûj

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

- 85:1 By the sky full of constellations—
- 85:2 and by the Promised Day of Resurrection !
- 85:3 And by a Heavenly Witness and all those on earth who are witnessed!
- 85:4 Perished be the People of the Fire-Pit!-
- 85:5 the fire of which they themselves fed with fuel,
- 85:6 as they were seated in command over it,
- while they themselves were witnesses to what they did with the believers, throwing them in it.
- And they took vengeance against them only because they had believed in One God alone, the Overpowering One, the All-Praised—
- the One to whom belongs all dominion over the heavens and the earth.
  - Thus over all things is God a witness.
- As to those who persecute
  the believing men and the believing women—
  and thereafter do not repent—
  then for them in the Hereafter
  awaits only the torment of Hell.
  Thus for them there is the torment



- اللهِ وَالسَّمَلَةِ ذَاتِ ٱلْمُرُوجِ
  - النُّومِ المُوعُودِ أَلْوَعُودِ المُوعُودِ
  - 🐨 وَشَاهِدٍ وَمَشْهُودِ
- (اً) قُبُلَ أَضْعَكُ ٱلْأُخْذُودِ
  - (٥) ٱلنَّارِ ذَاتِٱلْوَقُودِ
  - الْهُ هُمْ عَلَيْهَا فَعُودٌ
  - ﴿ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ
- ﴿ وَمَا نَقَمُواْ مِنْهُمْ إِلَّا أَن يُؤْمِنُواْ بِاللَّهِ الْخَرِينِ الْخَمِيدِ الْخَمِيدِ
  - الَّذِي لَهُ. اللهِ

مُلكُ السَّمَوَّتِ وَالْأَرْضُِّ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدُُ

اَ إِنَّ ٱلَّذِينَ اللَّهِ اللَّ

فَنَنُواْ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ

of everlasting burning!

As to those who believe and do righteous deeds, for them in the Hereafter await Gardens beneath which rivers flow.

That is the magnificent triumph!

- 85:12 As to the onslaught of your Lord, it is, most surely, severe!
- 85:13 For, indeed, He alone is the One who begins creation and then returns it to being.
- 85:14 Yet He alone is the All-Forgiving One, the All-Loving!
- 85:15 Possessor of the Throne! The All-Glorious!
- 85:16 Doer of all that He intends!
- 85:17 Has the account of the disbelieving hosts whom God destroyed come to you, O Prophet,
- 85:18 that of the hosts of Pharaoh and the people of Thamûd?
- Rather, those who disbelieve are in utter denial of a nearing Judgment—
- 85:20 while beyond them God is all-encompassing.
- 85:21 Rather, this Quran is a glorious Heavenly Recitation, that you receive, O Prophet,
- 85:22 and in a Heavenly Tablet, it is well-preserved.

٥

الحُدْةُ الشَّلَاقُونَ

مُّ لَوَ ہَوُبُوا لَكُوْرِ عَذَابُ جَكَنَّ

مهر عداب جهم وكمُمُ عَذَابُ ٱلْحَرِيقِ

(الله إِنَّ الَّذِينَ ءَامَنُواً وَعَمِلُواْ الصَّنالِحَاتِ لَمُمُّمْ جَنَّاتُّ تَجْرِي مِن تَعْلِهَا ٱلاَّنْهَارُ ذَلِكَ ٱلْهَٰهُ ذُوْ ٱلْكَدُرُ

الله إِنَّا بَطْشَ رَبِّكَ لَشَدِيدُ

الْ وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ

🐠 نُو ٱلْعَرْشِ ٱلْمَجِيدُ

اللهُ يُعَالُّ لِمَا يُرِيدُ اللهُ ا

الله حَلُ أَنْكُ حَدِيثُ ٱلْجُنُودِ

الله فِرْعَوْنَ وَثُمُودَ

اللهُ بَلِٱلَّذِينَ كَفَرُوا فِي تَكْذِيبٍ

الله وَاللَّهُ مِن وَدَآيِهِم فَحِيطًا

اللهُ وَقُوْءَانُ مَجِيدٌ اللهُ عَلِيدٌ اللهُ عَجِيدٌ اللهُ

ا فِي لَوْجٍ مَّعْفُوظِ



The surah that opens with the oath of the Divine One swearing by the sky of the world and THE NIGHT-COMER—which, in one of its senses, is the name of a pulsar of piercing brightness—so called because it comes by night and leaves by day.

### Surah 86 / 17 Verses / Revealed at Makkah

# Al-Ţâriq

- 86:1 By the sky and the Night-Comer!
- 86:2 And what will make you realize what is the Night-Comer?
- 86:3 It is the 'pulsating' star of piercing 'brightness.
- And, indeed, even thus, there is not a single soul but that over it there is a guardian angel recording everything.
- the substance from which he is created.
- 86:6 He is created from a spurting fluid,
- ssuing from between the backbone of a man and the breast bones of a woman.
- 86:8 Indeed,
  He who created him



- (١) وَٱلسَّمَلَةِ وَٱلطَّارِق
- ا وَمَا أَدْرِيْكَ مَا ٱلظَّارِقُ
  - التَّحْدُ التَّادِّ الْمُ
- ان كُلُّ نَفْس لَّا عَلَيْهَا حَافِظُ الْ
- ا فَيْنَظُر ٱلْإِنْسَانُ مِمَّ خُلِقَ
  - پ غُلِقَ مِن مُلَوِ دَافِقِ گُلِقَ مِن مُلَوِ دَافِقِ
- الله يَغْرُمُ مِنْ بَيْنِ ٱلصَّلْبِ وَٱلتَّرَآبِ
  - (٨) الْمُرْعَلِي رَجْعِه عِلْمَالِدُ
    - الله يَوْمَ نُبْلَى ٱلشَرَآيِرُ
  - 🕦 فَمَالُهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ

is, most surely, well able to return him to life anew—

- on a Day Hereafter when all man's inner secrets shall be examined!
- 86:10 Thus for him, there shall be neither power nor helper 'against God's punishment'.
- 86:11 By the sky
  ever returning water
  to the earth in rain!
- 86:12 And by the earth ever cleaving and sprouting with vegetation!
- 86:13 Indeed, this Quran is, most surely, a distinguishing word from God—
- 86:14 and it is not conveyed in jest!
- they who disbelieve are devising a plan against faith.
- 86:16 Yet I devise a plan to thwart them.
- 86:17 So bear with the disbelievers, O Prophet. Bear with them just a little while.

#### ٤

#### الجُزُهُ الشَّكَ ثُونَ

- الله وَالسَّمَاءِ ذَاتِ ٱلرَّجْعِ
- اللَّوْضِ ذَاتِ ٱلصَّدْعِ وَالْأَرْضِ ذَاتِ ٱلصَّدْعِ
  - - الله وَمَاهُوَ بِٱلْهُزَالِ
  - المُنْمُ يَكِيدُونَ كَيْدًا
    - الله وَأَكِدُكُدُا
- الله فَهُمّ الْكُنفرينَ أَمْهِلْهُمُّ رُويِداً

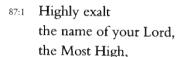


The surah that opens with the command to highly exalt God, the Divine One who is THE MOST HIGH, far above all that is unworthy that people wrongly attribute to Him.

### Surah 87 / 19 Verses / Revealed at MAKKAH

## Al-A'lâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



- the One who alone created everything, then gave it form;
- and the One who alone determined all creation, then guided it upon its way,
- and the One who alone brings forth the pasturage,
- 87:5 then turns it into dusty debris.
- We shall make you recite the Quran, O Prophet, such that you shall not forget it—
- 87:7 except what God so wills.

  For He knows
  all that is proclaimed
  and all that is hidden.
- 87:8 Thus We shall ease you to Our sacred way of life with all ease.



- ن سَبِحِ أَسْمَ رَبِّكَ ٱلْأَعْلَى
  - الَّذِي خَلَقَ فَسُوَّىٰ اللَّذِي خَلَقَ فَسُوَّىٰ
  - وَٱلَّذِي قَدَّرَ فَهَدَىٰ
  - اللُّهُ وَٱللَّذِيَّ أَخْرَجَ ٱلْمُرْعَىٰ
  - و فَجَعَلُهُ غُثَاءً أُحُوى
  - الله المُنْقُرِثُكُ فَلَا تَنْسَحَ اللهُ ا
    - اللاماشة الله

إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ

- ( وَنُيَسِّرُكَ لِلْيُسْرَىٰ
- اللَّهُ اللَّاللَّهُ اللَّهُ ا
  - الله سَيَذَكُرُ مَن يَغْشَىٰ

87:9 So continue to remind all people with the Quran—even if the reminding benefits only some of them.

87:10 For, indeed, he shall be reminded who 'truly' fears 'God'.

87:11 But the most wretched of people shall shun it—

87:12 such as shall roast in the great Fire of Hell,

wherein one shall neither die, nor live without pain.

87:14 Truly he has succeeded who purifies himself with sincere faith,

87:15 and mentions the name of his Lord in glory, and then prays the daily Prayers.

87:16 Yet you human beings prefer the life of this world,

while the Hereafter is far better and more lasting!

87:18 Indeed, this is, most surely, mentioned in the earlier Scriptures,

87:19 the Scriptures of Abraham and Moses.

#### ٤

الجُزْهُ الشَّكَاثُونَ

الله وَيِنَجَنَّهُما ٱلْأَشْفَى

اللَّهِ عَيْصَلَى ٱلنَّارَ ٱلْكُبْرَى

الله الله المُوتُ فِيهَا وَلَا يَعْيَىٰ اللهُ ال

اللهِ قَدْأَقْلَحَ مَن تَزَكَّى

الله وَذَكْرُ أُسْمَ رَبِّهِ عَصَلَّى

اللهُ عَلَى اللهُ اللهُ

اللهِ وَٱلْآخِرَةُ خَيْرٌ وَأَبْقَى

﴿ إِنَّا هَلْذَا

لَفِي ٱلصُّحُفِ ٱلْأُولَىٰ

الله مُعُفِ إِبْرَاهِيمَ وَمُوسَىٰ



The surah that opens with the edifying question regarding human awareness of the coming of a sure cataclysmic event it calls THE WHELMING—which is the advent of the Day of Resurrection.

### Surah 88 / 26 VERSES / REVEALED AT MAKKAH

# Al-Ghâshiyah

- Has the account of the Whelming Event of Resurrection come to you, O Prophet?
- 88:2 Faces, on that Day, shall be downcast,
- 88:3 laboring, weary,
- 88.4 roasting in a blazing hot fire in Hell.
- 88:5 They are given to drink from a fiercely boiling spring.
- 88:6 There shall not be for them any food, except of a thorny bush
- that does not fatten one, nor avail against hunger.
- 88:8 Faces, on that Day, shall be delighted,
- 88.9 well pleased with their dutiful strivings in life,
- 88:10 in a lofty Garden of Paradise.
- 88:11 You shall not hear therein an idle word.
- 88:12 Therein are flowing springs.
- 88:13 Therein are raised settees,
- 88:14 and cups set at hand,
- 88:15 and lounging cushions arrayed near each other,
- 88:16 and lush carpets spread about.



- الله عَل أَتَنك حَدِيثُ ٱلْعَكَشِيَةِ
  - الله وُجُوهُ يَوْمَهِذٍ خَاشِعَةً
    - اعَامِلَةٌ نَأْصِبَةً عَامِلَةً عَامِلَةً عَامِلَةً عَامِلَةً عَامِلَةً عَامِلَةً عَامِلَةً عَامِلَةً عَامِلَةً
    - الله تَصْلَىٰ فَارًا حَامِيَةً
    - السُّفَىٰ مِنْ عَيْنِ ءَانِيَةِ
- الله لَمُ مُعَامُ إِلَّا مِن ضَرِيعِ
  - الكُشينُ وَلَا يُغْنَى مِن جُوع
    - ( وُجُوهُ يَوْمَهِذِ نَاعِمَةً
      - السَّعْيَهُ الْاَضِيَةُ الْسَعْيَهُ الْأَضِيَةُ
        - الله فيجنَّة عَالِيَة
      - اللهُ لَانَتَّمَعُ فِيهَا لَغِيَةً
        - الله فيهاعَيْنُ جَارِيَةً
        - الله فيها أمرُد مَرْفُوعَةً
      - اللهُ وَأَكُوابُ مَّوْضُوعَةً
      - (0) وَغَارِقُ مَصْفُوفَةً
      - الله وزرايي مَبْوْنَةُ

88:17 Do they who disbelieve not look with reflection at the form of camels—how wondrously they are created;

88:18 and at the sky how majestically it is raised;

88:19 and at the mountains—how firmly they are set erect;

88:20 and at the earth—how smoothly it is spread?

88:21 So remind the people, O Prophet, of the blessings and Oneness of their Creator, for you are but a reminder sent to them.

88:22 You are not meant to be domineering over them.

88:23 Yet one who turns away and disbelieves,

88:24 God will, then, torment him in the Hereafter with the greatest torment.

88:25 Indeed, to Us alone is their final return after death.

88:26 Then, indeed, upon Us alone shall be their reckoning of everlasting recompense.

#### ٤

الحيرة القلافون

أَفَلا يَنظُرُونَ إِلَى ٱلْإِبلِ
 كَيْفَ خُلِقَتْ

🕲 وَإِلَى ٱلسَّمَاءِ كَيْفَ رُفِعَتْ

الله وَإِلَى ٱلْجِبَالِكَيْفَ نُصِبَتَ

اللهُ وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ

الله فَذَكِرُ إِنَّمَا أَنتَ مُذَكِرٌ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ المِلْمُ المِلْمُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِي المِلْمُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ المِلْ

الله المُستَ عَلَيْهِم بِمُصَيْطِرِ اللهُ اللهُ

اللَّا مَن تَوَلَّى وَكُفَرَ

اللُّهُ اللَّهُ اللَّهُ الْعَذَابَ الْأَكْبَرُ اللَّهُ الْعَذَابَ الْأَكْبَرُ اللَّهُ الْعَذَابَ الْأَكْبَرُ

اِنَّ إِلَيْنَا إِيَاجُمْ

اللهُ مُمَّ إِنَّ عَلَيْنَا حِسَابَهُم



The surah that opens with the oath of the Divine One swearing by THE DAWN, and other natural occurrences and sacred designations, as a means of categorical affirmation to humankind that God shall, indeed, hold all people accountable.

### Surah 89 / 30 Verses / Revealed at MAKKAH

# Al-Fajr

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

By the dawn, 89-1 and the Ten Nights 89:2 of the Month of Pilgrimage! By all that is even and all that is odd, 89:3 and the night as it passes! 89-4 Is there in this an oath of sufficient proof for whoever has a mind that God is all-able to punish the ungodly? Have you not seen, O Prophet, how your Lord dealt with the people of 'Ad, from Iram, the nation of the pillars, 89.7 the like of whom 89:8 were never before created in the lands: and with the people of Thamûd, who carved their very homes out of the great rocks of the Stone Valley; 89:10 and with mighty Pharaoh of the lofty structures? 89:11 They all insolently transgressed in the lands. 89:12 Thus they spread therein much corruption. 89:13 So your Lord poured upon them all a scourge of horrendous torment!



89:14 Indeed, your Lord

is, most surely, ever-watchful.

89:15 Now, as for man. whenever his Lord tries him. such that He gives generously to him and blesses him, he says exultantly: My Lord has honored me!

89:16 Yet, as to whenever He tries him. such that He restricts for him his provision, he says despondently: My Lord has disgraced me!

89:17 No indeed! It is a test of faith! But you human beings break the covenant of God: You do not give generously to the orphan.

89:18 Nor do you urge one another to feed the indigent.

89:19 Moreover. you devour the inheritance of others with a devouring greed.

89:20 For you love wealth with an ardent love.

89:21 No indeed! Most surely, it shall all perish, when the earth is pounded to dust with a crushing pounding;

89:22 and comes your Lord for Judgment and the angels 'arrayed' in rank upon rank;

89:23 and brought near into view, on that Day, is Hell itself it is on that Day that man will remember with utter regret all his sins? But how, then, shall this remembrance avail him? ٤

153VE1624

AL-FAIR - THE DAWN

اللهُ إِنَّا رَبُّكَ لَيا لَمِرْصَادِ فَأَمَّا ٱلَّإِنسَانُ إِذَا مَا ٱبْنَكُ هُ رَبُّهُ فَيُقُولُ رَفِّتِ أَكْرُمَن

(١١) وَأَمَّا إِذَا مَا أَيْنَكُنَّهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيُقُولُ رَبِّيَّ أَهَانُنَ

الله عُكُرُمُونَ ٱلْيُتِيمَ اللهُ اللهُ عُكُرِمُونَ ٱلْيُتِيمَ

( وَلَا تَعَكَّضُونَ

عَلَىٰ طَعَامِ ٱلْمِسْكِين

(١١) وَتَأْكُلُوكَ ٱلنَّمَاكَ أَكُلًا لَّكُمَّا

(أ) وَهُمُونِ ٱلْمَالَ حُبَّاجِمًا

الله كُلَّةَ إِذَا ذُكُّتِ ٱلْأَرْضُ

الله وَجَاءَ رَثُكَ وَٱلْمَاكُ

89:24 He will say: Oh!

If only I had forwarded

some good for this, my true life to come!

89:25 For, on that Day, none shall have ever sought to punish as He shall punish.

89:26 And none shall have ever thought to bind as He shall bind.

Yet to each believer, God shall say:

89:27 O peaceful soul!

89:28 Return to your Lord, well-pleasing.

89:29 And so, enter among My beloved servants.

89:30 And enter My Everlasting Garden.

٩

المُدُنَّ السَّالِيَ اللَّهُ وَاللَّهُ وَاللّلَّ وَاللَّهُ وَاللَّالَّ لَلَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّلَّ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالّذِي وَاللَّالِي وَاللَّهُ وَاللَّهُ وَاللَّالِي وَاللَّالَّ اللّلَّ وَاللَّالِي وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالَّ لَلَّا اللَّالَّا لَا لَّا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ

الله يَقُولُ يَلْيَتَنِي قَدَّمْتُ لِمِيَاتِي

و فَيُوْمَهِ لِمَ لَا يُعَذِّبُ عَذَابُهُ وَأَحَدُ

اللهُ وَلَا يُوثِقُ وَثَاقَهُۥ أَحَدُ

النَّفُسُ ٱلْمُظْمَىيَّةُ 💮 يَكَأَيَّنُهُا ٱلنَّفْسُ ٱلْمُظْمَىيَّةُ

الْجِعِيّ إِلَى رَبِّكِ رَاضِيَةً مَّضِيّةً

الله فَأَدْخُلِي فِي عِبَدِي

الله عَلَيْ جَنَّنِي وَأَدْخُلِي جَنَّنِي



The surah that opens with the emphatic oath of the Divine One swearing by Makkah, THE CITY of the Sacred Mosque, that humankind is under the absolute power and watchfulness of God.

### Surah 90 / 20 VERSES / REVEALED AT MAKKAH

## Al-Balad

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

- 90:1 No, indeed!
  I do swear
  by this 'Sacred' City 'of Makkah',
- 90:2 while you, O Prophet, are a free dweller in this Sacred City of Makkah.
- 90:3 Moreover, I swear by all that begets and all that is begotten!
- 90:4 Very truly,

  We created man
  in a life of travail.
- 90:5 Does he think that no one shall ever overpower him?
- 90:6 He says in boast:

  I have expended vast wealth!
- 90:7 Does he think that no one has seen him?
- 90:8 Have We not made for him two eyes,
- 90:9 and a tongue, and two lips,
- 90:10 and guided him

### مُلْمَهِ الرَّهِ الر

- (الله لَا أُقْيِمُ بَهُذَا ٱلْبِلَدِ
- الله وَأَنتَ حِلُّ بِهَٰذَا ٱلْبَلَدِ
  - ووالدوماولد
- الله لَقَدْ خَلَقْنَا ٱلْإِنسَانَ فِي كَبَدٍ
- اَيَعْسَبُ أَن لَن يَقْدِرَ عَلَيْهِ أَحَدُّ
  - الله يَقُولُ أَهُلُكُتُ مَالًا لُبُدًا اللهُ لَبُدًا
    - المُعَسَبُ أَن لَمْ يَرُهُ أَحَدُ
      - ( ) أَلَوْ يَجْعَل لَهُ, عَيْنَيْن
        - (١) وَلِسَانَا وَشَفَئَتْن
        - الله وَهَدَيْنَهُ ٱلنَّجْدَيْنِ
        - اللهُ فَلَا أَقْنَحُمُ ٱلْعَقَبَةُ
    - الله وَمَا أَدْرَىكُ مَا ٱلْعَقَيَةُ
      - الله عَكُ رَقَبَةٍ
  - الله أَوْ الْطِعَنْدُ فِي يَوْمِرِذِي مَسْغَبَةٍ
    - الله يَتِيمُاذَا مَقْرَبَةٍ
    - الله أَوْمِسْكِينَا ذَامَتْرَيَةٍ

to the two highways of right and wrong?

90:11 Yet he has not attempted the steep road.

90:12 And do you realize what is the steep road?

90:13 It is the freeing of a human being from bondage,

90:14 or offering food on a day of starvation

90:15 to an orphan who is a relative,

90:16 or to an indigent person who is down in the dust—

90:17 all the while,
being of those who believe—
and who exhort one another
to persevere in faith
with patience,
and who exhort one another
to mercifulness.

90:18 These are the Companions of the 'blessed' Right.

90:19 But as to those
who disbelieve
in Our natural and revealed signs—
they are the Companions
of the woeful Left.

90:20 Upon them
in the Hereafter,
a Fire shall descend
and forever trammel them.

٤

الحِيزَةُ السَّالَاثُونَ

ثُعَكَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ
 وَتَوَاصَوْا بِالصَّبْرِ
 وَتَوَاصَوْا بِالْمَرْحَمَةِ

ا أُوْلَيِكَ أَضَعُبُ ٱلْمُتَمَنَّةِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِلْمِلْمُلْمِلْمِلْمِلْمِلْمِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ

الله وَالَّذِينَ كَفَرُواْ بِعَايَنَيْنَا مِعَوْدَ مِنْ مُوَادِّينَا

عَلَيْهِمْ فَارْ مُؤْصَدَهُ



The surah that opens with the oath of the Divine One swearing by THE SUN as it shines out with morning's radiance.

### Surah 91 / 15 VERSES / REVEALED AT MAKKAH

## Al-Shams

IN THE NAME OF GOD, THE ALL-MERCIFUL. THE MERCY-GIVING

- 91:1 By the sun and its morning radiance!
- 91:2 And by the moon as it follows it!
- 91:3 And by the daylight as it unveils it!
- 91:4 And by the night as it whelms over it!
- 91:5 And by the heaven and Him who built it!
- 91:6 And by the earth and Him who spread it!
- 91:7 And by the soul and Him who fashioned it—
- 91:8 and informed it
  with consciousness
  of its wickedness
  and its righteousness!
- 91:9 Truly, whoever purifies it has succeeded
- 91:10 And truly, whoever defiles it has failed.



- (١) وَالشَّمْسِ وَضُعَلَهُ
- الله وَالْقَمَر إِذَا لَلَهَا
- النَّهَارِإِذَا جَلَّهَا وَالنَّهَارِإِذَا جَلَّهَا
- ا وَٱلَّيْلِ إِذَا يَغْشَنْهَا
- ٥ مُ السِّمَ آءِ مَمَ اللَّهُ اللّ
- (٢) وَٱلْأَرْتِينِ وَمَاطَحُنْهَا
- الله وَنَفْسِ وَمَاسَوَنَهَا
- (٨) فَأَهْمَ عَافِحُهُ رَهَا وَتَقْوَلُهَا
  - الله قَدْ أَفْلَحَ مَن زَّكُّنْهَا
  - الله وَقَدْ خَابَ مَن دَسَّنَهَا
- الله كَذَّبَتْ ثَمُودُ بِطَغُونِهَآ
  - الله إذ ٱلبُعَثَ أَشْقَنْهَا
- الله عُمَّالَ لَمُثُمَّ رَسُولُ ٱللَّهِ

نَاقَةَ ٱللَّهِ وَسُقِينَهَا

91:11 Know that the people of Thamûd belied the revealed truth of old because of their insolent transgression.

91:12 Behold!

The most wretched of them rose up violently,
defying God's commandment,
91:13 though Sâliḥ,
the Messenger of God
had said to them:
Beware the sanctified she-camel that belongs to God
and honor the right of her to drink!

91:14 But they belied him and hamstrung her. So their Lord crushed them for their sins and utterly leveled them.

91:15 And He has no fear of its consequence.

سُولُو النَّهُ إِنَّا النَّهُ اللَّهُ النَّهُ اللَّهُ اللَّالِلْمُ اللَّهُ اللَّهُ اللَّالِلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّل

الحِزْءُ السَّلَاثُونَ

فَكَذَبُوهُ فَعَقُرُوهَا
 فَكَمُدَمُ عَلَيْهِمْ رَبُّهُم
 بِذَنْبِهِمْ فَسَوَّنَهَا
 وَلَا يَخَافُ عُقْبَهَا



The surah that opens with the oath of the Divine One swearing by the whelming of THE NIGHT that swathes the world in darkness.

### Surah 92 / 21 VERSES / REVEALED AT MAKKAH

# Al-Layl

- 92:1 By the night
  as it whelms the world
  in darkness!
- 92:2 And by the daylight as it shines out!
- 92:3 And by Him who created the male and the female—
- 92:4 indeed, your pursuits, O humankind, are, truly, divergent as to good and evil.
- 92:5 So as for one who gives charity and is ever God-fearing,
- 92:6 and confirms his faith in the ultimate reward of God—
- 92:7 We shall then ease him in this life into ease in the Hereafter.
- 92.8 But as for the miserly one who withholds charity, and claims self-sufficiency,
- 92:9 and rejects faith in the ultimate reward of God—



- اللهِ وَالنَّيْل إِذَا يَغْشَى
- اللُّهُ اللَّهُ اللَّالَّةُ اللَّهُ الللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ ا
- الله وَمَاخِلُقَ ٱلذُّكُو وَٱلْأُنثَيُّ
  - الله سَعْيَكُمْ لَشَقَّ
  - ا فَأَمَّا مَنْ أَعْطَىٰ وَأَنْقَىٰ
    - (٦) وَصَدُقَ مَا لَكُ مُرَد
  - الله المستور وو العدى
- ( وَأَمَّا مَنْ يَخِلُ وَٱسْتَغْنَى
  - الله وكذَّك مَا لَعْسُدُهُ
  - المستيرة للعشري
- الله وَمَا يُغْنِي عَنَّهُ مَالُهُ وَإِذَا تُرَدِّئَ
  - الَّ عَلَيْنَاللَّهُدَىٰ اللَّهُدَىٰ

٤

الجُزُءُ الشَّلَاثُونَ

- 92:10 We then shall ease him into hardship.
- 92:11 And his wealth
  will not avail him
  when he falls into Hellfire.
- 92:12 Indeed, by Our grace, it is incumbent upon Us to provide guidance to humanity.
- 92:13 For, indeed, to Us alone belongs the last life and the first.
- 92:14 So I have forewarned you, O humankind, of a raging Fire in Hell.
- 92:15 None shall roast therein but the most wretched—
- 92:16 the likes of one who belies God's signs and turns away from His worship.
- 92:17 Yet the righteous shall be kept away from it—
- 92:18 the likes of one who gives his wealth to purify himself,
- 92:19 and confers no favor upon anyone for any recompense—
- 92:20 except seeking the Face of his Lord, the Most High—
- 92:21 and for this

  he shall, most surely,
  be well-pleased
  in the Hereafter.

الله وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَكَ وَالْأُولَكَ فَالْمُرَادُ وَالْأُولَكَ فَالَّا لَلْقَالَمُ فَالَّا الْمُلْقَلَمُ اللَّهُ اللَّهُ اللَّهُ فَعَى اللَّهُ الْمُلِمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ



### The surah that opens with the oath of the Divine One swearing by THE MORNING SUNSHINE and the night when all falls still.

### Surah 93 / 11 VERSES / REVEALED AT MAKKAH

# Al-Duhâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 93:1 By the morning sunshine!
- 93:2 And by the night as it falls still!
- 93:3 Your Lord has not deserted you, O Prophet. And never has He abhorred you.
- 93:4 And, most surely, the last life to come will be better for you than the first.
- 93:5 And, most surely, your Lord shall give you of His bounty, and you shall become well-pleased.
- 93:6 Has He not found you an orphan and sheltered you;
- 93:7 and found you astray and guided you;
- 93:8 and found you needy and enriched you?
- 93:9 Then as for the orphan, you shall not suppress him.
- 93:10 And as for the beggar, you shall not rebuke him.
- 93:11 And as for the grace of your Lord, you shall gratefully proclaim it!

- (١) وَالصُّحَىٰ
- الله وَاللَّهُ إِذَا سَجَىٰ
- ا مَاوَدَّعَكَ رَبُّكَ وَمَا قَلَى
- ا وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَى
  - ( ) وَلَسَوْفَ يُعْطِيكَ رَبُّكَ

### فترضي

- الله عَيْدُكَ يَتِيمًا فَخَاوَىٰ اللهُ الل
- الله وَوَجَدَكَ ضَالًا فَهَدَى
  - ( ) وَوَجَدَكَ عَآبِلًا فَأَغَنَى
    - (١) فَأَمَّا ٱلْيَسَمُ فَلَا نَقْهُرُ
  - الله وَأَمَّا ٱلسَّابِلَ فَلَا نَنْهَرُ
- (١١) وَأَمَّا بِنعْمَةِ رَبِّكَ فَحَدِّثْ



The surah that opens with a reassurance to the Prophet state his divine appointment to receive God's revelation has been nothing less than THE OPENING OF THE HEART to sacred wisdom and guidance, and that thereby he has been honored for all time, made well-able to bear the mantle of prophethood, and that ultimately and inevitably he shall be eased unto success.

### Surah 94 / 8 verses / Revealed at MAKKAH

# Al-Sharh



- 94:1 Have We not,
  O Prophet,
  opened your heart for you
  with Our guidance;
- 94:2 and lifted from you the burden
- 94:3 which had weighed down your back;
- 94:4 and raised for you your renown?
- 94:5 So, indeed, with hardship comes ease.
- 94:6 Indeed, with hardship, comes ease.
- 94:7 So whenever you become free from obligation, then stand in Prayer,
- 94:8 and to your Lord alone turn in hope.

- اللهُ مَثْرَحَ لَكَ صَدْرَكَ
- ووَضَعْنَاعَنك وِزْرَكَ
  - اللِّهِ اللَّهِ اللَّلَّمِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ ا
    - الله وَرَفَعْنَالُكَ ذِكْرُكَ
    - (٥) فَانَّ مَعَ ٱلْعُسَمِ يُسَمًا
    - الله المعلم العسر يسرا المصر المارية المعاريسرا
  - (٧) فَاذَا فَكُمْ مَا فَأَنْصَدُ،
  - ﴿ وَإِلَّا رَبِّكَ فَأَرْغَب



The surah that opens with the oath of the Divine One swearing by THE FIG and the olive, and other signs, representing the Holy Land in which God revealed the Evangel, the Torah, and the Quran, and thereby guided all humankind.

### Surah 95 / 8 verses / revealed at makkah

## Al-Tîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 95:1 By the fig and the olive of the blessed land!
- 95:2 By Mount Tûr of Sinai!
- 95:3 By this Secure and Sacred City of Makkah!
- 95:4 Very truly,
  We created man
  in the fairest stature.
- 95:5 Then if he disbelieves, We reduce him to the lowest of the low.
- 95:6 But not those who believe and do righteous deeds. Indeed, for them, there is an unfailing reward awaiting.
- 95:7 So what, then, causes you,
  O disbeliever,
  to belie the Judgment Day!
- 95:8 Is not God the Most Judicious of Judges?



- ( وَالنِّين وَالزَّيْتُون
  - ا وَهُورِ سِينِينَ
- الله وَهَلْدًا ٱلْبَلَدِ ٱلْأَمِينِ
  - (1) لَقَدْ خَلَقْنَا ٱلْإِنسَانَ
    - في أحسن تَقُويمِ
- الله المُعَدَّرُدُدُنْهُ أَسْفَلَ سَلفلينَ
  - اللَّا لَّذِينَ ءَامَنُوا اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّا اللَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ

زَعِمُلُوا ٱلصَّالِحَاتِ

فَلَهُمْ أَجْرُ غَيْرُ مَمْنُونِ

- ا فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ
- اليس الله بِأَخْكِمِ الْخَكِمِينَ



The surah that contains the first revealed verses of the Quran, reminding the human being of THE CLINGING CLOT, a stage that reflects the miracle of human creation in the womb of the mother. The surah is also known by the first Quranic instruction: READ.

### Surah 96 / 19 VERSES / REVEALED AT MAKKAH

# Al-<sup>c</sup>Alaq

- 96:1 Read, O Prophet, in the name of your Lord who has created!
- 96:2 He has created man from a clinging clot.
- 96:3 Read!
  For your Lord
  is the Most Gracious One,
- 96:4 who has taught by the pen,
- 96:5 has taught man
  what he has known not!
- Most surely,
  man is unmindful
  of his covenant with God.
  And thus
  he does transgress,
- 96:7 for he sees himself as self-sufficient.
- 96:8 Indeed, to your Lord is the ultimate return in the Hereafter



- ا لَوْزَأُ بِٱشْدِ رَبِّكَ ٱلَّذِي خَلَقَ
  - الإنسَانَ مِنْ عَلَقِ الإنسَانَ مِنْ عَلَقِ
    - المُرْزُكُ ٱلْأَكْنُ
    - (الله عَلَمَ بِٱلْقَلَمِ اللهُ الْقَلَمِ
  - (٥) عَلَّمُ ٱلْإِنسَانَ مَا لَوْ يَعْلَمُ
  - (٦) كَالْرَانَ ٱلْإِنسَانَ لَكُلْغَيْرَ
    - ﴿ كَالَ إِنَّ الْإِنْسُنْ لَيْظُ ﴿ ﴾ أَن رَّهَاهُ ٱسْتَغْفَرَة
    - (٨) إِنَّ إِلَىٰ رَبِكَ ٱلرُّجْعَيَ
    - (١) أَرَءَنْتَ ٱلَّذِي يَنْعَىٰ
      - (١٠) عَبْدًا إِذَا صَلَّحَ
  - اللهُ أَرْمَيْتَ إِنْ كَانَ عَلَى ٱلْمُدَى
    - الله أَوْأَمَرُ بِٱلنَّقُوكَ
  - اللهُ اللهُ

96:9 Have you seen one who would forbid

96:10 a servant of God when he prays?

whether such a one is upon the path of Heavenly guidance,

96:12 or commands people to be ever God-fearing?

96:13 Have you seen when he belies the truth and turns away?

96:14 Does he not know that God, indeed, sees?

96:15 No, indeed!

Most surely, if he does not desist,

We shall, certainly, seize him by the forelock—

96:16 a lying, sinful forelock!

96:17 Then let him call upon his council!

96:18 We shall call upon the Guards of Hell!

No, indeed!

Never shall he be helped!

So do not obey such a one.

Rather, bow down to the ground in God's worship and draw near Him.

الجُزُءُ الشَّلَا ثُونَ الْجُنْفُ الْجُلْفُ الْجُنْفُ الْمُعْلِقُ الْجُنْفُ الْجُنْفُ الْجُنْفُ الْجُنْفُ الْمُعِلْفُ الْمُلْعُلِلْ الْمُعْلِقُ الْجُنْفُ الْمُعْلِقُ الْمُعِلِلْمُ الْعُلْمُ الْعُل

الزَّيْعَلَمُ إِأَنَّ ٱللَّهُ يَرَىٰ اللَّهُ يَرَىٰ

ا كُلًا لَهِن لَّمْ بَنتُهِ لَنَسْفَعًا بِٱلنَّاصِيةِ كَالْتَاصِيةِ

الله عَاصِيَةِ كَاذِبَةٍ خَاطِئَةٍ

اللهُ عَلَيْدُعُ نَادِيَهُ،

الله سَنَدُعُ ٱلزَّبَانِيةَ

كلّا الله

لَانْطِعْهُ وَٱسْجُدُ وَٱقْتَرِب ﴿



The surah that mentions the moment in which God first revealed the Quran, calling it THE NIGHT OF EMPOWERING DECREE.

#### Surah 97 / 5 VERSES / REVEALED AT MAKKAH

# Al-Oadr

- Indeed. 97:1 it is We who have sent this Quran down from on high on the Night of Empowering Decree.
- 97:2 And do you realize what is the Night of Empowering Decree?
- 97:3 The Night of Empowering Decree is better than a thousand months!
- 97:4 Therein do the angels and the Spirit 'Gabriel' descend, by the permission of their Lord, with every 'divine' commandment.
- Peace it is 97-5 till the rise of dawn!



- النَّا أَنزَلْنَهُ فِي لَيْلَةِ ٱلْقَدْرِ
- وَمَا أَدْرَئِكَ مَا لِيُلَةُ ٱلْقَدْرِ



The surah that mentions the advent of the message of the Quran and its Messenger as THE CLEAR PROOF of a decisive revelation for both the disputing People of the Scripture and the unbelievers unlettered in God's word.

#### Surah 98 / 8 verses / revealed at madinah

# Al-Bayyinah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- would those who have disbelieved among the People of the Scripture and the idolaters have parted from their fixed ways until there had come to them the clear proof of revealed truth—
- 98:2 a messenger from God, reciting Scriptures kept pure,
- 98:3 in which are 'decisive and' upright commandments from God'.
- 98:4 Nor did those

  previously given the Scripture
  divide
  until after the clear proof
  of revealed truth
  had come to them—
- but to worship One God—
  making the practice of their religion
  pure and sincere to Him alone,



لَّ لَمْ يَكُنِ الَّذِينَ كَفَرُواْ
مِنْ أَهْلِ الْكِئْبِ
وَالْمُشْرِكِينَ مُنفَكِينَ
حَتَّى تَأْنِيهُمُ الْكِئْبُ
عَتَّى رَسُولُ مِنَ اللّهِ
يَنْلُواْ مُعُفَّا مُطَهَّرَةُ
يَنْلُواْ مُعُفَّا مُطَهَّرَةُ
يَنْلُواْ مُعُفَّا مُطَهَّرَةُ
يَنْلُواْ مُعُفَّا مُطَهَّرَةُ
عَنْ فِيهَا كُنُبُّ قَيِمَةً
اللّذِينَ أُوتُواْ الْكِئْبَ
اللّذِينَ أُوتُواْ الْكِئْبَ فَيَمَةً
وَمُقَالِمُ مِنْ الْمَيْدَةُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللّهِ اللهِ اللهِ اللهُ اللّهِ اللهُ اللّهِ اللهُ اللّهِ اللهُ اللّهِ اللهُ اللّهِ اللهُ اللّهِ اللهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّه

(١) إِنَّ ٱلَّذِينَ كُفُوا

being ever upright of heart—and to duly establish the Prayer, and to give the Zakât-Charity. For that, indeed, is the upright religion.

among the People of the Scripture and the idolaters shall be ultimately in the Fire of Hell, wherein they shall abide forever. It is these who are the very worst of all creatures.

As to those who have believed and who do righteous deeds, it is these who are the very best of all creatures.

Their recompense with their Lord shall be Gardens everlasting beneath which rivers flow—wherein they shall abide, forever and ever—God being well-pleased with them, and they well-pleased with Him. That is 'the reward' for whoever

fears his Lord.

٤

الحَدِّ عُلِقَ لَا تُونَ

مِنْ أَهْلِ ٱلْكِنْكِ

وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ

خَلِدِينَ فِيهَا ۚ

أُوْلَيْكَ هُمْ شُرُّ ٱلْبَرِيَّةِ

وَعَمُلُوا ٱلصَّلِحَتِ

أُولَيْكَ هُمْ خَدُرُ ٱلْبَرِيَّةِ

أُولَيْكَ هُمْ خَدُرُ ٱلْبَرِيَةِ

جَزَّا وَهُمْ عِندَ رَبِّهِمْ

جَزَّا وُهُمْ عِندَ رَبِّهِمْ

جَزَّا وُهُمْ عِندَ رَبِّهِمْ

جَزَّا وُهُمْ عِندَ رَبِّهِمْ

جَزِّا وُهُمْ عِندَ رَبِّهِمْ

جَزِّا وُهُمْ عِندَ رَبِّهِمْ

خَلِدِينَ فِيهَا آبُدَاً

خَلِدِينَ فِيهَا آبُداً

خَلِدِينَ فِيهَا آبُداً

ذَلِكَ لِمَنْ خَشِي رَبَّهُمْ



The surah that opens with the mention of THE QUAKING of the earth in utter destruction at the end of the world.

#### Surah 99 / 8 verses / revealed at madinah

### Al-Zalzalah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 99:1 When the earth quakes with its final quaking;
- 99:2 and the earth expels its burdens:
- 99:3 and the people say:
  What is wrong with it?
- 99:4 on that Day, it shall tell all its news,
- 99:5 for so your Lord shall have inspired it.
- 99:6 On that Day, all people shall issue forth from their graves in divergent multitudes to be shown their deeds.
- 99:7 So whoever does an atom's weight of good shall see it.
- 99:8 And whoever does an atom's weight of evil shall see it.



- (الله المُعْرَافُ وَلَوْا الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُونَ الْمُعَالِقُ الْمُعَلِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَلِقُ الْمُعَلِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعِلِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقِ الْمُعَالِقِ الْمُعِلِقُ الْمُعَالِقِ الْمُعَالِقِ الْمُعَالِقِ الْمُعَالِقِ الْمُعِلِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعِلَّقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعَالِقُ الْمُعِلِقُ الْمُعَالِقُ الْمُعَلِقُ الْمُعِلِقُ الْمُعِلِقِ الْمُعِلِقُ الْمُعِلِي الْمُعِلِقُ الْمُعِلِقُ الْمُعِلِقِ الْمُعِلِقُ الْمُعِلِقُ الْم
- اللهِ وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا
  - الله وَقَالَ ٱلْإِنسَانُ مَا لَمَا
  - الله يَوْمَهِذِ تُحَدِّثُ أَخْبَارَهَا
    - ( ) بِأَنَّ رَبَّكَ أَوْجَىٰ لَهَا
      - الله يُومَيدِ

يَصْدُرُ ٱلنَّاسُ أَشْنَانًا

لِيُرُوا أَعْمَلُهُمْ

(۷) فكن تعكن

مِثْقَكَالَ ذَرَّةٍ خَيْرًا يَسَرُهُ،

﴿ وَمَن يَعْمَلُ

مِثْقَالَ ذَرَّةٍ شَكَرًا يَكُهُ،

The surah that opens with the mention of galloping war steeds that it calls THE CHARGERS, whose very hoofs strike sparks upon the rocky earth as they carry their riders furiously into the midst of the fray of life.

#### Surah 100 / 11 VERSES / REVEALED AT MAKKAH

# Al-ʿÂdiyât

- 100:1 By the chargers panting,
- 100:2 galloping, and striking sparks!
- 100:3 And by the raiders raiding at the break of dawn.
- 100:4 stirring up therewith a cloud of dust,
- then piercing into the midst of a gathered host!
- 100:6 Indeed, man to his Lord is, most surely, ungrateful.
- 100:7 And, indeed, to this he, himself, is, most surely, a witness.
- 100:8 And, indeed, in his love of worldly goods, he is, most surely, fierce.
- 100:9 \*Does he not, then, know that when all that is in the graves is unearthed,
- 100:10 and all that is harbored within the breast of people is collected-
- 100:11 indeed, their Lord, on that Day, will, most surely, be all-aware of them?



- - وَ إِنَّهُ عَلَىٰ ذَلِكَ لَشَهِيدٌ



The surah that opens with this single word, Al-Qâricah, meaning THE GREAT POUNDING, for that is the repeated sound that shall resound through all the earth as it is being pulverized in the cataclysm at the end of time, leveled utterly for the Resurrection Day and the ultimate Judgment of every human soul.

#### Surah 101 / 11 Verses / REVEALED AT MAKKAH

# Al-Qâri<sup>c</sup>ah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 101:1 The Great Pounding!
- 101:2 How awesome shall be the Great Pounding!
- And what shall make you realize what is the Great Pounding?
- 101:4 It shall occur on a Day when the people shall be as scattered moths,
- and the mountains shall be as multihued tufts of wool.
- So as for one whose balances weigh heavy with good deeds,
- 101:7 then shall he be eternally in a life well-pleasing.
- But as for one whose balances weigh light with good deeds,
- then his destiny in eternity is to plunge into the abyss.
- 101:10 And what will make you realize what is this?
- 101:11 It is a blazing hot Fire!



- (١) ٱلْقَارِعَةُ
- القارعة المالقارعة
- الله مَا أَدْرَينكُ مَا ٱلْقَارِعَةُ
- الله يَوْمَ يَكُونُ ٱلنَّاسُ

كَأَلْفَرَاشِ ٱلْمَبْثُوثِ

- وَتَكُونُ ٱلْجِبَالُ
   كَالْمَهْن ٱلْمَنفُوشِ
- (١) فَأَمَّا مَن ثَقَلَتْ مَوَّزِينُهُ
- (۷) فَهُوَ فِي عِيشَكَةِ رَّاضِكَةِ (۷) فَهُو فِي عِيشَكَةِ رَّاضِكَةِ
- ( ) وَأَمَّا مَنْ خَفَّتْ مَوْزِينُهُ
  - (الله فَأَمَّدُ هَكَاوِيَةً
  - الله وَمَا أَدْرَىٰكُ مَا هِيَةً
    - الله كاركاميكة



The surah that opens with the mention of the vying of the children of Adam 5 for WORLDLY ABUNDANCE, grasping for an ephemeral wealth that shall be utterly consumed and annihilated.

#### Surah 102 / 8 Verses / Revealed at Makkah

### Al-Takâthur

- Vying for worldly abundance diverts you,
- 102:2 until you have visited the graves.
- 102:3 Most surely, no indeed! You shall know in the end.
- Again, most surely, no indeed!

  You shall know in the end.
- no indeed!

  If only you could know now the knowledge of the utmost certainty—
- that you shall, most surely, see Hellfire!
- Again, you shall, most surely, see it with the eye of certainty.
- that Day,
  for all the delights
  you have enjoyed in life.



- الْهَنكُمُ ٱلتَّكَاثُرُ
- المَعْمَانِهُ مَنْ الْمَقَايِرَ عَمَّ الْمَقَايِرَ عَمَّ الْمَقَايِرَ
- الله سُوفَ تَعْلَمُونَ اللهُ ا
- اللهُ مُمَّ كَلَّا سَوْفَ تَعْلَمُونَ اللهُ
- اللهُ كُلُّالُوْتَعُلِمُونَ عِلْمَ ٱلْيَقِينِ
  - الكَوْتُ ٱلْجَدِيدَ
- اللهُ اللهُ
  - اللهُ اللهُ



The surah that opens with the oath of the Divine One swearing by THE DECLINE OF TIME and humankind's absolute loss of every single thing but righteousness, truth, patience, and faith.

#### Surah 103 / 3 verses / revealed at makkah

## Al- Asr

IN THE NAME OF GOD, THE ALL-MER CIFUL, THE MER CY-GIVING

- 103:1 By the decline of Time!
- 103:2 Indeed, humankind is in a condition of utter loss—
- and do righteous deeds—
  and exhort one another
  to uphold the truth,
  and exhort one another
  to persevere in faith
  with patience.



وَالْعَصْرِ
 إِنَّ ٱلْإِنسَانَ لَفِي خُسْرٍ
 إِلَّا ٱلَّذِينَ ءَامَـنُواْ
 وَعَمِلُواْ ٱلصَّالِحَـٰتِ

وَتَوَاصَوْاْ بِٱلْحَقِّ وَتَوَاصَوْاْ بِٱلصَّرِ



The surah that opens with a threat of impending affliction and grief to THE SLANDEROUS REVILER, one who, in greediness of wealth and acclaim, defames others.

#### Surah 104/9 verses / revealed at Makkah

### Al-Humazah

- Woe to every slanderous reviler, habitual defamer,
- who hoards wealth and incessantly counts it!
- 104:3 He thinks his wealth will immortalize him.
- no, indeed!

  He will be hurled into the Crusher.
- 104:5 And what will make you realize what is the Crusher!
- 104:6 It is the Fire of God, set ablaze in Hell, forevermore,
- and pierces hearts.
- 104:8 Indeed, upon them it shall descend and trammel them
- 104:9 in ever-extending pillars!



- اللهِ وَثِلُ لِكُلِّ هُمَزَةٍ لُمُزَةٍ
- الله عَمَعَ مَالًا وَعَدَّدَهُ.
- اللهُ اللهُ
  - الله كُلُّ لَيُنْبُذَذَ فِي ٱلْحُطُمَةِ الْمُطَمَةِ اللهُ
  - (الله عَمَا أَذْرَبْنَكُ مَا ٱلْخُطَمَةُ
    - الله الله المُوفَدَهُ المُوفَدَهُ
  - الِّي تَطَلِعُ عَلَى ٱلْأَفْعِدَةِ اللَّهِ عَلَى ٱلْأَفْعِدَةِ
    - ﴿ إِنَّهَا عَلَيْهِم مُّؤْصَدَةً ۗ
      - ن عَمَدِ مُّمَدَّدَةِ ﴿



The surah that tells of the destruction of the armed force that came to be known as the company of THE ELEPHANT, after the animal they intended to use to destroy the Ka<sup>c</sup>bah, in the generation before the advent of Islam.

#### Surah 105 / 5 verses / revealed at makkah

### Al-Fîl

- how your Lord dealt with the Companions of the Elephant?
- 105:2 Did He not put their plot to level the Sacred House in utter disarray?
- 105:3 For He sent upon them birds in flocks,
- pelting them with stones of hardened clay.
- 105:5 Thus did He render them like worm -eaten husks.



- الله تَركَيْفَ فَعَلَ رَبُّكَ أَلَهُ لَهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ
- الله بَعْعَلْ كَيْدَهُمْ فِي تَصْلِيلٍ
- الله وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
- ا تَرْمِيهِم بِحِجَارَةِ مِن سِجِيلٍ
- اللهُمْ كَعَصْفِ مَّأْكُولِ

٩

The surah that admonishes the first recipients of the Quran, the Makkan tribe of QURAYSH, to give thanks to the One God alone who had long bequeathed to them, in their desert surroundings, abundant provision and security.

### Surah 106 / 4 Verses / Revealed at Makkah

# Quraysh

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

of the people of Quraysh—

in their winter
and summer trade-journeying—

106:3 let them, then,
worship only
the Lord of this Sacred House,

the One who alone has fed them against hunger and secured them from fear.



الإيكنفِ فُرَيْشِ

المِنْفِهُمُ الْمُنْفِهُمُ

رِحْلَةُ ٱلشِّئَآءِ وَٱلصَّيْفِ

📆 فَلْيَعْبُدُواْرَبَّ هَنْذَاٱلْبَيْتِ

ٱلَّذِي أَطْعَمُهُ مِين جُوعٍ
 وَءَامَنَهُم مِّنْ خَوْفِ

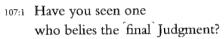


The surah that chastises as irreligious and mean all those who withhold from the helpless and needy the most basic forms of AID.

#### Surah 107 / 7 Verses / Revealed at Makkah

### Al-Mâ<sup>c</sup>ûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



- 107:2 This, then, is the same one who repels the orphan,
- and who will not urge the feeding of the indigent.
- 107:4 So woe to all those who pray—
- that is, those who are unmindful about their Prayers,
- 107:6 those who only make a show of worship,
- while they withhold basic aid from others.



(اللهُ أَرُءَتُ ٱلَّذِي

يُكَذِّبُ بِٱلدِّينِ

نَّ فَذَالِكُ ٱلَّذِي

يَدُعُ ٱلْيَيْدَ

الله عَصْ

عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

الله عَوْيَالُ لِلْمُصَلِّينَ

الَّذِينَ هُمْ

عَن صَلَاتِهِمْ سَاهُونَ

الَّذِينَ هُمَّ يُرَآءُونَ

🖞 وَيَمْنَعُونَ ٱلْمَاعُونَ



The surah that informs the Prophet that God has gifted him with ABUNDANT GOODNESS in this life and far greater resplendence in the Hereafter—for which he is instructed to ever show worshipful gratitude and charitable generosity.

Surah 108/3 Verses / Revealed at Makkah

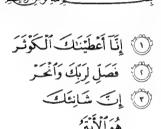
## Al-Kawthar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

O Prophet, abundant goodness.

108:2 So pray to your Lord, and sacrifice charitable-offerings to Him alone.

As to one who detests you he is utterly cut off from all goodness.



#### Surah 109 / 6 VERSES / REVEALED AT MAKKAH

### Al-Kâfirûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 109:1 Say, O Prophet:
  O you inveterate disbelievers!
- 109:2 I do not worship what you worship.
- 109:3 Nor are you worshippers of what I worship.
- 109:4 Nor shall I ever be a worshipper of what you worship.
- Nor shall you ever be worshippers of what I worship.
- 109:6 For you is your religion.

  And for me is my religion.





الآأَعْبُدُ مَانَعْبُدُونَ

الله وَلا أَنتُهُ عَنبِدُونَ مَا أَعْبُدُ

ا وَلاَ أَنَاْعَابِدُ مَّاعَبَدَتُمْ

🕑 وَلَآ أَنْتُهُ عَكِيدُونَ مَآ أَعْبُدُ

الكُرْدِينَكُوْ وَلِيَ دِينِ



The surah that informs the Prophet that THE ULTIMATE VICTORY of God is imminent in the liberation of Makkah from idolatry, in the throngs whose hearts God will open to Islam, and in the approach of his own passing to the mercy of God.

### Surah 110/3 verses / Revealed at Madinah

## Al-Nașr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING



- When the victory of God comes and triumph,
  O Prophet,
- and you see the people entering the religion of God in throngs,
- then highly exalt your Lord with all praise.

  Moreover, seek His forgiveness; for, indeed, ever has He been all-relenting.

اَ إِذَا جِكَآءَ نَصْدُراللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدُخُلُونَ فِي دِينِ اللَّهِ اَفُواجًا فَسَيِّعْ بِحَمْدِرَيِّكَ فَسَيِّعْ بِحَمْدِرَيِّكَ



The surah that mentions THE PALM-FIBER ROPE that in Hellfire shall be twisted around the neck of the wife of the Prophet's uncle, who bitterly opposed Islam; for she took great pride in wearing an ostentatious necklace she became known for and would slip by night to strew thorns and prickly plants in the Prophet's ## path to injure his feet.

#### Surah 111/5 verses / revealed at Makkah

### Al-Masad

- Perish the hands of Abu Lahab!
  And perish he!
- 111:2 Never shall his wealth avail him,
  nor all that he has earned.
- in a flaming fire in Hell—
- the stealthy carrier of thorny firewood.
- on her neck shall be a 'prickly' rope of palm-fiber.





The surah whose six elements of belief constitute PURE SINCERITY of faith, wherein a believer affirms God's divinity, Oneness, and eternality, and negates in relation to Him any offspring, ancestry, or likeness.

### Surah 112 / 4 VERSES / REVEALED AT MAKKAH

## Al-Ikhlâş



- 112:1 Say: He is God. One.
- 112:2 God. the Everlasting Refuge.
- 112:3 He does not beget. Nor is He begotten.
- 112:4 And comparable to Him, there is none.





The surah that opens with the mention of God as the Lord of THE DAYBREAK and that teaches one to seek refuge in Him from the evil in creation and from all who envy the blessings of God in others.

#### Surah 113/5 verses / Revealed at Makkah

# Al-Falaq

- 113:1 Say: I seek refuge
  - in the Lord of the daybreak
- of what He created:
- of the gathering darkness when it overspreads;
- of sorceresses
  who blow upon knots
  to cast spells;
- of an envier when he envies.



- اللهِ عَلْ أَعُوذُ بِرَبِ ٱلْفَكَقِ
  - الله مِن شَرِمَاخُلُقَ اللهُ ا
- ٧ ومن شرغاسق إذا وقب
  - الله وَمِن شَكِرِ ٱلنَّفَاثَاتِ
    - فِٱلْعُقَدِ
    - وَمِن شُكِرِّ حَاسِدٍإذَا حَسكَ

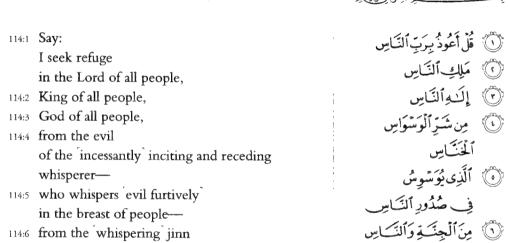


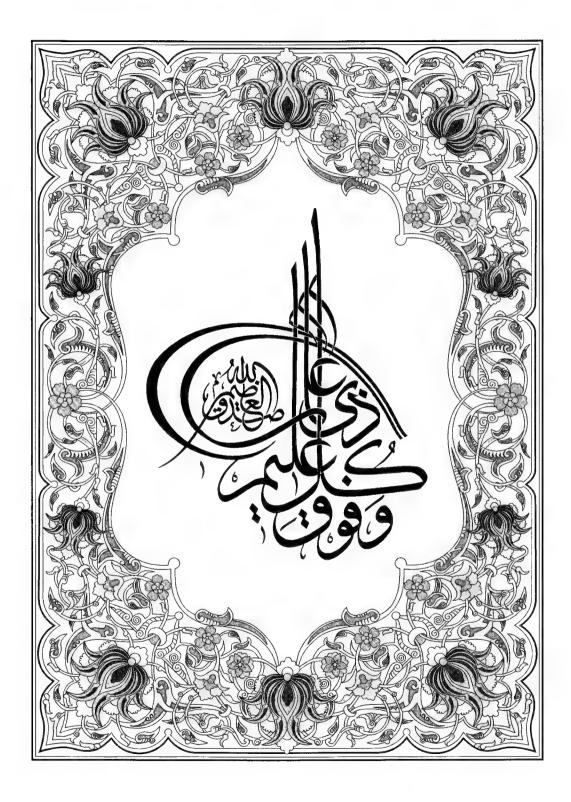
The surah that opens with the mention of God as the Lord of ALL PEOPLE and teaches one to seek refuge in Him from the whisperings of Satan and those of evil jinn and people.

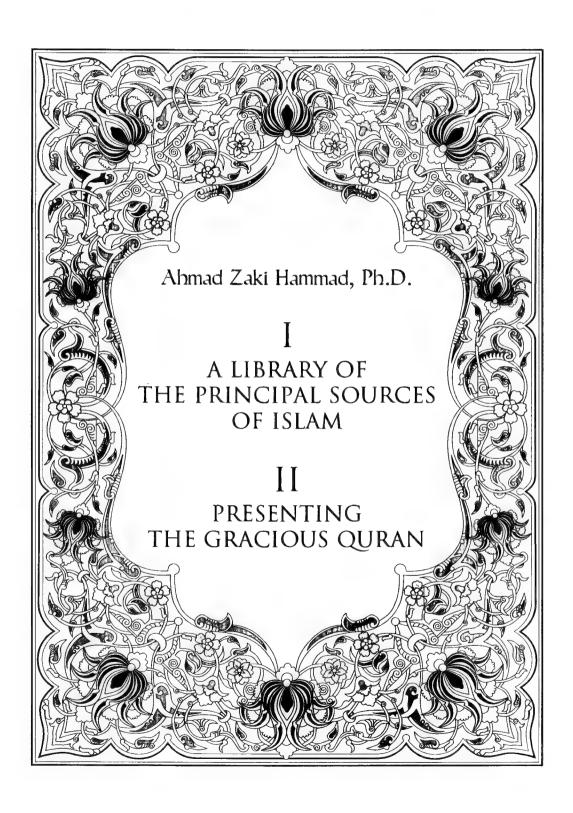
### Surah 114/6 verses / revealed at makkah

and the whispering people.

## Al-Nâs







# I. A LIBRARY OF THE PRINCIPAL SOURCES OF ISLAM

THE QURAN IS the Heavenly Revelation that inhabits the heart of the religion of Islam. It teaches the human being the truth about its Creator, creation, and itself; and it guides the human creature to everlasting success through its relationships with God, nature, and the human fellowship. The work you now read, or listen to, is part of A Library of the Principal Sources of Islam, a collection that presents this faith as the universal religion proclaimed by every prophet throughout time. For God has said: (Such was the way 'We decreed' for those of Our messengers whom We sent before you, O Prophet. And never will you find in Our established Way any change (Sûrat Al-Isrâ', 17:77). Islam as a way of life is embodied in five sources: (1) The Quran, its primary Arabic Text; (2) the Prophet Muhammad , its principal exemplar; (3) the ethical system that these two sources together express; (4) the ritual and remembrance that underpin its edifice; and (5) the Divinely Revealed Law that epitomizes this hierarchy and that is to govern the transactions of people and their interaction with God, one another, and all creation.

The Quran comprises the first link in this chain of faith and the top tier in its knowledge gradation. Its scholarly explication, part of which is discriminating its unique lexicon, forms an important part of both its intellectual and functional contexts. It raises to human consciousness the pivotal issues of the mortal journey through life on earth—its beginnings, ends, and hereafter—and classifies them so that one can purposefully contemplate them. It explains how one ought to respond to these issues in the course of life and gives the spiritual reasons why.

The actions and teachings of Muhammad , the Quran's human messenger, represent the most complete and current account of the prophetic life available for human scrutiny and emulation. Together, the message of the Quran and the model of the Prophet articulate an essential criterion of belief and standard of ethical behavior that incorporates ritual observance, precepts of Divine Law, and moral values that inescapably lead to predictable, actual consequences in the visible world and the spiritual unseen, and in the union of these in the Afterlife, wherein they shall all be accounted for.

As the definitive creature of worship, cast into time and a living, believing universe, the human being cannot survive as such without fulfilling its congenital will to venerate, its innate nature to adore. If its devotions are specious, the light in its soul eventually wanes, for sound worship is the mysterious oil of life. Thus, even correct ritual, in the protracted absence of a nourishing spirituality, only deadens the heart, until it desiccates, fossilizes, and dies. Islam, then, in its worldly human experience, is, in part, a program of deep and comprehensive spiritual fitness that keeps religion meaningful by ensuring that it remains attached and attentive to the worshipful impulse of the delicate human psyche.

The spiritual drive, however, like its corporeal and conceptual counterparts, must be regulated. This is the function of Divinely Revealed Law. It binds the limits of human understanding to the implementation of these aforementioned sources of faith at both the personal and social levels, so that religion becomes neither a cause of distress and suffering for people, nor a means to their exploitation, nor the dissipation of their intellectual, spiritual, biological, and worldly assets in the service of whim and selfish passion. Hence, jurisprudence has as its goal moderation, the application of religion's inspired resources as a balance to the native aspirations of man.

These are the five components that inform the vision of A Library of the Principal Sources of Islam. It proposes to give readers of English an accurate insight into the message and emotion of the religion of Islam through the witness of its own Texts and the fund of its scholarly resources. For strident of late are the voices that now speak of its name, and desolate the images they suggest of its face. But they do not utter its truths. Nor do they know its enchanting beauty. How infinitely far they are from its wisdom and its sentiments!

That knowledge begins with the Quran. A communication of its Arabic Text is presented "complete" in English translation—God willing, with highly reliable accuracy. Implicit intent is conveyed with a light hand in unobtrusive brackets, for no small effort has been spent to

make its reading easy, clear, accessible, and, it is hoped, not inelegant—free of poetic pretension, philosophical complication, and lifeless literalisms. Forthcoming volumes of commentary, scholarly notes, precepts and practice, vocabulary reference, and a thematic concordance and indices are planned to perfect the in-depth explication of this work, entitled *The Gracious Quran: A Modern-Phrased Interpretation in English.* 

Ahmad Zaki Hammad, Ph.D 24 Ramadân 1427, 17 October 2006, Cairo, Egypt

### II. PRESENTING THE GRACIOUS QURAN

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#### II. PRESENTING THE GRACIOUS QURAN

#### PART ONE

# The Five Spheres of *The Gracious Quran* and Its Interpretation into English

"No man seeking to live in the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly, or to judge ignorantly, the Book that is called the Qur'ân.... It surely deserves and demands to be more widely known and better comprehended in the West."

- A.J. Arberry, The Holy Koran, An Introduction with Selections (1953)

THE QURAN, THE Sacred Text central to the religion of Islam, lays claim to a status not quite asserted for any other book: It is the last word-perfect revelation from God still available to man. For this reason, it reads unlike any other book and needs some explication. The presentation on the Ouran that follows considers five topics that provide essential information and helpful background: (1) It summarizes the Quran's doctrine regarding the Creator and His creation—in particular, the human creation; (2) it characterizes the Quran as the Quran describes itself through its self-reflective imagery; (3) it analyzes the Quran's components and structure as a Book; (4) it gives account of the earliest and continuing efforts to authenticate the original Arabic Quranic Text in writing in accordance, first, with its messenger's public recital of it and, also, its memorization and inscription by a multitude of his contemporaries; and (5) it reviews the history of the Quran's interpretation into English, and concludes by explaining the need for a "new" method to give the non-Arabic speaking better access to it. Each of these five subjects forms a "sphere" of knowledge conceived to help the reader think about the Quran with appreciably more depth and contexture—and to understand Islam and the millions who bear witness to it as Muslims more reliably.



#### SPHERE ONE

#### THE QURAN IN THE WORLD

ISLAM AND ITS Book, the Quran, stir much hope and fear in our contemporary world. The global reawakening of Muslims is certainly a source of optimism for them. Yet it worries many who do not know Islam beyond the daily, *de rigueur* dose of negative media imagery. It is also not surprising that this return should trouble those who view Islam as an unforeseen impediment along the way to accomplishing their own designs. Both these groups see Islam as a counter-realm, a parallel universe, different in aspect and spirit from the unquestioned social prerogative of the day, Western civilization.

In my judgment, as a student and citizen of these counterpart dominions, their mutually agreeable elements far exceed the differences between them. Indeed, there can be no serious categorical statement on their "incompatibility" absent either chauvinism or an ill intent to implant psychological barriers between their populations. Yet to begin to benefit from this vast common ground between the peoples of the West and Islam (who are not necessarily geographically and culturally apart), we must first rid ourselves of two mirror complexes to which the present-day belief in linear history and inexorable progress have led: (1) The presumption of civilizational superiority and human advancement by some and (2) its inverse, an admission of cultural inferiority and backwardness by others. These attitudes breed psychoses in both powerful and powerless societies that make them susceptible to xenophobia, collective hysteria, and culturewide delusions and distortions that lead ineluctably to the willful dehumanization of whoever is perceived as "the other." Unfortunately, these inclinations are as compelling as they are base and can justify in the mind of a people the appropriation of its wholesome genius and public resources for the malevolent enterprise of abuse, persecution, and carnage.

Perhaps, initially, we would all do well to step back and realize that the entire world witnesses a religious, or at least a spiritual, resurgence, notably catalyzed by the collapse of atheism's bastion in 1991, the former Soviet Union, which fought religion philosophically and politically for half the twentieth century. So, among Jews and Christians (across their own sectarian divides, from the Ultra-Orthodox to the Reform, and from Catholics to Protestants to the Eastern Orthodoxies), as well as in the lands of South and East Asia (among Buddhists, Hindus, Taoists, Sikhs, and others), we see a reassertion of religious identity. As to those who have migrated beyond the margins of the established religions, commonly they have undertaken a deliberate respiritualization of their lives. Hence, the resuscitation of religion as a human force is restricted neither to Muslims nor to any particular region or group of people.

The reemergence of the religious impulse in the world is, on the one hand, good news because it means the long quiescent yearning in people to reconnect with their Creator has matured in our time. There is a worldwide desire to realize the upright spiritual and moral virtues to which faith invites. The rekindling of this consciousness, however, may signal that danger looms, that it could transmute at any moment into global tribulation in the form of widespread and sustained communal clashes, national struggles, or even large-scale war. This is, indeed, likely, if not inevitable, if the courage of the native sapiential voices in each of these traditions falters, if we who lay claim to divine words of enlightenment fail to pierce with them the rising din of demagoguery and reach the attentive ears of people.

There can be no misunderstanding that the human soul craves stability, peace, and the spread of prosperity on earth (and it should be obvious that the "typical" Muslim is very likely, and with good cause, now among the foremost in this longing). This being the case, sincere and diligent efforts that seek to shape this growing, planetary religious event must now coalesce around three poles of goodness: a mature sense of the spiritual ends of faith; a respectful attitude of toleration toward all being; and a sincere endeavor to balance social and international policy with the sole aim of minimal intrusion, scrupulous justice, and alleviation of the ills besetting the weak and the afflicted.

That is why it is essential that we reactivate our long traditions of meaningful and purposeful dialogue between faiths—but based upon a deep and comprehensive effort to gain direct understanding of the creed of "the other" for the purpose of upholding the expansive common good, rather than for the sake of tendentious debate, which, not surprisingly, but very regrettably, came into vogue among the religious in the decades leading up to the current climate of belligerence. What are the longings, challenges, rights, obligations, and societal ethos of the unfamiliar stranger and the wayfarer in our midst or across the sea? And what criteria may be considered the common entitlements of humanity wherein we might all agree, the blessed words by which we may at least build consensus, in the interest of the welfare of the individual who is "meek" among us, knowing, as the Quran tells us, that \(\epsilon\)...such are the days of life. By turns do We alternate them among the people, that God may know those who believe...\(\epsilon\) (Sûrat Âl 'Imrân, 3:140).

These are not new thoughts for me, born out of the spiraling crises of our intensifying times. They are deep-rooted intuitions formed in the humbling crucible of forty years of serious study and contemplation of revelation and the sacred. They are the gathering insights that led me more than fifteen years ago now to begin a reexamination in my native Arabic, and reinterpretation into my adopted English, of the Ouran, For it became apparent to me in my teaching and living in the West throughout more than two decades that this would surely soon be needed—and urgently—by a great many in our world. What was by turns exciting and frightening was the realization that this was no more necessary for people of faiths and persuasions other than Islam than it was for Muslims-not excepting the native Arabic speaking. It seemed to me inevitable that Islam would assume center stage in the human arena in our time, which I found both promising and problematic. For Islam, I believe, is the surprise of the age. Thought to be lost, it is now everywhere found. And many who presently see it as unfashionable will come to find it tailor-perfect for latter-day man-a fine, numinous wrap to protect him against material overexposure, and a portable support promoting the spiritual circulation of his much busied soul. But scores less Muslims understand the Quran today with as much comprehension and competence as in eras past—the reason, no doubt, that no Muslim community presently with us has successfully interpreted Islam into life with a fair glimmer of the "universality" that it insists on; namely, upholding the rights of worship it accords to God, such as prayer, worshipping, fasting, charity, and pilgrimage; while at the same time guaranteeing the rights of the human individual, including religion, life, family, thought, and property.

This shortcoming is crucial. For anyone who desires an objective comprehension of the religion of Islam and its centrally important civilization has no recourse but to water at its fountainhead, its perennial resource, the Quran. Without this, all talk about Islam, of which there is increasingly much, is dangerously whimsical, obsessive, and false, for all its declaimed sincerity or expertise. The thoughtful person today has much cause to be cautious about imbibing his or her impression of Islam secondhand, particularly in the English language, or at least not without sufficient contextual substantiation. Yet if one aspires to get Islam's genuine message; to address its relevance; to figure out Muslims for what they are or what they should be—irrespective of one's motives—the Quran is his or her unassailable authority, the radiant core from which all subsequent understanding of Islam emanates.

If after this one wanted to learn how the Quran could be actualized in life, to see it, as it were, in motion in the world, then one must come, modestly, to the Quran's conveyor and exemplar, the Prophet Muhammad , in the form of the record of his teachings and conduct. He was the Quran walking the earth. This account has been meticulously preserved and extensively analyzed on a continuous basis, from the advent of his prophetic call to our own time—first by his Companions, and then by scholars in every successive generation, who rightly believed that profound awareness of the message of the Quran is not to be attained bereft of accurate knowledge about its Messenger .

The above two sources of knowledge are twin aspects of divinely revealed wisdom, what Muslims call, simply, Revelation (wahy). Thus the Quran is revelation that has been recited verbatim from God exactly as it has been delivered to and received by God's Messenger. The prophetic record (called the Sunnah) is revelation that God has inspired in His Prophet., or guided him to, but which has been conveyed in the words and actions of Muhammad. with the approval of God.

At this juncture of the conception of human knowledge, however, Islam differs widely and markedly from the notions of revealed knowledge that have been espoused by those who hold the trust of the Heavenly faiths that preceded it. Islam encourages—indeed, the Quran demands—that, in addition to revealed knowledge, human beings labor in the harvest of the vast fruit of humanity's cultivated learning and individual rational investigation; and that they savor, along with human thought and esthetic expression, not science's litmus dogmas, but the empirical conclusions that man has established about the created world that, very truly, we share. The reason the Quran commands this of man are several, but all center around the human tendency toward intellectual indolence: (1) man's tendency not to exercise his rational gifts makes him highly susceptible to superstition, and inordinately inclined to an adverse social compliance; (2) human knowledge, being as cir-

cumscribed as it is, means that most people will only be able to verify the truth of God's revelation (that is, the veracity of the Quran and the Prophet (i) if they investigate creation, both their own and the world's; for it is by this study that they shall know for certain that only the Creator Himself could manifest in the Quran what is being presented to them as from God; and (3) man's crucial intuitive or imaginative faculty—which is essential to faith—will not normally be sparked without sustained contemplation of the revealed and the empirical together, and it is this tandem reflection that shall carry man beyond the merely concrete in faith and in life to a transcendent vision, which conveys his innate sense of godly conviction to love and his intrinsic will-to-righteous-action to nobility. Heavenly revelation and worldly investigation—these are no more mutually exclusive in Islam than they are to the human soul (which is, to say, not at all). On the contrary, they are the blend that breeds knowledge at its most complete ideal in man.

Hence, in the heart of this last principle—cultivable human knowledge and the discoveries that make up the inverted pyramid of human development through history—quite literally, there reside ten solid centuries of Islamic civilization as premier world culture, a civilization that fast approaches 1,400 years of continuous proliferation. Today, a quarter of the human family celebrates Islam as its faith. Wheresoever you behold these words at this moment, be it in the Americas to the west, China and Japan to the east, Australia or Asia from south to north, Europe astride the North Sea and the Mediterranean at once, or Africa and, more particularly, the Middle East in the heart of the world—there are undoubtedly millions of Muslims who share both your geography and ethnography. Knowingly or ignorantly, their internal compasses spin between meaning and bearing from the magnetic pull of the revelation that heralds itself as "The Heavenly Recitation"—Al-Qur'an, in its own divine speech. So, lend an attentive ear to it, for it is here that your journey to know Islam begins.

#### A Glimpse into the Mirror of the Quran

THE QURAN IS, at once, the central text of both Islamic civilization and the Muslim mind. It is, to Muslims, the most hallowed Book, though they are keenly aware that while they are responsible to uphold and convey it, it is not their possession. It does not belong to them, but rather to the One God who has gifted it as a glad tiding and as an admonition of forewarning to all humanity for all time. To the Muslim, then, the Quran is the sacred portal to the presence of God opened especially for "you." Thus, it forms the natural gate to the House of Islam, the

people who inhabit it (Muslims (pronounced mus • lim, with a sharp, shortened u-sound and a light s-sound, as in the plant name 'pussy willow'; not an uh-sound and a z-sound, as in the word 'muzzle')), and the civilization they built and with which they look to reconnect.

The number of Muslims who today memorize the entire Quran by heart is in the tens of millions, the amount that learn some portion of it by rote in the hundreds of millions. It is undoubtedly the most read Book of all time, our own era being no exception. Its words are among the very first vocabulary of countless Muslim children across the globe, irrespective of their race, mother tongue, and place of origin. This is not a brag. It is fact, an attempt to convey the tremendous impact of this Recitation on the psychology—rather, the formative personality—of an almost incomprehensible mass of people watching, listening, and, increasingly, speaking to the world. Their great variance of understanding, broadmindedness, and conviction aside, internally Muslims try to assume life's myriad postures in some semblance of accord with the Quran's guidance; and they defend their positions with its inspiration and Texts. Stated plainly, the Quran is no mere religious document; it is the very stuff of Muslim consciousness and culture.

#### I. THE EARTHLY ROLE AND LIFE OF THE HUMAN CREATION

Then what outlook does the Quran instill in the human being? Those who are well versed in the Quran universally know that it declares: (Very truly, We created man in the fairest stature) (Sûrat Al-Tîn, 95:4) in order to live upon the earth, occupy all its climes, and shepherd it to humankind's own good and to the good of all being on it, living and nonliving. This was divinely established, according to the report of the Quran, even before the completion of man's creation, from the moment God told the angels: (I am placing upon the earth a human successor to steward it) (Sûrat Al-Baqarah, 2:30). God not only brought man into existence to live in this world, but He eased that destiny for him, subordinating all that is in it and all that is around it to his needs, so that humankind might live a good earthly life and prepare itself for its eternal existence in the Hereafter:

\*God alone is the One who has subjugated for all of you the sea, that through it the ships may run—by His command—so that you may seek of His bounty, and that, therefore, you might give thanks to God alone. And He has subjugated for you all that is in the heavens and all that is in the earth—all of it from Him and no other! Indeed, in this there are sure signs of God's Oneness for a people who would reflect on the wonder of creation. (Sûrat Al-Jâthiyah, 45:12–13)

God did not circumscribe the human creature in a fruitless world of scanty provision, nor proscribe it from satisfying itself in its abundant resources and wealth. O humankind! Eat from whatever is upon the earth that is lawful and wholesome (Sûrat Al-Bagarah, 2:168). But, as the end of this instruction tells us, human beings are, nevertheless, to be just to their own persons and to the persons of others, considerate of their very real need for each other, consistent with the reality that they are, in fact, fof one another (Sûrat Âl Imrân, 3:195), and cognizant of their inherent mutual obligations for every other human being's welfare as a direct result of the overarching truth that, by the will of God, they proceed one from the other. For by the wombs of our mothers we are all related. To achieve this end of personal commitment to the human family, God prescribes one of the cardinal tenets of Islam: Humanwide remembrance of the conceptual reality of singularity: Tawhid. All people descend from a single human soul, and that soul was created by One, and only One, Creator. \*O humankind! Be ever God-fearing, conscious of your Lord who created all of you from a single soul and from it created its mate, and from them both spread abroad many men and women. So fear God, in whose name you ask consideration of one another, and, therefore, be dutiful to kindred. And, as so often recurs in the Ouran, there is appended to this verse the assertion to its human recipient of that ceaseless omnipotent check. For, indeed, ever is God vigilant over all of you (Sûrat Al-Nisâ', 4:1).

Again, from a different angle, the Ouran reminds humanity that its members all share with each other in the parentage of a foremost mother and original father. Their biological succession into disparate families and peoples occurred by divine design; to create a sense of joy at the wondrous motif of God varied and adorned across the beautiful human form; to ground each individual in a strong consciousness of belonging and identity; and to enable the human family to interact with one another with high appreciation for, and in recognition of, the innate human need to express its particular genius, dignity, and artistry. Yet, humans in community are not to grow exultant in their cultural selfconceptions and innovation to the denigration of others, to lose that inborn feeling of admiration for one another. For true nobility accrues to the human being not on the basis of ancestral prowess, ethnicity, or creativity, but only in accordance with the personal piety one cultivates in one's behavior as a manifestation of the quality and amount of pure godliness one holds in one's heart. «O humankind! Indeed, We have created all of you from a single male and female. Moreover, We have made you peoples and tribes, so that you may come to know one

another. And, indeed, the noblest of you, in the sight of God, is the most God-fearing of you. Again, however, God affixes to this uplifting divine reminder a cautionary notice that even behavioral evidence that a person fears God proves ultimately inconclusive. Man is not to be judgmental about who is better than whom, for the concealed haven of the human heart is the exclusive knowledge province of its One Creator. (Indeed, God alone is all-knowing, all-aware) (Sûrat Al-Hujurât, 49:13).

Observe also how the Quran in these verses highlights to humanity that its propagation into an astonishing (and transforming) array of homogeneous peoples is fundamentally linked to the principle of pairing (zawjiyyah) that God has instituted throughout His creation. In other words, the notion of mates, of the male and the female, be it in gender or in aspect, is the divinely decreed mode of all creation, both in the sense of their physical complementarity and in the notion of their spiritual completion of one another.

Moreover, of His wondrous signs is that He has created you from dust. Then, behold! You are human beings spreading yourselves about. And of His wondrous signs is that He has created for you, from yourselves, spouses, so that you may repose in them. And He has set between you genuine mutual love and tenderhearted mercy. Indeed, in this there are sure signs for a people who would reflect on the wonders of God. (Sûrat Al-Rûm, 30:20–21)

So too, Heavenly obligation holds uniform across all souls, apart from the incidentals (philosophy's so-called accidents) of one's existence. In Quranic terms, human beings are thus defined as creatures who bear the heavy weight (al-thiqâl) of moral accountability (taklîf).

Whoever does righteous deeds, whether male or female, and is a believer, We shall, most surely, cause him to live a good life. Moreover, We shall, most surely, recompense all of them with their reward, in accordance with the very best they ever did. (Sûrat Al-Naḥl, 16:97)

Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who

guard theirs, and the men who remember God much and the women who likewise remember Him—for such as these, God has prepared forgiveness and a magnificent reward. (Sûrat Al-Ahzâb, 33:35)

## II. FAITH, HUMAN PERCEPTION OF RELIGION, AND DESTINY

Humanity is God's "civilizing" agent on earth. Yet it cannot scale the summits of the civility to which it is called, nor realize its down-toearth objectives, in ignorance of its Creator, the Maker of all that it sees and cannot see. For worship and thanksgiving are the wings upon which the human soul transcends the mere clay of its symmetrical housing in order to keep sight of its unseen but true place of alighting in the everlasting Hereafter, following death when inevitably its body shall lay down its earthen burden and leach back into the dust from which it briefly stood up. How can you human beings disbelieve in God when you were once lifeless, and He gave you life; then He causes you to die; then He shall again give you life; then to Him shall you all be returned for Judgment? (Sûrat Al-Baqarah, 2:28). A great physical affinity pulls man earthward that, if relentlessly indulged, deadens his organ of insight—his heart—sealing it up beneath the thickening spread of the cataract of irreverence. This is distraction, beguiling man from his paramount purpose as diligent servant and assiduous worshipper of God, for the life of this fleeting world is nothing but amusement and play. If he allows this to occur, man regresses to the level of mere beast. He suffers an irretrievable loss of higher moral vision, falls deaf to his divine commission as God's lieutenant on earth, and becomes dumb to the eternal consequence of this fall from grace. But, indeed, it is the abode of the Hereafter that is, most surely, life everlasting itself, if only they were to know what awaits them there (Sûrat Al-'Ankabût, 29:64).

The Quran seeks to remedy this in man before it metastasizes—and God has, indeed, made the human heart capable of miraculous cure. Its primary method is to awaken in man his primordial sense of lucid recall, both on the level of human history and in that timeless moment of preearthly existence that began his spiritual legacy. Thus its purpose is to reconnect man with the great struggle in which he is, in this interregnum of earthly life, often unwittingly but nonetheless thoroughly embroiled. Now, behold! Your Lord took from the Children of Adam—from their loins—all the souls that would become their posterity. And He made them bear witness to their own souls—saying to them: Am I not your Lord? They said: Oh yes, indeed! We do so bear

witness! This We did in the event that you should say, on the Day of Resurrection: Indeed, we were heedless of this truth (Sûrat Al-A'râf, 7:172). In other words, the Quran undertakes man's edification-byreawakening, beginning with the all-important notion in Islam of unity. All people originally professed belief in the One God, a witness with which God has imprinted their very souls. Heavenly guidance then comes to awaken that latent memory, asleep within, for it is the essence of all true religion: The shared heritage of primal human faith in the true and only God. This divine inspiration is what God has consistently revealed to the messengers and prophets that He awoke among every human community before Islam. This inspiration includes the Scriptures—the inscribed words of God—that God sent down, extending, as such, only to their original divine wording. At the precise intersection in human history wherein the time of the prophets would pass from the world—and, with it, the divine activity of revealing to humankind new Heavenly Books (that is, the sealing up of prophethood)—the Quran came to the last of the messengers, in order to "prevail" as the "protected" cumulative repository of this ageless way of human persistence and repentance, enshrining until the end of time this path by which all the prophets and the faithful migrated to God.

He has laid down for you, O humankind—in whatever He has already revealed to you, O Muhammad—all the tenets of Heavenly religion, the likes of which He had first enjoined upon Noah, and that which We had thereafter enjoined upon Abraham, and upon Moses and upon Jesus; namely: You shall be steadfast in establishing the religion of God. And you shall not divide therein! (Sûrat Al-Shûra, 42:13)

This brings up two crucial points. First, since Muslims are divinely obliged to believe in all the prophets and messengers—those they know and those that in this life they will never hear of—they are also, as a matter of creed, equally required to acquiesce in the authenticity of all the Heavenly Scriptures that came down prior to the Quran as containing the selfsame kernel of divinely inspired truth. Thus, the Quran commands: \*Say, O believers: We believe in One God, and in all that has been sent down to us in the Quran; and in all that has been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and to the prophets of the Tribes of Israel; and in all that was given to Moses and to Jesus; and in all that was given to all the other prophets from their Lord. We do not differentiate in faith between any of them. Thus are we muslims, in willing submission to Him alone \* (Sûrat Al-

Baqarah, 2:136). Second, the logical conclusion of this stand is that the very name of a religion and community so obliged to affirm all the Heaven-sent emissaries and messages of the past should be consistent with the necessary principle by which they identified themselves. Thus the name "Islam," for the true religion of God, and the title "Muslim," for its faithful follower—neither of which takes its epithet from either tribe or figure, land or milestone—emerge on the tongues of all of God's envoys and in the commandments of all of His revelations as the very witness to which they themselves attest and the humble posture they are divinely ordered to assume. The word *islâm* describes the essential disposition of the human heart to willingly submit its free mortal will to the Immortal will of the One God, while the name *muslim* applies to any human being at any time or place who has committed to this.

Thus strive, O believers, for the sake of God to uphold His commandments—with the kind of striving that is thoroughly worthy of Him. For it is He alone who has chosen you for this faith—nor has He placed on you any undue strain in your religion. It is the sacred way of your forefather Abraham. And it is He alone who has in honor named you Muslims in the Scriptures of old—and in this Quran—so that Muhammad, the Messenger of God, may be a witness to God's truth before all of you, and that you may, in turn, be witnesses to the revealed truth before all people. (Sûrat Al-Hajj, 22:78)

So in the Quran, one finds all the believing figures one meets—from Noah to Abraham and Moses and, and from Jesus to Muhammad —identifying themselves as (muslims) and their religion as (Islam). This represents the irreducible spirit of holistic faith in the human heart and the unbreakable bonds of belief across the eons. Its acceptance signifies the reunification of man with all creation as worshipper of One God, and thus his successful transfiguration into incomparable prince of all created beings. Witness the words of Noah to

«Yet if you shall continue to turn away, know that I have not asked of you any reward. Indeed, my reward is only from God. For I have been commanded to be of those who are *muslims*, in willing submission to God alone. ▶ (Sûrat Yûnus, 10:72)

After him came the testification of the golden prophetic line of Abraham 為, Ishmael 為, and Isaac 為, along with the latter's son Jacob 為 and his son Joseph 為:

Thus when Abraham and Ishmael raised the foundation of the

Sacred House, they prayed: Our Lord! Accept this deed from us. Indeed, it is You, You alone who are the All-Hearing, the All-Knowing. Our Lord! And make us both *muslims*, in willing submission to You alone. And make of our children a Community of *muslims*, in willing submission to You alone. And show us our religious rites in Your worship, and grant us repentance. Indeed, it is You, You alone who are the All-Relenting, the Mercy-Giving. Our Lord! And send forth among our descendants a messenger from their own midst who shall recite to them Your verses, and teach them the revealed Book and the way of prophetic wisdom, and purify them. Indeed, it is You, You alone who are the Overpowering One, the All-Wise.

Now, who but one who fools himself could be averse to the sacred way of Abraham? For very truly, We did choose him as a messenger in this world. Moreover, in the Hereafter, he shall, most surely, be among the righteous in Paradise. For when his Lord said to him: Submit yourself! He said at once: Willingly, I submit my face in worship to the Lord of All the Worlds. Thus Abraham enjoined his children with this sincere devotion to God, as did Jacob, saying: O my children! Indeed, God has chosen for you the religion of purity. So take care not to die, except as muslims, in willing submission to God alone. Or were those of you who would deny this witnesses when death approached Jacob? Behold! He said to his children: What will you worship after me? They said: We shall worship your God alone and the God of your fathers— Abraham, and Ishmael, and Isaac—the One and only God. Thus are we muslims, in willing submission to Him alone. (Sûrat Al-Bagarah, 2:127-33)

Joseph 結 inherited prophethood from Jacob 結, and he too called himself muslim:

\*Joseph prayed My Lord! Truly, you have given me a share of the kingdom. And You have taught me the interpretation of the events dreams foretell. O Sole Originator of the heavens and the earth! You alone are my Patron in this world and in the Hereafter. Take my soul, when I die, as a *muslim*, in willing submission to You alone. And unite me in the Hereafter with the righteous.\* (Sûrat Yûsuf, 12:101)

In time, Moses & followed upon Joseph's footsteps and enjoined the Children of Israel with the self-same description:

Thus Moses said: O my people! If you have believed in God, then rely on Him alone, if, indeed, you are *muslims*, in willing submission to Him alone. (Sûrat Yûnus, 10:84)

Finally, Jesus & concluded this branch from the seed of Abraham &, and his Disciples styled themselves &muslim\*:

But when Jesus discerned from them resolute unbelief, he said to his followers: Who will be my supporters on the path to God? The Disciples said: We are the supporters of the religion of God. We have, indeed, believed in God. So bear witness that we are, indeed, muslims, in willing submission to God alone. (Sûrat Âl Imrân, 3:52)

So, while all the Heavenly religions lay claim to inviting man to have faith in One God, to worship Him alone, and to prepare to meet Him for Judgment in the Hereafter with the provision of good deeds in this life, it is only Islam that requires its adherents to believe in every divine revelation conveyed by each prophet and messenger sent to the communities before their own. That is because Islam is, in fact, a continuation of all these faiths, which are, in reality, a single religion before God. Thus, faith in God is not the exclusive province of any human cohort. It is the shared heritage of all people who willingly submit to His will alone, there being no essential difference between the near and far, the ancient and modern.

## III. FAITH AND FREE CHOICE, WILL AND WORSHIP

The question of faith, as the Quran poses it, is thoroughly enmeshed with that of knowledge. It presents man's belief as a matter of sacred wisdom, unfettered by the philosophical problem of predeterminism in creed. Man is free to choose belief or unbelief. Yet, he is required to exert his distinguishing rational gift in this choice by an All-Knowing God, who alone guides or leaves one to stray. That is to say, the fact that God lends man the liberty and the craft to open or lock tight his heart to faith does not absolve him of liability for his divine endowment of intellect. Indeed, the only thing here that man truly owns are the intents he purposes and the deeds he does—and, of course, the consequences for these. Accordingly, the most important factor in the discourse of human free will is precisely the dynamic that is mostly ignored by people: God's grant of free choice to man does not restrict His own divine will in the least. Exalted far beyond the limits of human perspective, God remains perfectly free to execute His own irreversible judgment upon His human creature in this life and in the Hereafter as He deems fit. (Double jeopardy lives in the exclusive court of divine judgment.)

God may not have coerced man to "choose" belief in Him in the course of his brief earthly life. Yet, man is very much obliged to take the vessel of choice-making God has given him and set sail upon the enigmatic oceans of the temporal to discover the limpid truth about the Eternal. He is charged to exercise independent reasoning to come to a verdict that is his own about this, the very pivot of all the issues of human life. He is duty-bound to engage in self-reflection and in the contemplation of existence, for within and without him lie the signs that shall point him to the shining path of God's sure guidance. \*We shall show them Our signs in the horizons and in themselves—until it becomes utterly clear to them that this Quran is, indeed, the divine truth (Sûrat Fussilat, 41:53). This is learning, the acquisition of knowledge, which the Quran contends must necessarily lead to faith in God's Oneness by way of recognition of the truth of His revealed and natural signs. If man fails this his raison d'être and refuses to use his faculties out of sloth, selfish passion, or mundane fear, they will go dark. They will continue to register manifest information, even correlate their cumulative external implications, but they will not illumine their causal Truth, that is, God Himself, nor fathom the inner truth that He breathed into their own souls, nor apprehend the undeviating design of truth that He stitched into the very fabric of creation.

Thus, the Quran distinguishes between the re-collection of knowledge, as spiritual truth, and the accumulation of mere sensory perception, as material fact. The former lights the way for man to exercise his responsibility as God's worshipper and vicegerent on the earth. The latter, on its own, renders him a mere prehensile oaf, an unjustifiably arrogant tyrant, who looks around himself and sees being only in what he presumes to be an inferior state of creation to his own. The result is that man forgets his agency in the name of God and becomes a force for creation's corruption instead of its amelioration, including, albeit unknowingly, the condition of his own created soul. In this, he betrays the divine trust of ever-affirming his belief in One God as well the vicegerency in the earth with which God originally vested him, based on man's individual and collective witness to uphold this affirmation. Thereby he enlists himself for suffering in this world and in the Hereafter.

It is for this reason, as well, that "faith" or "belief" (imân) is called as such. God has made it a clear product of knowledge not information and equipped his upright servants to discern it for and in themselves. Faith enshrines in the human heart the everlasting covenant between God and His "chosen" ones, those penitent souls who have believed in Him, His messengers, and His signs by choice. Therefore has God

decreed that none shall be forced into its spiritual contract.

There shall be no compulsion in religion! For truly rectitude has been made clearly distinct from perversity. Thus whoever disbelieves in false deities and believes in God alone has truly grasped the firmest handhold, which is forever unbreakable. And God is all-hearing, all-knowing. (Sûrat Al-Baqarah, 2:256)

Nor are any (even the prophets) authorized to impose it on others.

«So remind the people, O Prophet, of the blessings and Oneness of their Creator, for you are but a reminder sent to them. You are not meant to be domineering over them. ▶ (Sûrat Al-Ghâshiyah, 88:21–22)

Man's choice of faithlessness, no matter its frequency or popularity, does not change reality. Worshipfulness is the essential nature of all created being, that which humans consider living and all that they shallowly deem lifeless. For, according to the Quran, worship of the One God is the necessary and universal constant among creation—the human creature being no exception to this. So even when man turns aside from the worship of his Lord, he cannot turn off the need to worship in his heart. He is ever in the demeanor of worshipping something. If the object of man's worship is not God, then it is, according to the Quran, false deities. These may be idols or other creatures, symbols, or concepts. When haughtily man thinks he worships nothing at all in some "pristine" state of utter unbelief, it is then that his face is prostrate to his own passions and whims.

Yet, at the very moment the human being realizes its need to worship its Creator to the exclusion of all associations and intercessions, it snaps upright and becomes immediately attuned to the overarching purpose of its creation, declared by God in the divine statement: \*And know that I have not created either jinn or human beings for any other end but to know and worship Me alone (Sûrat Al-Dhâriyât, 51:56). The result of this is not only to set man in accord with his own nature, but to synchronize him with the natures of all created things in the world, material and immaterial, which hymn without end the glory and the majesty of their Lord. The seven heavens and the earth and all that are in them give due exaltation to Him. For there is not a single thing but that it exalts Him with all praise. But you human beings fathom not their exaltations. Indeed, ever is He most forbearing, all-forgiving (Sûrat Al-Isra', 17:44). This is cosmic truth beyond the ken of human intellection, but immanent within the stilling deep of man's own soul. So how does one call it up?

Contortions of worship and plastic ritual—drained of spirit and hollow at the core—hold no value in the Quran. This is the mere dogma of appearances that man invents and occupies himself with, in an aimless search for solace or, more often, mindlessly following upon the traces of forebears who hold an "authority" no more meaningful than simple precedent. True worship is sound belief in the heart, realized in the practices emanating from this intention, practices that God Himself institutes among people in order to establish man in goodness with it and to help man lift up the spirit of his earth-clinging nature for the purpose of completing his humanity. It may take on the form of prescribed ritual. It may be a consistent positive act that confirms personal integrity; or a negation of a sort that demonstrates one's will to resist some wickedness; or a word whispered in the night; or a deed dealt in broad daylight once in one's lifetime. It may require one to part with what one holds dear, or even to call up the courage of a last stand. In the nature of the case, it is the whole of which these things are integral parts, tens of boughs branching off into heaven from a good and deep-rooted tree.

Righteousness in the sight of God is not the mere turning of your faces toward the East or the West. Rather, true righteousness dwells in one who believes in God, and in the coming Judgment of the Last Day, and in the angels, and in every revealed Book, and in all the prophets; and dwells in one, who—despite his love for it—gives of his wealth in charity to close relatives and orphans, and to the indigent and the wayfarer, and to beggars, and for the emancipation of slaves; and dwells in one who establishes the Prayer and gives the Zakât-Charity; and dwells in all those who fulfill their covenant when they make a covenant, as well as in those who are patient during periods of affliction and harm and times of conflict. These are the ones who have been truehearted, and it is such as these who are the God-fearing. (Sûrat Al-Baqarah, 2:177)

\*Do you not see how God has set forth this parable? A good word of faith, in witness of One God, is like a good tree: Its root is set firm, and its branches are in heaven. (Sûrat Ibrâhîm, 14:24)

The true aim of worship, in the wisdom of the Quran, then, is to abet the human being in carrying out his or her weighty obligations. Never is it a mere burden meant to prevent people from enjoyment in life.

Let us take four of the celebrated, but, perhaps, much underestimated, Five-Pillars of Islam as examples, excepting, for the moment, the all-important first one, that is, (1) the Testament to Faith, from which all of belief flows.

- (2) The Şalât-Prayer: Here is the hallmark of Islam, wherein Muslims stand before God to recite His Quran, bend at the waist, and bow their faces down to the ground before Him. It is, perhaps, the purest exhibition of humility before God left on earth. It is this! But it is also more, in accordance with our objective of enabling man to execute his heavy earthly responsibility, as mentioned just previously. The Salât-Prayer is the Muslim's most effective antidote to humankind's toxic affinity for obscenity and the captivating allure of all indecent worldly pursuits that threaten to put out the inner light by which the soul sees. O Prophet! Recite to humanity all that has been revealed to you of the Quran, the Book of God. Moreover, duly establish the Prayer. Indeed, the Prayer guards one against immorality and evil. Yet, most surely, the remembrance of God in the life of this world is greater extollment for one still. And God knows all that you do (Sûrat Al-Ankabût, 29:45).
- (3) The Zakât-Charity: These mandatory alms give the poor a "rightful" claim in the wealth of every believer. But what does it give its giver? What his or her money can never buy in all the world! A spiritual rinse for a soul soiled with the aggressive and acquisitive tendencies called forth from it by the hunt for the dollar and dirham of the marketplace. Take from their wealth a charitable offering to cleanse them and purify them thereby. Moreover, pray for them. Indeed, your prayer is a comfort to them. For God is all-hearing, all-knowing (Sûrat Al-Tawbah, 9:103).
- (4) Obligatory fasting: The abdications of the month of Ramadan (the ninth of the lunar year) are a humanly willed rupture of an otherwise more-or-less constant acquiescence to our sensual natures whenever the provocations of our bodies arise. Fasting has much merit as a means of training man out of his habitual self-indulgence, teaching him that, unlike much of creation, he possesses the will to abstain. Yet, it has a far higher objective. It is meant to instill in his breast a consciousness that God is ever-present, reading his thoughts, observing his actions. The effect is obvious: Man learns cautiousness, to think before he acts, and to cultivate a vigilant respect and awe of his Creator. O you who believe! Fasting is prescribed for you as it has been prescribed for those who have believed before you, so that you may be ever God-fearing (Sûrat Al-Baqarah, 2:183).
- (5) The Hajj-Pilgrimage: This required visit to the Ka'bah in Makkah is replete with benefits, from that of personal spiritual retreat,

renunciation of the world, and the accumulation of a massive supply of charitable-offerings of sacrifice that should be distributed to feed the world's stricken and poor. But its underlying objective is to indelibly imprint on the heart of the worshipper-by means of one's own time-, space-, and faith-compressing experience—the stark unity, the utter coherence, the difference-leveling truth of the sacred way upon which he or she has been guided, which brings one abruptly as if to a glimpse of humanity's Judgment upon the open white plane of the Hereafter. It is a path stretching uninterrupted back to the Patriarch Abraham 👼, leading down to the holy valley of the very first House of God on earth, and drawing the world-reduced pilgrim into the very vortex toward which he or she prays five times every day. Its primal purpose is to affirm the Sole God of all in the prejudice-crushing presence of a sea of indistinguishably cloth-clad, vast human diversity. Privilege is barefoot, presidents disheveled. Oneness: The unicity of God; the unity of man; the singularly inescapable destiny of the created returning to the dust from which it was created, and then, through resurrection, to its Creator unto a Day of Eternity. All this is intuitively, not academically, verified in the heart by the Hajj-Pilgrimage.

\*Say: God has spoken the truth. So follow the sacred way of Abraham, the purely upright of heart—and never was he of those who associated gods with God. Indeed, the first House of God appointed for all people is that in the valley of Bakkah.' It is most blessed and a source of guidance for all the peoples of the world. From the time of Abraham, there has remained in it clear signs—such as the Station of Abraham. Moreover, whoever enters its sanctuary shall be secure. Thus Hajj-Pilgrimage to the Sacred House in Makkah is owed to God as an obligation upon all people who are able to attain a way to it. And as to those who disbelieve this, know, then, that God is, indeed, self-sufficient, above any need for any of His creation in all the worlds. (Sûrat Âl 'Imrân, 3:95–97)

The real aim of worship, then, is to incessantly remind the human being—in the course of the sundry pursuits of one's life—of its provisional role in this fleeting world and its permanent destiny in the infinite Hereafter. Worship is the divine training paradigm that exalts the human being's spiritual fitness so that he can carry out the tasks and duties by which God will certainly try his soul against the performance of all other human beings in the open competition for His Paradise. This makes the Quran both the explanation and arbiter of the human

race for reality, the guidebook by which man can come to understand the nature and the solution to the test in which he finds himself so utterly and consequentially engaged.

### IV. MORALITY: THE NEXUS OF FAITH AND CONDUCT

The Quranic message is in essence a moral prescription to civilize human behavior. Through a carefully balanced regimen of God-consciousness and worldly activism in its surahs and verses, it progressively links the passionate human heart to the will of its compassionate Lord within the concentric jurisdictions of self, family, humanity, and nature. Its aim is to fortify the moral fiber of frail man by imbuing him with a heightened sense of godliness, which it achieves in two ways: First, it instructs him with the divine commandments that will empower him to be a moral being "in deed." It is for this reason that one finds the divine "style" of moral commandment common to all the Heavenly revelations. It is indispensable to the edification of man, and this enlightenment is the key to man's psychological and corporeal freedom. For God desires to suffice humanity emotionally, apart from the concrete deterrence of law, to awaken in him his longing for transcendent exertion and assertion: that is, to lift the intent and achievement of man beyond a fundamental fear of the law's threat of penalty and punishment—both as God has revealed it and as human beings themselves understand and organize it.

Rather, man has been released into the world by God, for a time, on his own recognizance and has been created to be, in the end, self-consciously observant, personally guarding, and socially courageous. Man is scrutinizer of his own conduct, inquisitor of his own thought, interlocutor of his own conscience as to the immediate intent and ultimate consequence of his actions. To all that is good and beneficial, seamless with the even path of equity and truth, he is diligently to make his way. When, inevitably, he finds himself on occasion delinquent of the decree of God, errant from the high road of righteousness, man is himself to true his spiritual direction, to reset his moral coordinates, for he has been accorded by God the interior apparatus of psychical self-correction and afforded by Him through His revealed Book the prospect of amending the conceptual and material acts that have caused him to veer from virtue.

In addition to commending the human being to moral action (and here is the Quran's second way of infusing man with godliness), the Quran prepares one to attain his or her intended moral purpose by thoroughly raising one's consciousness regarding the Creator's "all-withness": (He is with you wherever you are. For God alone is all-seeing of all that you do . . . and to God alone are all matters returned for just Judgment . . . For He alone is all-knowing of all that is harbored within the breast of people (Sûrat Al-Hadîd, 57:4–6). Again:

Have you not considered that God knows all that is in the heavens and all that is in the earth? There is no private discourse among three but that He is the fourth of them; neither five but that He is the sixth of them; neither fewer than that nor more, but that He is with them wherever they might be. Then He shall tell them on the Day of Resurrection the due recompense of all that they have done in life. Indeed, God is all-knowing of all things. (Sûrat Al-Mujâdilah, 58:7)

Thus does the Quran remind man that he is a creature whose life is an open book and who is both blessed with twofold goodness and tried by double jeopardy. On the one hand, he has been brought from nothingness to life, out of the sheer mercy of God, and given freedom, provision, and pleasure in a goodly habitat in the earth. Man has, moreover, been promised far better than this; namely, his heart's worldly desire: perpetual life amid the enthralling delights of Paradise in the Hereafter, provided he believes and works righteousness in accordance with God's will. On the other hand, man is duly accountable to God in this world. as well as the community of believers and humankind, for all that issues from him, with special moral value attached to the deliberate and intentional act. Furthermore, he is liable to punishment in the Afterlife, when God shall raise humankind from the dead for Judgment, if he turns heretical renegade or immoral profligate in his earthly life. \*So whoever does an atom's weight of good shall see it; and whoever does an atom's weight of evil shall see it (Sûrat Al-Zalzalah, 99:7-8).

At the same time that the Quran everywhere contextualizes for man that he is constantly observed and morally responsible, its Text also directly enjoins man (more than 250 times) to steadily internalize its ethic of pious fear of God—to have taqwah in the idiom of the Quran. This very sense is what the insistent repetition of the Quran's celebrated most excellent names of God (asmâ'illâh al-husnâ) amplify in the hearts of its readers as they chime out from surah and verse. Thus God is Al-Başîr and Al-Samî', The All-Seeing and The All-Hearing; Al-ʿAlim, Al-ʿAlim, The All-Knowing, The Knower, and The Supreme Knower; Al-Hakam, Al-Hâkim, Al-Hakîm, The Arbiter, The Judge (supreme authority), The All-Wise; He is Al-Raqîb, The All-Vigilant; and Al-Qarîb, Al-Mujîb, The Ever-Near, The All-Answering; He is Al-Shahîd and Al-Muḥṣî, The All-Witnessing and The All-

Enumerating. Yet, also the Quran cheers man by assuring him that God is Al-'Afuww, The All-Pardoning, and Al-Ghafar, Al-Ghaffar, and Al-Ghaffar, The All-Forgiving, The Most Forgiving, and The Forgiver; this is in addition to the Quran etching in the memory of its readers God's sheer and immeasurable mercy.

Besides the Ouran's incessant Textual and contextual orientation of man to the fear of God, or rather running like a tsunami just beneath its surface, or a whirlwind just above it, there is the constant sense of the swell and gust of God's menacing, nearing Judgment. It is a resonance built by the continually recurring mention of a looming "Last Day"; the gravity of an unseen, unpredictable end of the world, made palpable by a ubiquitous Hour of Doom sagging heavy from the Seventh Heaven, oppressing the atmosphere of the earth. This is what trips that breathless feeling of impending eternity, which the Quran so characteristically sets off in its recipients. The Quran's mellifluous literary cascade of implication and explication at first seems an almost cursory method of treating the fickle uncertainty of so inconstant and distracted a creature as man. Yet, within its verses, the continual coincidence of the cataclysmic through the delicate, the imminence of Heaven's timelessness loosed in mundane human tense, accounts, in part, for the Quran's tremendous power to alter people and the astonishing efficiency with which it hones to moral perfection the tremulous heart of man. The Ouran's graduated effect, in recitation and realization, enables the human being-and so is it divinely intended-to steadily gather up all of its energies and deploy them in an all-out effort to gain the true goal of its earthly existence: To get back to the Garden from whence jealous evil and uncertainty expelled its parents.

This is the Quran's great exposition of the truest human equation: Faith, guided by Heavenly revelation, is mortal conduct—or rather mortal conduct as God meant it to be. For all man's activity is no more or less than an unbroken continuum of worship. That is why issues of the lawful and the prohibited, governance and conviction, are inseparably bound to questions of belief, even when the charters of human beings seek to reconstitute them as discrete. It is acts of virtue in the world, measured against the perennial values set forth in the scale of Heaven's religion, that bring balance to, fulfillment in, and the betterment of earthly life. These are the deeds that the Quran unflinchingly, and so very beautifully, recalls to the attention of an excessively diverted humanity.

(Say, to them: Come! I will recite what your Lord has in fact forbidden to you:

- That you shall not associate anything as a god with Him.
- And to your parents you shall be good.
- And you shall not kill your children because of indigence; We provide for you and for them.
- And you shall not come near lewdness, what is manifest of it and what is hidden.
- And you shall not ever kill any human soul that God has prohibited, except by what is lawful and right.

All this has He enjoined upon you, so that you may comprehend the commandments of God

- And you shall not ever approach the wealth of the orphan in your care —except in the fairest manner, until he reaches full maturity and you return it to him.
- And in trade, fill the measure and weigh the balance, with all justice; We do not task any soul beyond its capacity.
- And when you speak out, be fair, even if one party is a close relative.
- \*And fulfill the covenant of God.

All this has He enjoined upon you, so that you may become mindful of God's commandments.

And command them, as well:

• Indeed, this is My way, a straight one. So follow it. And you shall not follow other ways, for they will separate you from His way.

All this has He enjoined upon you, so that you may be God-fearing. (Sûrat Al-An am, 6:151-53)

Elsewhere, the Quran seeks to reinforce these same commandments, which it accomplishes, not only by mere repetition, but also by restyling their very presentation. In this way, their importance is doubly highlighted, so that the reader might again be reminded of them, and delight in them, at one in the same time.

- ♦ O Prophet!
- ◆You shall not set up any other god with God.
  - For if you do, then you shall forever remain condemned as ungodly and be forsaken by Him utterly.

- For your Lord has decreed for one and all: You shall not worship other than Him.
- And to your parents, you shall be good.
  - Should either one of them, or both of them, reach old age in your care, then you shall not say to either of them even so much as: Fie!
  - Nor shall you rebuke them. Rather, say to both of them a gracious word, in loving kindness.
  - Moreover, lower for them the wing of humility, out of mercy, and say in supplication for them: My Lord! Have mercy upon them both—even as they have raised me up as a little one.
  - Your Lord knows best about what is within your souls. If you resolve yourselves to be righteous, then, indeed, to all those who are ever-penitent He is all-forgiving.
- And you shall give in charity to the close relative his rightful due in benevolent offerings
  - and also to the indigent
  - and to the wayfarer.
- But you shall not squander resources, even with the slightest squandering. Indeed, the squanderers are the evil brethren of the satans. And Satan has ever been most ungrateful to his Lord.
- Yet if you must turn away from those who are needy while you yourself seek mercy and means from your Lord—hoping ardently all the while for provision from Him which you can give in charity—then you shall say to them, a tender word of prayer, to ease their hearts.
- Thus you shall not keep your hand yoked to your neck out of stinginess, nor extend it to the utmost extent in extravagance. For then you would remain ever blameworthy and regretful. Indeed, it is your Lord alone who extends abundant provision to whomever He so wills. And He alone restricts it. Indeed, ever is He all-aware, all-seeing, of the condition of His servants.
- And you shall not ever kill your children for fear of indigence. We provide for them and for you. Indeed, the act of killing them is an enormous sin.
- And you shall not ever approach illicit sexual intercourse. Indeed, it is utter lewdness and a most evil way.
- And you shall not ever kill any human soul that God has prohib-

ited except by what is lawful and right. Hence, whoever is killed wrongfully, We hereby assign to his heir an authorization for retribution. Yet let him not exceed just bounds regarding retribution for the killing. For he is, indeed, to be aided in attaining justice.

- And you shall not ever approach the wealth of the orphan in your care—except in the fairest manner, until he reaches full maturity and you return it to him.
- And you shall fulfill every covenant you make. For, indeed, every covenant shall be answered for in the Hereafter.
- And you shall give a full and honest measure whenever you measure out goods.
- And you shall weigh with an even and just balance. That is the best of goodness and ensures a most excellent outcome.
- And you shall not ever follow that of which you have no sure knowledge, without first verifying its truthfulness. Indeed, hearing and sight and conceptions of the heart—every act of each of these faculties shall one answer for in the Hereafter.
- And you shall not ever walk upon the earth proudly exultant. For never shall you human beings be such as to perforate the earth with your steps. And never shall you stretch up to the mountains in height. As to all of this, O Prophet—its evil trespass is ever hateful with your Lord. This is of the divine wisdom that your Lord has revealed to you.
- And, again, you shall not set up any other god with God. For if you do, then you shall be cast into Hell, deservedly blameworthy, forever banished. (Sûrat Al-Isrâ', 17:22–39)

Balanced upon the two great pinions of altruism and self-discipline, and borne aloft by the tailwinds of faith in Oneness and fear of God, any human individual is divinely deputized to make the stand of the prophets of old, to take up the reform of his or her society and the human community by way of joining up with and calling forth an open fellowship to enjoin what is right and forbid what is wrong.

## V. THE HUMAN INTELLECT: BETWEEN BALANCE AND DIVERSITY

We began this portion of our survey of the Quran with the claim that it is really about civilizing man. Put another way, the Quran constitutes a Heavenly curriculum to teach the human being how to actu-

alize his humanity in full. Like any good curriculum, its goals are eminently measurable and brilliantly visual, as to the human product it shall, by God's will, produce—provided a person, a community, a society, a humanity implements it (and at any and all of these levels individually and simultaenously, incidentally). For the school of the Quran cares not for what the collective may think or say. It puts itself instantly and wholly in the service of its learners and is completely operational at all times in their lives, not suffering any of its pupils to be frozen by the lack of will, or even the overt obstruction, of others. On the contrary, at the outset, it adjusts the attitude and modifies the response of its students to the antagonistic sentiments, settings, and reactions that it foresees as "likely," in order to immunize them against this. Indeed, it goes so far as to give a name by which to distinguish its striving student body, its moral graduates. They are the exclusive & Servants of the All-Merciful. Rather, only to hear the Ouran's mere articulation to us of our human possibility in becoming one of them makes the heart leap and the hair stand. It is the kind of sweet-breathed inspiration, mystic motivation, that could heal the sick, raise the dead—or make the sun rise over a benighted world again;

Blessèd be the One who set high in the heaven constellations; and set therein a sun as a torch and a luminous moon.

God is the One who has made the night and the daylight successive—for whoever yearns to remember His majesty or yearns to be thankful to Him eternally—and such are the Servants of the All-Merciful:

- They are the ones who walk upon the earth softly; and when the ignorant or the belligerent address them, they say only: Peace!
- And they are the ones who spend the night, before their Lord, bowing their faces down to the ground and standing in Prayer.
- And they are the ones who say: Our Lord! Turn aside from us the torment of Hell. Indeed, its torment is unrelenting. Assuredly, it is a most evil residence and station.
- And they are the ones who when they spend are neither excessive nor stingy, but who stand firm evenly between these.
- And they are the ones who do not call upon any other god with God.
- Nor do they kill a soul—which God has prohibited—except by what is 'lawful and' right.
- Nor do they commit illicit sexual intercourse.

For whoever does this shall meet the penalty of sin: Torment shall be multiplied on the Day of Resurrection for such a one. Thus he shall abide therein forever, disgraced—except for whoever repents, and believes, and does deeds of righteousness. For the likes of them, then, God will substitute their misdeeds with good deeds. And ever is God all-forgiving, mercy-giving. For whoever repents after sinning and works righteousness, then, indeed, such a person has repented to God with a worthy repentance.

- And they are the ones who do not bear false witness.
- Moreover, when they pass by those uttering vile talk, they pass by honorably.
- And they are the ones who when reminded of the revealed verses of their Lord do not fall deaf and blind to them.
- And they are the ones who say: Our Lord! Grant us in our spouses and our children the joy of our eyes. Moreover, make us an exemplar of goodness for the God-fearing.
- Such as these shall be rewarded with the High Chamber of Heaven, for what they endured patiently in life.
- And they shall be met therein with a welcoming salutation and peace. They shall abide therein forever—a most excellent residence and station.
- Say, O Prophet: Never would my Lord even care for you, O people, were it not for your calling upon Him in worship and need. (Sûrat Al-Furqân, 25:61–77)

## Balance, Diversity, and the Human Intellect

THE QURAN brings instruction to man, but what is man to bring to it? The Quran insists on only one thing: That man unleashes the power of his mind (the "heart," in the parlance of the Quran) to fathom its lucid signs. Man is not merely to apply his assumptions to this task, employing his exceedingly limited information base as a filter. He is to "exert" in the Quran's contemplation the full force of his intellectual faculty, comprising the rational, spiritual, and imaginative dimensions of his soul. For man must "think" himself into the horizons of existence and into the recesses of his own soul, if he is to regain true consciousness of the original covenant of his creation; if he is to remember that he is, indeed, "that" creature, the one, he who was born to bear God's witness. Again, the Human Covenant of Pre-Earthly Existence:

Now, behold! Your Lord took from the Children of Adam—from their loins—all the souls that would become their posterity. And He made them bear witness to their own souls—saying to them: Am I not

your Lord? They said: Oh yes, indeed! We do so bear witness! This We did in the event that you should say, on the Day of Resurrection: Indeed, we were heedless of this 'truth'. (Sûrat Al-A'râf, 7:172)

The Quran, therefore, evinces an unequivocal and profound aversion to any idea that attempts to imprison human thought within the dispiriting walls of the physical realm. How shall man ever actualize his upright stature, his originally pure nature, his longing for the divine if he is crushed by the incessant secular catechism that he is but the sum of his instincts, the slave of his sensualities, the mere clump of mud from which he arose; that he is forsaken and missionless, time's funny gene trick without purpose! Whoever acquiesces in this conjecture and willfully shuts up the portal of his own thought, the Quran censures with blame in this life and the next. Such was the sin of a fallen people of the ancients whom the Quran calls the People of Ad, a name that, hauntingly for humankind, translates (in one of its Arabic word forms) as 'recurrence' or 'return,' and (in another) 'willful transgressor.' They were a prodigious tribe that had received God's admonition and guidance on the tongue of a chosen messenger from among themselves. But they belied it all, with proud belligerence. God says: (We had endowed them with the faculties of hearing and sight, and hearts to comprehend. Yet neither their hearing, nor their sight, nor their hearts availed them in anything good, for they were set on disavowing the revealed signs of God (Sûrat Al-Ahqâf, 46:26). So God razed them from the face of the Earth.

The Quran does not want to inculcate in man a belief that will sweep him to the extremes of either unconditional renunciation of the world or categorical revulsion of the created, for the former leads to neglect and the latter to violence. Rather, it calls men and women, who would of their own accord enter into the free fellowship of God's willing submission, to a modest path midway between these fringes: A blessed medium, wherein one fully partakes of all the world, but abstains from an indulgence in it that many idealize as the highest good in life, the shifting source of moral value. As Muslim scholars have coined it: The world is to be held in the hand, not in the heart. One preserves a sense of esteem for life and a love for all being but resolutely refuses to elevate the created to a divine station of adoration and repels all that seek to subvert godliness in man or pervert the wholesomeness of creation. And so it is that We have now appointed you Muslims the Chosen Community of the Midmost Way, to stand as witnesses to the revealed truth before all people, and for Muhammad, the Messenger of God, to be a witness before all of you (Sûrat Al-Bagarah, 2:143). Obviously, this is no sanction of isolationism. On the contrary, it is a commission to speak with the single voice of the prophets, to take up their unified stance for truth and justice in society. Even if others elect not to join in the conviction espoused here, they, nonetheless, share in a common humanity and responsibility that the Quran demands be universally acknowledged. Indeed, as previously noted, this mutual recognition is among the prime objectives of human existence on earth. We have made you peoples and tribes—that is, branching off in the world from one father and mother—(so that you may come to know one another) as equals with common rights and responsibilities (Sûrat Al-Hujurât, 49:13).

This, then, is the balance in which the Quran calls humanity to live. God commands man to believe, but He accords him the prerogative of unbelief. Believing man is never to relinquish his right to live the life of faith and is, moreover, to strive with mind and main to ensure that this remains the sovereign right of all his fellows on earth. But he is not to curtail the original state of freedom that God has afforded others, the condition of independence from which they are to make the premier decision of faith, even if they openly reject God. God sanctions choice for man, but He attaches the unseen dimension of moral responsibility to each and every word, deed, and thought man chooses, and these will all certainly be accounted for.

For each faith-community among you We have appointed a Divine Law and a way of life. And had God so willed, He would have made all of you one faith-community without choice. But He has intended to test you in what He has given you. Thus race with one another to good works! To God is your return—all of you. He shall then tell you the truth about all that you have been disputing. (Sûrat Al-Mâ'idah, 5:48)

Diversity is, then, truly the way of God's world, including in the most sacred matter of creed. (He is the One who has created all of you. Then some of you become disbelievers and some of you become believers) (Sûrat Al-Taghâbun, 64:2). Despite this variance, however, humankind is to live as an extended family—accepting each other, not disavowing one another, speaking and listening to each other, not aggressing against, or attempting to silence or force conversion on, one another. To aid us in maintaining this attitude of tolerance—for the human being tends toward impatience with the differences of its own—the Quran, as we have just seen, reminds humankind that the many disputes and problems whose truth we are unable to resolve in life God shall, most surely, not fail to determine with swift and just recompense

on the Day of Decision, the destined Meeting of Judgment, at the time of our resurrection into the Afterlife; for He is, indeed, the &Lord of All the Worlds that human beings name and to which they may lay claim (Sûrat Al-Fâtiḥah, 1:1).

Here, then, is the immortal meaning of religion, its divine definition, from eternity to infinity, extended endlessly beyond the petty, sectarian, truncated description that human beings have falsely ascribed to it. Here too is the very essence of Islam as limned in the Quran. Accordingly, one beholds the Quran strictly forbidding its messenger, the Prophet Muhammad 🚜, from giving in to the tremendous pressure his tribal peers brought to bear upon him to narrow religion's conception, to confine it to a "special" race, a "native" culture, a "caste" of bloodline or class—something unattainable by "the rest," inaccessible to any "other." For how utterly obvious it is in even a moment's consideration that the very nature of Heavenly faith must be to reach beyond all time and the material, into every generation, and through all space into every nation and the spiritual. Whenever God has revealed His commandments to one or more of His chosen prophets, then and there must be true religion, immutable in its basic message for all history and humankind, pristine between the two spooled ends of the scroll of time.

Thus did the Quran command the Prophet who received its final divine communiqué on behalf of man to resolutely reject whoever called him to partisanship in religion. Nor was he even to countenance constraint of this expansive meaning of faith. Nor was he ever to digress upon his own traces from its universal call to One God and the oneness of His Heavenly message to all people. This remains the Quran's unaltered and inalterable claim upon whoever would ardently uphold the unity of revealed truth and vindicate the brotherhood of its messengers. Such are the believers whose hearts quake with buckling fear and dizzying hope at the remembrance of the gathering Judgment of an awesome Day.

◆So to this upright religion of all the prophets call everyone, O Prophet. Moreover, keep steadfastly straight upon God's path, even as you have been commanded. Thus you shall not follow their whims, which have led them to division. Rather, say to them: I have believed in all that God has sent down in every Scripture. Moreover, I have been commanded to do justice between all of you. God is our Lord and your Lord. For us shall be the recompense of our deeds. And for you shall be the recompense of your deeds. Let there be no dispute between us and you, for God will gather us all together on the Day of Judgment, and to Him alone is the ultimate destiny. ♦ (Sûrat Al-Shûrâ, 42:15)

## 2

### SPHERE TWO

# THE QURAN AND ITS SELF-REVEALING NAMES

THE NAME AL-QUR'ÂN ("the Quran," as it appears in the title of this interpretation and throughout) is the most recognized name of the Sacred Text of the revealed religion of Islam. It is also the name that the Scripture of the Quran uses most often to identify itself. In Arabic, the word qur'an means "recitation." This specifies the way its human messenger, Muhammad , received it: as Heavenly revelation verbally recited to him; the way he conveyed it throughout the duration of his life: in the mode of oral recitation; and the way that those who learned it from Muhammad & communicated it to others: by reciting it aloud to them, in successive relays down through the generations in precisely the same manner in which they heard it. This represents an unbroken chain of transmission in the world from the moment the first five verses of its revelation (see Sûrat Al-'Alaq (96)) breached human history to our own time—at the occasion of this writing, nearly 1,395 solar years (1,438 lunar years) hence. Indeed, in the Quran's own words: «It was the month of Ramadan in which the Quran was first sent down as guidance for all people (Sûrat Al-Baqarah, 2:185). This fixes its occurrence in the ninth month of the Islamic lunar year, about thirteen years before the Hijrah, or Emigration, of the Prophet 🐉 to Madinah from Makkah, the event that begins the Islamic calendar. So, the revelation of the Ouran commences in the solar month of June 610 C.E., according to contemporary calendaring.

## The Word Qur'an in Arabic

To delve somewhat deeper into the term 'Quran' as a matter of language, the word occurs nowhere else as a title to a tract of any sort, oral

or written, religious or otherwise, before the Ouran's revelation. Nor has the word 'Quran' been used to name any other book or literary production since. By its own account, the name 'Quran' has been designated as such by divine mandate. Indeed, this Ouran guides humanity to that which is most upright (Sûrat Al-Isrâ', 17:9). Therefore, one may apply the appellation 'Ouran' to either the entire Book or a portion of it with equal validity. As a defined proper noun, Al-Our'an is commonly pronounced with a glottal pause, called a hamzah in Arabic (often represented in English transliteration by an apostrophe: ') between the Arabic letter rå (rolled r-sound) and the subsequent aliph (long-vowel asound), correctly transliterated as 'Our'an,' or 'Our'an,' (See "A Note on the Arabic Language and Its Transliteration and Pronunciation" in Volume II of the Deluxe Edition.) The word 'Qur'an,' however, is not uncommonly pronounced in Arabic without the glottal hamzah sound, in which case it also may be represented in English as 'Quran.' Older Anglicized renderings, such as 'Koran,' or the Francophone 'Coran,' have been steadily abandoned in academic writings, although they linger in the somewhat recalcitrant editorial style sheets of the popular media. This text represents the word 'Ouran' without vocalization symbols or diacritical marks, owing to its commonness in both this work and, increasingly, in the English language.

The Quran, as the title of the Sacred Scripture of Islam, can be traced to several descents, all simultaneously consistent within its own experience. (Simultaneity, or multiplicity, of significations is a phenomenon that characterizes the multilayered meanings and multidimensional truths of the Quran's message, both in its specific verses and surahs and in the timeless relevance of the Quran in its entirety for all people everywhere in all conditions. Muslims uphold this phenomenon as a proof of its certain divine origin.) The very first word of the Quran's revealed recitation was the Arabic imperative igra', "Read!" or "Recite!" Hence, the Quran is that divine utterance that God has enjoined to be recited, in other words, "The Recitation." The name Quran also reflects an Arabic word form whose structure connotes the "coupling" of things, for the Quran is that which links words together into divine signs, or verses (s. ayah, pl. ayât); verses into independent segments (s. surah, pl. suwar (designations to be addressed forthwith)); and segments into an intentional Heavenly Book. The term 'Quran' also may derive from the word *qarînah*, that is, circumstantial evidence, or an indicium, since it contains facts or indicators whose recondite and consistent truths must necessarily proceed from the Creator, and not mortal authorship, thus substantiating its divine origin.

The unproven notion, forwarded by some in the Orientalist milieu, that the word Ouran has Aramaic roots has been debunked by the special researches of Arab linguists who specialize in the Ouran. Such theories were posited, in part, because of certain tenuous, even sentimental, assumptions that organized the relationships between the Semitic languages (including Akkadian (now extinct), Aramaic, Syriac, Hebrew, Amhuric (or Ethiopic), and Arabic) with respect to their ages, histories, and derivations, which increasingly have been shown to be suspect. Persuasive evidence mounts, including studies of early cuneiform and hieroglyphics, that show Arabic to be by far the oldest and, likely in some form, to be the mother of all these tongues, with ancient Arabia as the cultural hearth, the regions from which originally nomadic peoples emerged. What is sure is that the word Quran itself occurs more than seventy times in its own Text, with no single occurrence as such established in any of the other Semitic languages, including pre-Islamic Arabic itself.

The secondary name that the Quran most frequently uses for itself is, simply, Al-Kitâb, or "The Book," as in 6this is the Book of God \$\rightarrow\$ (Sûrat Al-Bagarah, 2:2). Elsewhere, \*All praise is for God alone, the One who has sent down the Heavenly Book (Sûrat Al-Kahf, 18:1). This epithet it holds in common with the other Heavenly Scriptures that appeared in the geographical heart of the world of antiquity, notably the Torah and the Evangel. The name "The Book" establishes that the Quran is, in fact, both a "scripted" and "inscribed" Sacred Text in an existing category of which human beings are aware. The former sense, that of the "scripted" revelation, emphasizes the Quran's physical reality in human history; namely, that from its inception it is divinely classified in the same elite genre with, and is meant to play a role similar to, the Heavenly revelations that preceded it. The latter notion, that it is "inscribed," highlights its metaphysical reality: The Quran is celestially preexistent (to earthly life) as part of the Preserved Tablet of Heaven—the timeless record of all things—from which it was sent down into the world. Moreover, both these names, "The Recitation" and "The Book," are divine indications that the Quran would manifest and perpetuate in the world by virtue of both internal and external means, aural and mechanical agencies; specifically, that of memorization in the human heart and writing by the human hand, respectively. The decree to reveal and preserve the Ouran, as in all things, is God's, but His instrument of preservation shall be man—explicitly, His willing servants among them.

The very first of people to memorize the Quran was the Prophet

Muhammad , himself, followed by his Companions , and the two generations after them, named the Successors, and the Followers of the Successors. This entailed a complete four-echelon generational constellation, with each subsequent cohort and generational alignment proceeding in turn. The Prophet was, moreover, the very first to order the Quran to be written and, foremost, as well, in directing that parts of it be conveyed to the peoples of other lands, or approving of such acts—his Companions, the Successors, and subsequent generations duly emulating him in all of this.

## Names of the Quran and the Numinous Effects of Its Message

If one is to read the Quran with at least modest awareness, it is important to understand the connection between three of its intents: (1) its message, (2) the names by which it describes itself, and (3) the chief product it seeks to bring forth, specifically, a kind of human being. From the Quran's many self-given names, we can discern crucially important aspects of the consciousness it created, first and foremost, in its Messenger and, through him, in the men and women ever at God's service and in His Prophet's faithful company, dubbed the Companions, for they were the ones in the first instance whom the Quran remade, first cultivating in them the highest levels of spiritual reflection, psychological and physical restraint, and social civility; then inspiring them, through these auspices, to redirect the splintered torrent of human history toward ontological and moral ends consistent with an inexorably nearing Hereafter, wherein God shall deliver His final judgment on humankind.

Astonishing as this human transformation was in its time, more stunning still is that it was not merely a one-time, mythical wonder. It was a tableau to be reenacted, again and again, on the global stage—an always unexpected spiritual awakening cascading spectacularly down the centuries among the most diverse peoples and in the most unlikely places. From where did this energy for such complete renovation come? From what essential force did it emanate? The Quran, in fact, identifies itself as such a life-giving Spirit (Al-Rah). Then what miracle does it hold that stirred, with just a word, the dissolute and the destitute, the benighted and the indulged, to such undaunted faith—all falling, as it has been so aptly described, like so much unfailing light all about them? And the more urgent question of our own times: Can it still stir?

The answer that leaps first from the Quran is its name Al-Tanzîl, literally, "The Descending"—which proclaims that this Book is "The Sent Down" message, or even "The Heaven-Sent," from the High

Holy One Himself. Hence, this appellation is, perhaps, best rendered by the title "The Revelation." Yet, in all cases, it means that the Quran is of a divine origin. Thus, its words cannot lose their power. This is the revelation from on high of the Book wherein there is no doubt, from the Lord of All the Worlds (Sûrat Al-Sajdah, 32:2). The revelation of this Book is from God on high, the Overpowering One, the All-Wise (Sûrat Al-Zumar, 39:1; see also Sûrat Al-Jâthiyah, 45:2, and Sûrat Al-Ahqâf, 46:2).

That is to say, while the Quran as a Book is thoroughly concerned with human affairs in the world, and guiding the human being to the good life in both the lower world and the Hereafter, it is, nonetheless, in its every word and verse, divine dispensation from the Ensouler, Himself. Therefore, it is also known by the name Kalâm' Allah, or the Speech of God, a designation intended to affirm in the hearts of people that the Quran has originated from the Creator of the universe and is, verbatim, His very own words in the human language in which He chose to speak them. This is to negate doubtful thoughts that may whisper within the souls of humankind that the Ouran has come from some other source, or, as has been claimed of other books, that it has emanated from God by way of an unspoken inspiration that was then put into words by men, angels, or other intermediaries. The Quran's verses explicitly and implicitly confirm that its words are God's speech—in the instruction to Muslims, for example, that in their polities they are to grant asylum, even in a state of belligerence, to anyone whose heart is drawn to listen to the divine discourse funtil he hears the words of God — meaning the Quran itself (Sûrat Al-Tawbâ, 9:6).

The Quran also characterizes itself as Al-Dhikr, "The Reminder," or "The Remembrance," and also, a variation on this, Al-Dhikr al-Hakîm, "The All-Wise Reminder." This account that We recite to you, O Muhammad, is among the signs of your prophethood and a confirmation of the truth of this Quran—the All-Wise Reminder—for all humanity (Sûrat Âl 'Imrân, 3:58). For one, the word dhikr, or 'remembrance,' points to the Quran's lofty position with regard to the world, for among its meanings is "glory" or "honor." It also informs people that one of the Quran's supreme functions is to constantly remind them that their Creator is none other than God, that He alone provides for them from the sky and the earth, and that, therefore, they are not to neglect His remembrance in thankfulness. They are not to take other things as gods apart from Him. They are not to assume that other than God sustains their being or feeds them. They are not to forget how they are duty-bound—by way of godly gratitude—to steward

the earth and all that has been subjugated to them in it by Him, in accordance with His all-wise commandments. Moreover, never are they to be remiss in recollecting that they shall, most surely, meet Him for Judgment and to receive their eternal disposition in the Afterlife. Furthermore, since God has imbued the Quran with glory upon honor by His own sacred word, it endues this aura of dignity upon each individual, every community, and any generation that believes in its message and upholds its guidance ardently. (Truly, We have sent down to you a Heavenly Book that bears in it your glory and eminent remembrance for all time. Will you not, then, understand?) (Sûrat Al-Anbiyâ', 21:10).

The Quran instills in the human personality it seeks to build a distinction by which the Torah of old is also characterized in its verses. Blessed be the One who has sent down upon His servant Muhammad the Quran as the Criterion, so that he might be a forewarner to all the worlds of the nearing Judgment of God (Sûrat Al-Furqân, 25:1). Hence, it is "The Criterion," Al-Furqân, that distinguishes truth from falsehood, right from wrong, the wholesome from the harmful, the sound from the corrupt—not only in terms of one's belief and creed, but in all the archetypal moral objectives of one's life. (It was the month of Ramadan in which the Quran was first sent down as guidance for all people, having in it clear proofs of divine guidance and the criterion for right and wrong (Sûrat Al-Baqarah, 2:185).

Thus, the Quran descends upon the human being in spiritual radiance as "The Light," Al-Nûr (24), shed from Heaven to illumine the dark places of his world. Centuries of human controversy within the communities of God's previous revelations all but obscured the revealed truth, for they tarnished the reflective organ of human insight, man's heart. By the light of the Quran, it could once again see God's truth with certainty. Finally, the world of men could rid itself of the legacy of frightful hesitancy that had nearly sunk it and the human race into irretrievable despair about faith. The Quran has now lighted that path. Man can see plainly the higher ends of his existence, the hopeful realm of his eternal salvation and happiness, and the moats of illicit peril threatening to waylay him in his crossing. With sure footing upon the lawful stepping-stones that God has laid down in His servant's way, he may return safely now to his heart's ardent longing, his only Lord and King.

♦O People of the Scripture! Truly, Our Messenger has come to you to make clear to you much of what you have been concealing of the Scripture—and to pass over much that is not essential. Truly, there

has now come to you from God a guiding light and a clear Book in this Quran. By it, God guides whomever follows His good pleasure along the pathways of peace. And, thereby, He brings them out from the veils of darkness into the light—by His permission. Thus does He guide them to a straight way of salvation. (Sûrat Al-Mâ'idah, 5:15–16)

The Quran is supremely aware that there are among humankind those who will deny ever having pined for divine clarity or Heavenly truth, who will belie having grieved over any loss of a sense of nearness to God. (That is because their messengers, indeed, came to them with clear and miraculous proofs from God. But they would say in arrogance: Will mere mortals guide us? So they disbelieved and turned away. Yet God is self-sufficing with no need of their faith. Indeed, God alone is self-sufficient, all-praiseworthy) (Sûrat Al-Taghâbun, 64:6). Such are the ones who enwind themselves in the thickening dark matter of brute existence, believing that shut eyes will keep them safe. In the feckless tomb of temporal life, they enwomb themselves till they die, thinking that no pick exists to unlock their graves, no power lives to reset bone and reclothe flesh, and then, at once, send them flying headlong like locusts on Judgment's desperately dark, stark plane. Yet, the Quran excludes not even these from the infinite wisdom of its bottomless still waters, the showering cloudbursts of its all-merciful rain.

Those who disbelieve have alleged that they shall never be raised from the dead. Say, O Prophet: Oh yes, indeed! By my Lord! You will, most surely, be raised back to life! Then you will, most surely, be informed of all that you have done in the world. And that for God is ever so easy. So believe in God and His messenger and the Light of the Quran that We have sent down. For God is all-aware of all that you do. The Day He shall gather up all of you for the Day of Gathering—that is the Day of Mutual Loss and Gain. For whoever believes in God and does righteous deeds in life, He shall then absolve him of his misdeeds and admit him to Gardens of Paradise beneath which rivers flow—to abide therein, forever and ever. That is the magnificent triumph! As to those who disbelieve and belie Our revealed signs, they are the Companions of the Fire of Hell—wherein they shall abide forever—and a most woeful destination it is!) (Sûrat Al-Taghâbun, 64:7–10)

Because of the limited nature of its understanding, the human being requires "Self-evident Proof" for all that it shall ever know with certainty. This is, in Arabic, *Al-Burhân*, another name by which the Quran

identifies itself in its verses, for it contains unmistakable signs that enable man to know his Maker, the mystery of his own existence, and his all-important destiny without doubt. Rather, when believing man unfolds in its leafs the secret of his life and death, he reads in them good news upon glad tiding, success in the world, and triumph in the Afterlife—and the admonition of a just recompense here, and in the Hereafter, for his heartless adversaries.

Yet by these same words of the Quran, any person may, indeed, heal him- or herself before death catches him up, for this Book is the long besought *Al-Shifâ'*, "The Panacea": It is both balm for the wounds of his sin and its salutary preventative; the antidote to the shame of his hypocrisy and its therapy; the tonic to end his blind wandering and the restoration of his inner sight; the calmative to quiet his apprehension and the potion of his perpetual peace.

Man is to have no fear that the fount of the Quran shall ever diminish, finish, or fail—either in the categorical guidance that it promises him, or in the beauty to which it bears him in his meditations. For the corrupting touch shall never attain it, and the humiliating tongue shall forever fall short of gainsaying it, as God Himself has sworn to its abiding protection, unlike its precursor revelations that He entrusted to men, who proved weak. «Indeed, it is We alone who have sent down the Quran as a revealed Reminder to humanity of the way of God. And, indeed, We alone shall forever preserve it (Sûrat Al-Hijr, 15:9).

So let the human heart be at rest in the comforting knowledge that God's Book is karîm, "All-Gracious," in the largesse it gives without stint or end. It is hakîm, "All-Wise" in the wisdom it is forever dispensing, wherefore it was sent; mubârak, "Most Blessed," in the profuse goodness it stows for all human beings, vouchsafed by God for all life and all the Hereafter without end. It is further majîd, "All-Glorious," in its awe-inspiring beauty, sublimity—complete perfection—in the highest moral and spiritual plane to which it causes the human soul to ascend. It bestows everlasting dignity to all who adhere to it, ever-increasing love upon all who are sincere with it, ever-glowing resplendence within every heart whose hopes and fears are kindled in it. Its utterance is clear and conspicuous (mubîn) and sets forth the details of all the distinctions (mufaṣṣal) needed by every human being in his or her endeavor to discern the true from the false, and the impure from the clean.

Nor need one lament the loss of previous revealed wisdom contained in the Scriptures of old, as the Quran preserves in its extant Arabic what they held in languages and wordings now vanished or obscured by time.

«Yet before it, the Book of Moses was similarly revealed as an exemplar and mercy. And this Quran, too, is a revealed Book—indeed, a confirmation in an Arabic tongue of all the Heavenly Scriptures that preceded it—to forewarn of God's nearing Judgment all those who have done wrong by false worship. Moreover, it is a glad tiding of everlasting delight in Paradise sent to all those who believe and excel in doing good. ▶ (Sûrat Al-Ahqâf, 46:12)

Indeed, because (this Quran is a clear declaration of divine truth for all people), it encompasses the generations of all periods, from the first moment of its declaration to the lattermost days. (Thus it is Heavenly guidance and an inspired admonition for the God-fearing), whether male or female, and from every race and place (Sûrat Âl 'Imrân, 3:138). This fact elevates to the foremost duty of every believer, and the Muslim community as a whole, the obligation to make the Quran's declaration accessible to every person on the face of the earth.

For in the end, the Quran is the (very essence of truth) revealed from the One who is the Immortal Truth, who created all things with the truth, and who sent it down for the explicit purpose of keeping truth alive for man in the world. By whatever eminent name, then, that it may rightfully be called (its scholars recording as many as fifty-five titles and attributes for it from its own hallowed pages), this Quran is the Book of man's guidance, no doubt. Yet, it is not of man, nor of the Muslims among men, nor even of the Prophet himself. Rather, it is the age-old prophesy come to pass at last. To put into the bland mouth of matter-bound men, on the tongue of a noble messenger, the fiery word of the Sole Transcendent, the Overpowering One, the Most Magnified, the Most High. The Quran is nothing less than this miracle, the verbatim Heavenly Recitation of God.

## 3

#### SPHERE THREE

# THE REVEALED STRUCTURE OF THE QURAN

THE QURAN IS the Book of God and resembles no literary work of man, either structurally or stylistically. It is its own convention, following a "publishing" standard that human beings have never established and cannot replicate. The closest analogy to the word of the Creator in the revelation of the Ouran is the work of the Creator in the design of nature.3 Just as God has made the conditions and position of the world favor balances so fine and varied that a profusion of beings spring into every conceivable state of matter—animate, inanimate, and the mysteriously in-between-leaping into life from seemingly every magnitude of existence—so too has He uttered a Scripture of an expression so exquisite, a scope so inclusive, a depth so fathomless that no human measure other than incalculable awe exists to calibrate it. Like the natural world it mirrors, it too has echelons of being and meaning. Much can one readily perceive from it. Infinitely more can one discern with sustained reflection and study of it. As for what one glimpses in its unseen beyond, it is transporting.

Thus if one comes to the Quran looking to read a man-made book, frustration is his or her just end. This is as true for the uninitiated as it is for those who disingenuously claim mastery over it and renunciation of it in the same breath. From the singular God, one ought to desire—rather, must anticipate—the singularly unlike. As to those who attune their heartstrings to this kind of sincerity (whether out of definite faith or undefined honesty), the Quranic concerto never disappoints: Forte of God! Lilt of human hope! Chant of justice! Profound moral mantra! Sublime hymn! Unchained melody unto a Day Hereafter! Such is the Quran. How alien is its immortal originality and native its human inti-

macy at one and the same revealed moment! The great Quran scholar Muhammad Diraz (Azhari-shaykh cum Sorbonne philosopher) has addressed the flawlessness of the Quran's integration of sundry form and singular purpose as an unambiguous sign of the inimitably divine creativity behind it that we now speak to. In his attempt to describe the intra-coherence of the longer surahs of the Quran, he begins by comparing them to a "single edifice whose rooms and corridors conform to a consistent design." He soon confesses this a useful but still "inadequate" analogy for the kind of immaculate synergy of internal integration that the subdivisions of the Quran achieve. Rather, he continues:

The parts and passages of each surah are coupled together and brought into perfect harmony, even as are the members of the human body. Between any two passages, an inherent link unites them, just as two bones articulate at a joint, while a mass of connective tissue and ligaments perfects the linkage. Supported by the two bones, the two members are then linked by arteries and nerves. Moreover, the whole surah moves in a singular direction to fulfill a [larger] particular purpose, even as we see the human body has an individual stature, while all its members perform different biological functions that assist in accomplishing one purpose.

Dr. Diraz is not merely essaying a description here. He has applied his literary analysis to the longest of the Quran's surahs, demonstrating the uncanny coherence between its words and sentences, on the one hand, with the wisdom of their syntactical and structural arrangement, on the other. Scholars besides him, with names like his, as well as others with names that might ring more familiar to the reader, have done similar stylistic dissections of surahs, or even of the whole Quran, with like results. Their aim is to show that the Quran realizes a union so complete—between the configuration of a merely human language (Arabic) and its stated divine function (to inform the human being of things it cannot touch but that it needs in order to feel whole and to become successful)—that it is necessarily a miracle, an act of speech beyond mortal thought, beyond human scope, beyond any individual creature's, or the sum of all of creation's, literary or esthetic capacity.

For our introductory purposes, however, this exposition brings us only to the outer orb of the Quran's description. Yet, even at this level, it is peerless.

The Unique Units of the Quran as a Text

ON THE MACRO-LEVEL, the Quran is divided into suwar (s. surah) and the suwar into ayât (s. ayah). The Quran is made up of one hundred fourteen (114) suwar, a term in plural form in Arabic that English-speaking Muslims have almost universally anglicized as 'surahs,' a word used in this writing as well. The total number of avât (also anglicized as 'ayahs') is six thousand two hundred thirty-six (6,236). They contain a sum of seventy-seven thousand four hundred ninety-seven (77,497) words, or kalimât (s. kalimah). These are the native divisions of the Quran, the first two coined by the revelation itself for itself, and wherein resides its inimitability (a subject to be discussed later). Surah, as a division of the Ouran, is sometimes translated by the English 'chapter,' though this is inevitably (and, perhaps, substantially) misleading. The term 'verse,' for the Arabic ayah, has gained acceptance based on analogy with the Bible and other religious texts, and in this sense is not confusing, though, as we have seen in the section of this book entitled "Before You Read" (and as we shall again address later), a great deal is lost in using the word 'verse' to translate the Quranic term ayah. There are other textual devices that Muslims subsequently innovated as measurements for the Ouran, but they are considered external and supplementary aids to serve people in their quest to access and learn these divinely defined categories.

#### I. THE SURAH

Surah number one is called Al-Fâtiḥah, or "The Surah of the Opening," which Muslims must read in each standing of every ritual Prayer. The last surah, number one hundred fourteen, is called Al-Nâs, or "The Surah of All People." (The Table of Contents of this volume introduces the advent and development of the naming scheme for the surahs of the Ouran).

Etymologically, the term *surah* names any lofty position or high point. From this meaning, the Arabs derived the phrase *suwr al-madinah*, or "the city walls," the word *sûr* in this expression denoting "walls." The word also came to be used for a "wall" or "gate" surrounding a house. It is this connotation that the Quran appropriated for itself, without literary precedent in Arabic, to indicate a Quranic division that contains within its perimeter a set of defined "signs" as distinguished from other "neighboring" collections within the Quran, just as a fence marks off and encompasses distinct properties and ownership of improvements and assets.

Regarding the word surah's connotation of "high point," this too is

reflected in its use as the revealed name for the particular divisions of the Quran. Each of the Quran's surahs marks a separation, as though by a high structure, that distinguishes it from the other lofty edifices that flag the Quran's unique partitions. In this sense, each construction comprises a revealed theme or motif that is special to it and that gives it an identifiable personality. Simply stated, the surah is an independent piece of divine revelation specific to the Quran. It is made up of "signs" (that is, verses), which have a beginning and an end, and an order from first to last, and that convey an express part of the message of the Quran.

One finds this designation (of surah) in various places in the Quran, for example, in the opening verse of Sûrat al-Nûr (24), "The Surah of Divine Light": This is a surah of the Quran. We have sent it down as Heavenly revelation and ordained the obligations herein. And thus, We have sent down herewith verses of clear intent, so that you may become mindful of God's commandments. Length, however, plays no generally defining role in the determination of what constitutes a surah. The longest surah, the second in the order of the Quran (known as Sûrat Al-Baqarah, or the surah containing mention of 'the cow' by which God tested the Children of Israel), is two hundred eighty-six (286) verses, comprising about a twelfth of the Quran. The shortest of its surahs is Al-Kawthar ((108) which mentions 'the abundance' that God has given and stowed away in the Hereafter for the Prophet Muhammad (108), containing only three verses totaling barely two lines.

Each surah has a popular name by which it is known but that is not part of its revelation, that is, the surahs were not formally named by God, as part of the Quran's verbatim transmission, with the titles they now carry. Rather, these names were based, as in the two examples just cited, upon a word, incident, or theme mentioned in or characterizing a particular surah. Their names thus came about naturally, by common consensus, in the time of the Prophet as people sought to establish familiar references to these initially nameless surahs. For this reason, a number of them have more than one name, like that of Sûrat Al-Fâtiḥah, "The Opening," which is the first surah in the Quran, known also as "The Foundation" (Al-Asâs), along with several other titles. Sûrat Al-Bagarah, the Quran's second surah, is sometimes called "The Pavillion of the Quran." The fifth surah, Sûrat Al-Mâ'idah, "The Surah of the Table Spread" (which may, incidentally, equate with the New Testament story of the Last Supper), is referred to as "The Surah of Contracts" (Sûrat al-'Uqûd), after its opening admonition to be mindful of fulfilling them, as a matter of religion. Sûrat Al-Tawba, "The Surah of Repentance," number nine in the order of the Quran, is additionally styled "The Surah of Renunciation" (Sûrat Barâ'ah), after the divine proclamation in its first verse.

The Quran's one hundred fourteen surahs go roughly from longer to shorter. This is not, however, the particular logic behind their arrangement, as is often assumed. The Prophet himself is the one who defined the surahs and separated them from each other, in accordance with the revelation he received in gradual fashion from God. A survey of the Quranic Text shows that each surah has an independent nature, conveyed, on the whole, by way of its distinct subject matter and its distinguished form. Indeed, each surah has a demonstrable stylistic consistency, a sort of élan vital, that can only be described as intrinsic to its essential content. Let us take, for quick reference, two short surahs, Al-Zalzalah (99) and Al-Ikhlâş (112).

### IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 99:1 When the earth quakes with its final quaking;
- 99:2 and the earth expels its burdens;
- 99:3 and the people say: What is wrong with it?
- 99:4 On that Day, it shall tell all its news,
- 99:5 for so your Lord shall have inspired it.
- 99:6 On that Day, all people shall issue forth from their graves in divergent multitudes to be shown their deeds.
- 99:7 So whoever does an atom's weight of good shall see it.
- 99:8 And whoever does an atom's weight of evil shall see it.

## IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 112:1 Say: He is God. One.
- 112:2 God, the Everlasting Refuge.
- 112:3 He does not beget. Nor is He begotten.
- 112:4 And comparable to Him, there is none.

Be reminded that here we experience the sense of the two surahs' meanings inasmuch as I have been able to bring this out in translation. We taste nearly none of the original Arabic word choice, feel almost none of its native cadence, grasp virtually none of its intrinsic rhetorical device or cultural-lingual depth. Yet even with this considerable hand-

icap, something of their distinctive power and central spirit shines through. Sûrat al-Zalzalah, The Quaking at the End of the World (99), concerns itself with the moment in time that bridges, or rather breaks off, the life of this world from the life of the Hereafter. Its first six verses focus vividly on a single event: The advent of the Last Hour of earthly life and the dawning of the Judgment Day in eternity. Indeed, these verses are split evenly between the earth's cataclysmic finale, with human beings upon it, and Judgment Day's even more dramatic commencement with human beings flying forth from their graves within it. Yet the tie-in of each tripartite is singular: the earth's compliance with the command of its Lord, first in its own destruction, then in its disgorgement. In each case, the earth is disburdening of itself, initially of the life that has lived upon it—and, more spectacularly, giving account from its own record of what those living beings did—and subsequently of resurrected human life from within it.

These two momentous events come to a very "weighty" conclusion consistent with the material of the earth itself, but meant exclusively for the spiritual measurement of man, who is thrice of the earth, in his creation, death, and resurrection. The recipient is thus abruptly delivered from the engrossing, chaotic, harrowing scenes of global doom and Judgment to a profoundly individualized truth delivered with the sudden conceptual shift and detachment of a true oracular vision: The impact of your earthly action, the dark and the light of it, down to the atomic level, shall manifest the full burden of its moral reality for Judgment. The message: Fill your scales with good now while the earth yet remains firm under your feet and not piled upon you, while still you barter with your life.

Compare the breathless, building, bewildering high spectacle of Sûrat Al-Zalzalah, culminating in the most elemental sense of the individual, to the sparse, terse, staccato, sense of "onliness" pervading Sûrat Al-Ikhlâş, or the Surah of Pure Sincerity in Faith. Its subject is so utterly, indivisibly God's Oneness that it is as if the surah's words themselves should speak in syntactical singularity: "Say," period—and it is a sentence. If words must be combined, then they should be equational in nature, a fact emphasized in Arabic, which absents the verb "to be" from its completely nominal constructions. He is God (in Arabic, literally, "He God," that is, He = God). Every succeeding thought furthers the surah's unified sense of unequivocal negation, first, of any notion of sanguineous-like relationship for God and, next, of all conceivable analogous connection in the mind of man in thinking about God. The surah is defined both by the stark absence of anything remotely emotive, in

order to completely disassociate God from even a vague sense of the anthropomorphic and, second, by its unmistakably clear-cut message that, in reality, there is but a single category: "One." All else is, by comparison, literally "none." The case being made here in this illustration of the meaning of the Quran's surahs is that in theme, style, and even the resonance of their language (as far as this echoes through another language), they are distinct, consistent, and whole. The effect in Arabic is far, far greater and distinguishing. Moreover, the surahs begin; they deliver their subject matter; they end—each of these literary parts being clearly what human beings understand as openings, interior contents, and conclusions.

There are, of course, certain mundane categorizations that can be applied to the Quran's surahs, and Muslim scholars have duly pointed these out. For instance, they have divided them in terms of length into four groupings: Al-Ţiwâl, or "The Lengthy," from Sûrat Al-Baqarah (2) through Sûrat Al-Tawbah (9), so called, of course, because, by comparison, they are much longer than the other surahs; Al-Mi'ûn, "The Hundreds," from Sûrat Yûnus (10) (although some scholars begin with the eleventh surah) through Sûrat Al-Sajdah (32), since most of these surahs number in the range of one hundred verses; Al-Mathânî, "The Oft-Repeated," from Sûrat Al-Ahzâb (33) through Sûrat Al-Ḥujurât (49), as the word mathânî means to recur with frequency, and these surahs, due to their relatively short length, are commonly recited by Muslims in their ritual Salât-Prayers; and, finally, Al-Mufassal, "The Discrete," from Sûrat Qâf (50) to the end of the Quran (Sûrat Al-Nâs, 114), for these sixty-four surahs are very short and have numerous breaks (distinctions) occurring between them.

It is here convenient, before discussing the Quran's most basic unit, the ayah, "sign" or verse, to mention several additional synthetic divisions of the Quran. As noted, the Quran itself and its Messenger exhorted Muslims to memorize it in its entirety in order to recite it in their rituals and edify themselves and their societies in terms of its legislation, moral instruction, and spiritual guidance. This led scholars to elaborate three related demarcations to aid in the Quran's memorization and transcription. The first is the juz' (pl.  $ajz\hat{a}'$ ), or part, there being thirty (30) such portions of more or less equal length for the entire Quran. The second is the hizb (pl.  $ahz\hat{a}b$ ), or half-part, each one equaling half a juz' (part), making their number sixty (60) for the whole Quran. The third is the rub' (pl.  $arb\hat{a}'$ ) or quarter, so called because it measures one-fourth a hizb (half-part), giving us a total of two hundred forty (240) in the entire Quran. Each of these units has a designated

insignia printed in the margins of a typical Quran copy (mushaf), alerting the reader to the piece it marks, usually accompanied by some identifying asterisk, line, or other symbol that indicates its precise beginning in the Text of the Quran itself. Thus, one memorizes a  $rub^c$  (quarter), then four  $arb\hat{a}^c$  (quarters) to complete a hizb (half-part), and then another half-part to make a juz', or part, and so on until each of the thirty  $azj\hat{a}'$  (parts) of the entire Quran is learned by heart.

Now, since the word mushaf (literally, folio or codex) has been mentioned, let it be said that Muslims make a formal distinction between the Quran (which is the speech of God in the form we have described) and a copy of its sounds reduced to writing for the Quran is God's immutable, recited word in the exact mode that its content was delivered to the Prophet Muhammad , and, properly speaking, not its earthly symbolic representation, meaning writing. Thus, multiple printed copies of the unique Quran, for example, are not properly to be referred to as 'Qurans,' a morphological error, even in the Arabic plural form, but rather as masahif, or codices, folios, or copies.

#### II. THE ÂYAH

The word ayah means "sign," "lesson," "proof," "evidence," or "miracle." Naming its essential unit ayah has obvious implications for the Quran, given the meanings of the word 'ayah.' Thus, it is another unprecedented designation that the Quran appropriated from the Arabic language for itself. Never before was the term ayah used in the description of a text before the Quran's revelation. An ayah, then, is a revealed "sign" in the Arabic language intended to be part of the Quran, at the end of which its reciter pauses. Hence, it is individualized. Moreover, every such sign bears a lesson, an admonition, a tiding or some portion, number, or combination of these. Each sign, because it is from God, constitutes a miracle. When these miraculous signs are combined into a complete surah, or a distinguished segment of the Quran, no matter how small it may be, they become inimitable; that is, no individual or group of beings can replicate it with all the implications and truth of its meanings. This constitutes proof, to the objective, meditative mind, that the Quran is direct revelation from God. In other words, analyses of the signs, their content, construction, and expression enable one to establish that the Book they are part of cannot but be from the Creator of life and the universe.

#### The Quran and the Consistency of Its Form

THE SIGNS, OR verses, within each surah are not haphazardly arranged, but rather are recited today, and transcribed in the verified copies of the Quran, as set by the instruction of the Prophet himself, both in his regular and frequent public recitation over a period of twenty-three years and in his personal direction of their transcription by his scribes. This, of course, was widely known in his own time by his Companions (for which ample verification is readily available). For instance, the well-known Companion Hudhayfah ibn Al-Yamân reported:

I once joined God's Messenger in one of his night vigils. He then commenced the recitation of Sûrat Al-Baqarah and I said [to myself], 'Soon he will bow [in the course of his recitation] at verse one hundred.' Yet he proceeded [beyond this]. So I said [to myself], he will recite the entire surah in one rak ah [Prayer cycle, and then bow]. But he finished Sûrat Al-Baqarah...

The point here, for our purposes, is not the lengthy Prayer of the Prophet (though this is striking for one who knows the extent of the Prophet's recitation) but that the Prophet was (a) reading aloud and (b) his Companion, who joined him "by chance," was fully familiar with the surahs he was reciting, including their order, their verses, their sequence number, and the number of these verses, which could only have come with their widespread propagation in the Muslim community. Structurally, then, despite dubious periodic attempts to feign scholarship to the contrary, it is well established that the Quran has reached us in the very form in which the Prophet and, then, his Companions received it, an issue we shall take up presently.



#### SPHERE FOUR

# THE AUTHENTICITY OF THE OURANIC TEXT

THERE IS VIRTUAL consensus among Muslims and non-Muslims that the Quran came into the consciousness of the world through the articulation of the Prophet Muhammad ... Dispute arises as to the Quran's Originator. Muslims are certain, of course, that the same Divine Being that revealed the Torah to Moses and the Evangel to Jesus sent down the Quran upon Muhammad ...—and they know Him to be the One and only God. This accounts for three mutually corroborating proofs at the heart of these scriptures: (1) the human purpose and consequence they articulate in the form of rules, rites, virtues, and destiny; (2) the biographical record they preserve of the existence of their messengers, the prophets, and their missions among their peoples; and (3) the Heavenly faiths that coalesced around them by reason of their adherents upholding them as revealed Books and affirming the truth of their messengers, who testified that what they brought to people were, indeed, Heavenly revelations.

Muslims see a clear rationale to these matters of historical fact: God, Himself, selected prophets from every community of the world. Yet He preserved their unified message for human posterity, into our times, through the single line of Abraham , Father of Prophets, and his heirs to divine revelation. Moreover, the distilled life-examples of these prophets and their followers (as well as that of others of God's messengers, who either preceded Abraham and his seed, or appeared among different peoples whom the Quran does not name or locate) create for us an unmistakable universal paradigm of the nearly invariable responses and realignments that take place among any people whenever a Heavenly message descends to challenge the religious assumptions they

have invented in order to underpin and uphold the privileged hierarchies and injustices they have enshrined in their societies on the vague authority of some ancestral way of life. For example, the Quran mentions how Mary the mother of Jesus though a female, came to be reared in the High Temple under the guardianship of her prophet-brother-in-law Zachariah though the other priests of Israel desired and vied for this appointment, on account of her inestimably noble lineage. In conveying this information, it reminds: This is but one of the tidings of the unseen past that We reveal to you. For you were not with them when they cast their quills to resolve which of them would have the foster care of Mary. And you were not with them when they were contending for this honor (Sûrat Âl-Imrân, 3:44).

That is to say, it is through the specific experience of the ancient prophets, Abraham to and his heirs, and all those who followed and opposed them that God has shown us generally how He promulgated the divine call to spiritual unity and social equality among all humankind, the contentions that always arose, the means and methods that recurred in this struggle, and the inevitable ends that ensued: «Indeed, We have sent forth among every community a messenger with the commandment: You shall worship God alone and shun all false deities and objects of worship! Hence, the challenge of the Quran today is no different than when it first came into the world, and not unlike that of any other Heavenly Book in its time and among its people. (So among them were those people whom God guided aright. And among them were those who persistently rejected guidance. Thus, they deservedly remained astray. The continuation of this archetypical pattern of belief and rejection in relation to the Ouran is, in a sense, its own ongoing proof of its abiding veracity as the Heavenly Revelation of the times. Therefore, the Ouran's invitation to man to conduct anthropological and archaeological studies of the cultures and fate of bygone peoples remains open—and its warning against rejecting the message of Heaven that it now represents, continues in effect—until the Day of Judgment. (So journey in the earth, and see how devastating was the end of those who belied God (Sûrat Al-Nahl, 16:36).

The Quran's iteration of these paradigm illustrations—that is, the prophetic experience in conveying to various human communities God's Books of revelation—occurs within a larger framework that details the "real-time" encounter of its own message and messenger. In other words, the Quran is cataloguing for all succeeding peoples and periods a detailed montage of the reaction of a vitally representative cross-section of peoples to itself and to its divinely appointed, human bearer,

Muhamamad , the emissary of God. The Quranic cross-section of people is vitally representative because it corresponds to the categories of human beings into modernity until the end of time that the believing community shall ever encounter. The cataloguing of the event of the Quran—namely, its gradual revelation through the culmination of a generation—is crucial because it gives one the opportunity to assess the condition of one's own community and make enlightened choices in the midst of a rising confusion regarding the Quran, the place of God, and the relationship of religion to life swirling all about one. In addition, it allows those who come to uphold the Quran's revelation (1) to understand the sequence of events and experiences that they are facing or are likely to face in taking on that role; (2) to see through to the underlying reasons for the varied reactions of people to them; and, most importantly, (3) not to surrender their hearts to the strong "parasympathetic" urges that they shall surely feel, but, rather, to choose appropriate spiritual and temporal responses based, not upon whim, but on divine guidance. Specifically, they are to retrieve guidance from the "Text" of the Quran that addressed the essential questions confronting them in the first "context" of its revelation to the Prophet and his Companions.

#### The Challenge Before the Quran in the First Instance

IN THE EARLY half of the mission of the Prophet Muhammad , the Arabs of Makkah and its surroundings strove to drown out his public recitation of the Quran, devising to obscure its message and more easily belie its Heavenly origin among those they were effectively deterring from giving it fair hearing. As a backup to this, the Arab idolaters propagated notions that Muhammad was a poet not a prophet, a sorcerer not a messenger, a soothsayer not an actual envoy from God. Sometimes they would spread the foregoing. Sometimes they would shift and say that others were teaching the Prophet the mesmerizing words and wisdom he had suddenly come to utter. Sometimes they would reverse themselves and say he himself had fabricated the Quran, perhaps with the help of another. Yet if they were unclear about the source of the Quran, these opponents were absolutely clear about its end effect: Its words were as if magical and could not be allowed to reach the cocked ears of the people; its message of human individuality and God-given freedom was "radical" by the measures of a firmly ensconced aristocracy and would utterly transform the family, class, and gender structures of society, should it elude their grasp and get hold of the people.

Those who answered the call of Muhammad , then and now,

responded to these accusations with a simple reply and challenge, inspired by the Quran itself: It is impossible for an unlettered, untutored man, as was Muhammad 🕮, in the midst of a lonely desert peninsula, to produce the sublime likes of this Ouran, transcendent in meaning, resplendent in structure—electric enough to power for a thousand years one of the most luminous civilizations the world has ever beheld. The ultimatum, of both the believers and this Book? Bring, then, a Quran like it, if it is invented. Rather, manufacture just ten forged surahs of its like. Indeed, bring forth just a single surah of compare. Moreover, call upon every being and invention in creation to help you in your endeavor. The legendary poetic genius possessed by the Arabs of the Prophet's day shrank from this dare—full in their face—for fear of assured public humiliation. They understood the dire nature of the contest to which the Quran had summoned them. Perhaps a contemporary "confidence of ignorance," as one translator of the Quran's meanings aptly called such an attitude, might incite one to take up the gauntlet. Fourteen centuries running, and the Muslim world yet waits.

The truth is no mortal being, whatever the amplitude of his or her gift, could rationally deem to do the work of the Divine. Thus, a reminder may be in order for those whose hearts have inclined to resurrect these failed policies toward the Quran from the graveyard of history, those who have shown signs of a delusion to give voice to the vacant echoes of the desolate past: Return, first, to the actual Text of the Quran, itself, and study the allegations made against it, not with the predisposition of a heart dimmed by cultural intolerance and politicized misinformation, but rather in light of the crystalline content that shines free from its surahs, glistens clear from its every verse.

#### I. THE CONTRADICTORY CLAIMS AGAINST MUHAMMAD

The most common allegation made against the Quran is that Muhammad surreptitiously authored it and then claimed that God revealed it to him. But much of the Prophet's speech, both expounding religion and addressing mundane matters, survives. Its clarity, terse precision, and simplicity are eloquence itself. His supplications, in particular, are intensely inspirational, beautiful, moving, even genius. Yet when compared to the sublime utterance of God in the Quran, there is an unmistakable—indeed, profound—distinction between the two—in vocabulary, syntax, scope, theme, structure, and the sheer penetrative power that is the Quran's all alone. One who understands its Arabic sustains its impact on almost the cellular level, while, at once, it transports the mind to the very foundations of the earth and the universe beyond

infinity. For those who would argue that composition and speech differ, the Quran, strictly speaking, was presented as an oral recitation to be chanted and listened to. Nor is this kind of stylistic analysis between such presentations some extraordinary feat of scrutiny. Scholars and jurists regularly determine either the authorship or source of a document by way of systematic comparison. Indeed, the Quran itself hints at this kind of assessment.

\*If you do not come forth to them with a miraculous sign, they say: Why do you not concoct one, or acquire it from God! Say to them: I follow only what is revealed to me from my Lord. This Quran is a manifest proof that my message is from your Lord, and that it is divine guidance and the way to God's mercy for a people who believe in Heavenly revelation. (Sûrat Al-A'râf, 7:203)

Note also in this verse the use of the imperative, qul, "Say!" addressed to the Prophet , for it issues in the masculine singular (Arabic is capable of singular, dual, and plural, in both masculine and feminine forms). Indeed, this command is stated nearly three hundred twenty (320) times in the Quran-almost invariably directed at the Prophet in the first instance. At the very least, this bit of grammatical evidence indicates to us three crucial realities about the relationship of Muhammad sto the Quran: (1) Here is a powerless individual in the glaring public eye of his tribal community who can now be held completely accountable by them to act upon the divine instructions he himself is telling them that he is receiving-often in defiance of their traditions and perceived interests; (2) the directives themselves state that he is bound to impart the Heavenly transmission they carry to "all" people, regardless of the consequence to his own person; and, most importantly, (3) much of what the Quran commands the Prophet 🐉 to convey to his people comes at immeasurable personal cost to him and harrowing risk, subjecting him to unbearable fear and terror at the hands of precisely those who have worldly dominance over him and to whom he is being compelled to address its message.

It seems almost too obvious to remark that a person under such duress would not normally cast himself, by his own hands, into ostracism, harm, and lethal injury, even if he knew that his decision to yield in the short term was against his ultimate interests. What of the man who holds the means to attain his "personal" desires without enduring such persecution and who further controls the agency whose pronouncements imperil his life? The fact is that power, leadership, glory, riches, and virtually endless worldly satisfaction—far beyond what

most people could ever hope to attain—were all well within the reach of Muhammad at considerably less sacrifice and hazard, with seemingly much greater ease (and to a good deal more advantage), by simply parleying with his opponents instead of taking the arduous road of faith that the Quran had set him upon. For they had offered him all of this, in exchange for relatively modest concessions, if, indeed, the matter was all in his hands. Something more, then, than self-seeking worldly gain was certainly motivating—rather, sustaining—him in his mission.

Another accusation, by way of backhanded approbation, is that the Prophet was a brilliant poet. Yet the consistent external moral voice of the Quran, as though it is being dictated from on high, is no common form for the artist, whose underlying ambition is in reality to please and win the acclaim of as wide an audience as possible, and to undermine—that is, to disestablish or loosen—the cultural strictures that conserve the normative power of a social elite. The unambiguous and resounding prophetic voice insisting upon both individual and systemic conversion through religious rectification is a far cry from the liberalizing wordplay and provocative dissent of countercultural artistic expression. Here, again, we draw attention to the exceedingly hostile antagonism—the real perception of threat to way of life—that the Quran, like all Heavenly revelation, produces in the audience at whom it is aimed. Art, moreover, has heritage; one can readily trace the transitions in its development and link together its creative genealogies. This was no less true of poesy and eloquence among the pre-Islamic Arabs than it is of the arts in our own time. Indeed, the anthropological record makes clear that such imaginative forms were quite rigidly established, widely known, and well developed among the Arabs at the time of the Quran's inception and continued long thereafter.

A third somewhat subtle assertion anoints the Prophet a sincere monotheist, who believed so fervently in the truth of God's oneness that he began thinking he was receiving revelation, but that the Quran is, nonetheless, the ingenuous product of his own mind. There is a certain type of turbulent personality that has appeared at crisis points in the history of communities, mostly as messianic reformers within established religions. They are characterized by ecstatic utterances or expressions of protest that are enough to verify the desperate mood of the masses, or the building dissent within some silent but alienated and corrupt socially controlling institution. Their "inspiration" invariably accommodates the usually nascent power structure that produced its viewpoint and then reconciles for rational purposes with all coercive force that can attain to it.

The Prophet , like all prophets, has no share in the logic of such malcontents. He was calm, reflective, and reticent, not truculent. Makkan society enjoyed an economic boon and Arabia stability, within its brutal tribal norms, prior to his declaration of prophethood. Before his call, he showed no inclination to power and did not vie for it on behalf of any interested or disaffected group or hierarchy, not even his own clan. Indeed, one sees him moving steadily away from public engagement and irresistibly toward solitude and meditation in manhood. After his divine summons, the Prophet 👺 had very real cause (as we shall see later) to change certain positions of the Quran in order to persuade or appease his powerful detractors. In their interminable attempt to negotiate Islam with him, relentlessly they requested him to modify the Quran's statements or bring forth a more agreeable discourse, and steadfastly he declined, even when seemingly moral expediencies would nearly make his heart so incline and when not to have so acquiesced simply defies human logic. We need not speculate about whether these antagonist powers sincerely wanted a less exacting revelation or balked at one of such sweeping socio-moral change. There can be no doubt, however, that on occasion the same clique sought, and were caught, trying to seduce the Prophet 👼 into human amendment of its Text, in order to undermine its assertion of being a divine proclamation. Regardless of the intent, the Quran's answer invariably came to the Prophet 👺 with all the decisiveness of the Heaven-sent, ordering him without his consultation and warning him either openly or implicitly, to say so publicly.

But when Our revealed verses were recited to them as clear evidences that God is One, those who do not hope for Our destined Meeting on Judgment Day said: Bring to us a Quran other than this, or change it. Say to them, O Prophet: It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, I fear—were I to disobey my Lord—the torment of an awesome Day Hereafter! (Sûrat Yûnus, 10:15)

As far as the Quran is concerned, then, the Prophet is is but Heaven's herald on earth: Transmitting the Quran at God's command; imparting it to people with no inserted thought, nor extra word (and at no time or choosing) of his own; utterly incapable of marshalling the omniscient meanings of the miracle message he intoned, let alone of composing it into such perfectly set verses of so unconditionally supreme a lyric beauty—a fact distressingly well known to the cousin-contemporaries he had spent forty quiet, constant, uncreative, "Quranless" years among as part

of the tribe of Quraysh. «Say to them, O Prophet: Had God so willed I would not now have received this Quran and recited it to you. Nor would He have made it known to you. For, truly, I have dwelled among you a lifetime before it was revealed to me as an admonition to you. Will you not, then, reason?» (Sûrat Yûnus, 10:15–16).

It is established history that Muhammad could neither read nor write; that before his divine appointment to the office of prophethood he had no knowledge of the preceding scriptures nor their Laws and rites; that his religious awareness did not appreciably exceed that of his people, the idolatrous Arabs, though his heart inclined away from the objects they worshipped his entire life. His environment held no esteemed center of religious learning or philosophical thought. Rather, even the learned among the Jews and the Christians who lived on the periphery of "scriptureless" Arab life heartily shared in Arab religious illiteracy; and this condition of ignorance obtained, with rare exception, even regarding most of their own religion. Nor was Muhammad conversant in languages other than Arabic to understand or read in the Greek or Hebrew texts of the old scriptures. Rather, the Quran tells us, he was not only unlettered but a man "unscriptured."

And so it is that We have revealed to you O Prophet, this Quran—a guiding Spirit of the divine Law with Our revealed command. Never before it did you know what the Book of God was, nor what Heavenly faith was. Thus have We made it a light by which We guide whomever We so will of Our servants. And, indeed, thereby, you guide humanity to a straight way of salvation—the way of God, to whom belongs all that is in the heavens and all that is in the earth. Most surely, it is to God alone that all affairs are destined. (Sûrat Al-Shûrâ, 42:52–53)

#### II. THE RESUSCITATION OF SUCH CLAIMS IN OUR TIMES

Some Orientalists have insinuated that Muhammad learned from his desert environs what the Quran delineates as to faith in One God and the manifestations of this in the human soul and on the horizons of existence; that he discerned therein the creed of resurrection and recompense, and what might precede and accompany this and what will succeed and result from it; that the histories of the prophets and the nations of old, and the narratives of peoples unknown—all this he gleaned from his world. This is patent nonsense. To attribute such erudition and awareness to sixth-century Arabia is either to be wholly ignorant of, or sentimental about, its crude reality, or to project what is

in oneself, and one's own milieu and culture, onto it.

To study the life of the Prophet si is to quickly recognize that he was seemingly always faced with direly crucial moments that must necessarily have pressed upon him heavily, where he was desperate for the Quran's revelation to come to him with a vindicating word; and yet Heaven, to his ear, held silent. Clearly, the Quran declaimed not at his will. For had this at all been the case, he could not have hesitated to so beckon it whenever a challenge or need arose. Yet here Muhammad was helpless, save to wait. How ardently he desired to turn his face in Prayer to the First House of God founded on earth in Makkah, the holy edifice raised by Abraham at and his eldest son Ishmael to, and to which the Arabs had adhered for millennia. Yet, Jerusalem remained the decreed direction of the Muslim Prayer for more than thirteen years into his call, until at last God's new commandment descended (Sûrat Al-Baqarah, 2:144). How politically expedient and appeasing (from the economic point of view) this change of Prayer direction would have been to the Quraysh, his own people, and all the Arabs of the Peninsula who venerated the Ka'bah from time immemorial! But the Prophet 🕮 could not, dared not, bid it. For it was God's will to first rip this submission, this Islam, free of all parochial, cultural identity, and associate it with the focal point of its sister-faiths, Judaism and Christianity.

The Prophet's wife was falsely accused of adultery (Sûrat Al-Nûr, 24:10–24). Muhammad waited. The idolatrous Arabs and Arabized Jews tested the veracity of his claim to prophethood with question after query: Who was the noble one, son of the noble patriarch whose travails brought his people to a foreign land (see Sûrat Yûsuf, 12)? Muhammad waited. Who were the Sleepers? How did they come to be called this? How many were they? How long did they sleep (see Sûrat Kahf, 18:9)? Muhammad waited. Who is "he of the two horns" and what of his story and traces (see Sûrat Kahf, 18:83)? Again, he waited.

Now our questions: Why would a man who had it at his disposal to prove his veracity with a sure word endure the anxiety, the suspicion, the ensuing weakening of position if he had it in his power to do otherwise? Why would such a one remain silent, mute, all eyes upon him at every moment, at the precise time he could win for himself the lasting certainty that he was what he claimed to be? Why would a man bring upon himself the mortal wrath of people, his own and some of those from preceding faith-communities, when the former offered him kingship over them, if only he would compromise in the Arabic "word" he was uttering; and when the latter desired only a few alterations of his

"revelation to incorporate him as their awaited prophet"? Yet there he stood, waiting, unable to yield, even when desperate need would nearly take the heart of him. Waiting for what?

For this:

(But no, indeed! I do swear! By all that you see, and all that you do not see! This Quran is, indeed, the very word of God, conveyed by way of a noble messenger-angel. And it is not the word of a poet. But little is it that you human beings believe! Nor is it the word of a soothsayer. But little is it that you human beings reflect! It is a revelation sent down from the Lord of All the Worlds. And were Muhammad to falsely attribute some words to Us, We would, most surely, seize him by the right hand. Then We would, most surely, sever his aorta. Nor is there a single one of you who could prevent God from him. Thus, indeed, this Quran is a revealed Reminder sent in admonition for all the God-fearing. Yet, indeed, We know well that among you there are ardent beliers of it. For, indeed, it is a cause of deep regret for the disbelievers. Yet, indeed, it is, most surely, the revealed truth of utter certainty. So highly exalt the name of your Lord, the Magnificent. (Sûrat Al-Hâqqah, 69:38–52)

The likes of this would, "indeed," be strong impetus for the Prophet not to essay in conjecture but to wait on a conclusive word. Yet, why would God have His messenger wait? Why did He not immediately fulfill his obviously pressing needs? Why did He not relieve His own prophet of such mounting stress? God is all-wise and well knows where to place His message and when to reveal it—and how to ensure that it is eminently understood, for all time, that it is God alone who was sending it into the world.

Thus with profound truth, it is We who have sent down this Quran. And thus with profound truth has it come down! For We have not sent you, to humanity, O Prophet, but as a bearer of glad tidings of everlasting delight in Paradise and as a forewarner of God's nearing Judgment. For, indeed, this Quran is a Heavenly Recitation We have apportioned with distinct messages of truth, so that you may recite it to humanity, in intervals, O Prophet, at a deliberate pace. Thus have We sent it down in successive revelations. (Sûrat Al-Isrâ', 17:105–06)

There are skeptics who deem all leaders, including the Prophet , simply creatures of ambition, in search of fame and authority at all costs. Yet had this been the mentality of the Prophet , he would certainly

not have attributed the Quran to anyone other than himself, desiring, rather, to redirect the natural human adoration for the Deity to himself, for so it is that such men act. In that case, we would have found a surfeit of "revelations" springing up all across Arabia, to contend with that of Muhammad , for the competitors contending for the leadership of the Arabs were as many as the grains of its sand. But no such thing took place. Muhammad credited the Quran to humanity's sole God. Nor were any serious attempts made to replicate it, except what from the outset became synonymous with lying and laughing.

The life of Muhammad -especially after his call to prophethood—was recorded and reported with a meticulousness that knows no equal in all of human history (something the camera and computer have not altered). Yet his own opponents could find nothing disparaging or impugning in his conduct—before or after his anointing—to unseat his image of sincerity and honesty among his contemporaries. Now, clearly a man of his solemnity and wisdom, of his elevation and character, of his widely reputed fidelity would not abjure lying or deceiving people only to invent falsehoods before God. Muhammad 👺 had been hailed by his people before Islam with the honorific Al-Amîn, the Trustworthy soul. For all that had been handed over to him of wealth or vested in him of personal responsibility for safeguard, he preserved and returned, even the assets of those who belied his prophethood yet still put their valuables with him for safekeeping. Would he uphold the gems of men and betray the jewel of God? On the contrary, God has spoken the very word of truth in His divine defense of His own Book and His chosen Messenger —no less pertinent today to their jealous detractors than when it was revealed early on in the Prophet's a call in Makkah:

Every soul is itself in pledge for what it has earned—except for the Companions of the Right. In Gardens of Paradise, they shall ask one another about the sinful unbelievers, then ask of them, themselves: What thrust you into the deep of Hellfire, in a place called Saqar? They will answer: We were not of those who prayed. Nor did we feed the indigent. Rather, we indulged in falsehood along with all the indulgent. Moreover, we used to belie the Day of Judgment—until the certainty of death came to us. Yet never shall the intercession of any intercessors benefit them. What, then, is the matter with them that they now turn away from the revealed Reminder of the Quran, as though they were terrified wild asses fleeing from a lion? Yet every one of them wishes, ardently, that he was chosen by God to be given Scriptures unfurled. (Sûrat Al-Muddaththir, 74:38–52)

#### The Collection and Compilation of the Quran

THE EARLY EXPERIENCES of the Prophet with the divine revelation of the Quran were overwhelmingly gripping (and quite literally so, in his celebrated first episode with Gabriel in, the Archangel of Revelation, in the grotto of Hirâ' atop the Mount of Light). These encounters varied in their nature and intensity, some bringing the Prophet to the limits of his endurance. The Prophet had to "mature" into the experience of revelation and his role as elect of God.

In the beginning, as Gabriel & recited the Quran to him, the Prophet was fearful that his memory would fail and tried anxiously to capture in his breast the utterances of every phoneme and inflection. He used frantically to repeat its words and verses right through the event of their revelation and afterward. Like so much of the prophetic experience, the Quran guided him by degrees to an inner peace, and from this center to an unrelenting focus on his worldly mission. First it eased his mind, over and again, of its apprehension: (O Prophet! Do not move your tongue hurriedly with the Ouran while receiving it to hasten memorizing it. Indeed, it is incumbent upon Us to collect it in your heart and to ease for you its recitation (Sûrat Al-Qiyâmah, 75:16-17). We shall make you recite the Ouran, O Prophet, such that you shall not forget it -except what God so wills (Sûrat Al-A'lâ, 87:6-7). For most high above all is God, the King, the Truth! Thus make no haste with the Quran before its revelation to you is completed» (Sûrat Tâ Hâ, 20:114).

Then the Quran immortalized this lesson: (So when We recite it to you by way of Our Angel Gabriel, then follow closely its recitation) (Sûrat Al-Qiyâmah, 75:18). (For God knows all that is proclaimed and all that is hidden. Thus We shall ease you to Our sacred way of life with all ease) (Sûrat Al-A'lâ, 87:7–8).

Finally, it redirected him outward to disclose to his fellows in humanity the Quran's guarantee to them all of a good life that would never wane, even as it called them to pursue wisdom with a higher purpose in their hearts deriving from the sacred and not the profane: «So continue to remind all people with the Quran —even if the reminding benefits only some of them » (Sûrat Al-A'lâ, 87:9). «Then incumbent upon Us is to ease for you its explanation» (Sûrat Al-Qiyâmah, 75:19). And, again: «Thus make no haste with the Quran before its revelation to you is completed. But say only: My Lord! Increase me in knowledge» (Sûrat Tâ Hâ, 20:114).

In this manner, the Prophet became the first person to memorize the Quran by heart and the living epitome of its wisdom. His

unfailing example—augmented by his plain-spoken, inspiring exhortations—strongly motivated his Companions to follow suit. "The best of you is one who learns the Quran and teaches it," he said. "If anyone recites a letter from the Book of God, then he will be credited with a good deed, and a good deed attains a tenfold reward. I do not say that [the verse] Alif, Lam, Mim is considered one letter, but Alif is a letter; Lam is a letter; and Mim is a letter." He said, as well, "Envy is justified in only two cases: A man who, having received knowledge of the Quran from God, stays awake reciting it night and day; and a man who, having received wealth from God, spends on others night and day."

Memory was something Arabian culture revered and cultivated to a degree probably extraordinary in the world. Yet contrary to some of the more romanticized notions among modern scholars, from almost the first moment of his prophethood, Muhammad required that the segments of revelation he received be transcribed in writing. Quran scholars enumerate nearly seventy (70) of his Companions, both men and women, who served as scribes to his personal dictation in this regarda process that did not cease throughout his twenty-three-year prophetic career, including annual comprehensive reviews deliberately redoubled near the end of his life. The first four Caliphs after the passing of the Prophet (who were the instruments through which the final authoritative compilation of the Quran took place) all served as scribes of the Prophet in his lifetime. So did three of the Prophet's wives, as well as many other prominent Companions.

The transcription of the Quran predated widespread availability of paper. For the most part, parchments of leather, stripped palm branches, fabric, wood, bones (mostly camel and sheep scapulas and ribs), and flat stones sufficed early on. Potted ink, writing boards, pen implements, and the like were, however, readily available.

Numerous reports show the Prophet's deliberate plan to transcribe the revelation of the Quran from the outset. These include the Makkan conversion of 'Umar ibn Al-Khaṭṭâb (from his reading of a written transcription of the beginning portion of Sûrat Ṭâ Hâ (20)); the credit given in Makkah to Khâlid ibn Sa'îd ibn Al-'Âṣ for being the first to write the celebrated Quranic opening, \*Bismillah al-Raḥmân al-Raḥm̂n, In the Name of God, the All-Merciful, the Mercy-Giving\*; and the fact that it is widely reported that the Prophet turned over in writing all that had been, for more than a ten-year period, revealed of the Quran in Makkah to Râfî' ibn Mâlik, an Arab of the town of Yathrib (later to be renamed Al-Madinah, "The City" of the Prophet), at the time of the Pledge of 'Aqabah, wherein the Yathrabite Arabs

#### I. THE COMPANIONS AND THE COLLECTION OF THE QURAN

Much has been made of the unrivaled reverence, esteem, and regard in which the Companions held the Prophet , and the great deference and solicitude they showed him, to the extent that emulation of him no matter how mundane or small of a statement or act it might seem constituted a perfection of their worship of God, inasmuch as he was upheld by the Quran to all humanity as \( \)an excellent model for you for whoever has hope in God and for salvation on the Last Day) (Sûrat Al-Ahzâb, 33:21). If that is the case with their human messenger, and it was, then one can scarcely imagine the overpowering impact on the Companions of so much love, veneration, and care as these feelings converged spot on at their irreducible focal point, the divinely revealed Quran. In the first half of the Prophet's mission, nearly thirteen years in Makkah (commonly called the Makkan period, since it predated the Emigration, or Hijrah, of the Prophet and his followers to Madinah), virtually every new Muslim, male and female, had memorized all the Quran that had been revealed in that phase. This constitutes a remarkable 100 percent Quranic literacy rate among them. It is true that their numbers were relatively few (less than two hundred) owing to intense persecution. Yet, this only underlines the obvious and overwhelming esteem in which they beheld the Quran.

The Companions who memorized the Quran in its entirety were with honor entitled Ḥafazât al-Qurrâ', the Preservers of the Recitation (or Ḥafazât al-Qur'ân, the Preservers of the Quran). Their numbers dramatically increased in the Madinan period. As many as seventy (70) Quran memorizers (qurrâ', s. qâri') are reported to have been massacred by a group of Bedouins at a place called Bi'r Mâ'ûnah in the year 4 A.H. (626 C.E.). Another two hundred or more qurrâ' were martyred in the fierce Battle of Yamâmah (a plateau in central northeast Arabia) in 11 A.H. (632 C.E., the year of the Prophet's the death).

Indeed, with the passing of the Prophet and the ascension of Abû Bakr to the Caliphate, Arabia and the borderlands erupted in the Apostatic Wars (Hurûb Al-Ridda), testing the Muslim polity's resolve and the legitimacy of their central authority in Madinah. Muslim armies were dispatched to eleven regions to assert, among other things, the ascendancy of Islam's collectivized rites, such as the annual collection of the Zakât-Charity. So as the Companions passed into elderhood, events

## II. THE COLLECTION OF THE QURAN DURING THE CALIPHATE OF ABÛ BAKR

The loss of so many Preservers of the Quran, coupled with the increased possibility of death among the illustrious first generation it had illumined, prompted 'Umar ibn Al-Khattâb to advocate for an official compilation of the Quran with Islam's first Caliph, Abû Bakr. 'Umar's explicit reason was the Quran's preservation and dissemination. The official Text of the Quran was to be a safeguard against any ill-intended attempt to tamper with the Quran's Text and a precaution against even the slightest loss of certainty in its Text, which might accrue with the inevitable rise of ignorance about its concrete experience, as the close Companions died off and newcomers flooded Islam's fold. Characteristically hesitant to initiate any endeavor or practice without explicit precedent in the life of the Prophet 3, Abû Bakr aired his concerns with 'Umar, who pressed his case until he overcame his friend and leader's objections, one by one. Then Abû Bakr consulted with others of the Companions regarding the idea, and they too supported it. So commenced the meticulous process of the "gathering" of the verses and surahs of the Quran as they had been previously publicly recited, memorized by the Prophet himself, and written down under his supervision.

Abû Bakr's methodology in the collection of the written Quran was both thorough and methodical:

He selected for the task Zayd ibn Thâbit Al-Anṣârî—youthful, energetic, morally irreproachable, among the best memorizers of the Quran in the community, and, perhaps, the most prolific of all the Prophet's Quran scribes.

He decreed a mandatory, complete communitywide effort in its hardcopy collection and simultaneous oral verification.

He appointed the most prominent Companions in the most effective ways to carry it out. This included its promulgation by 'Umar ibn Al-Khaṭṭâb, who was stationed at the door of the central theater of Muslim life, the Prophet's Mosque in Madinah, to inform and direct the Companions in this effort; Zayd assumed an established post near 'Umar to perform the collection and take the witnessed testimony of each contributor; and

the celebrated muezzin of the Prophet 🚉, Bilâl ibn Rabîʿah, heralded the project through the streets and byways of Madinah.

He decreed that no verse of the Quran would be accepted into the compilation unless it had been written under the direct supervision of the Prophet with two witnesses who could attest to the veracity of this.

He had the Quran compilation recorded on the surface of treated leather, organized into the *mushaf* (Quran copy) as we now know it, in terms of verses and surahs, and simultaneously verified by Ḥafazat al-Qura', the Preservers of the Recitation.

This copy was then placed under the guardianship of no less a figure than the Caliph himself, Abû Bakr, and, after his death, that of his successor, 'Umar ibn Al-Khattâb, who assigned it to his daughter, Ḥafsah, the wife of the Prophet , at the event of his passing. When 'Uthmân ibn 'Affân, the third of the four Rightly Guided Caliphs, took up the burdens of leadership, he assumed the preservation of this copy and used it as the basis for retranscribing and verifying—with the overwhelming approval of the Companions—the six major codices of the Quran, from which all copies of the Quran down to the present time have been produced.

Substantially, the objective of 'Uthmân was no different than that of the first Caliph, Abû Bakr: recording the Quran's words, verses, and surahs as the Prophet received, uttered, and had them written down in a rigorously exact, authentic way. If at all his purpose can be said to have differed from that of his predecessor, it was only in his goal of expanding the availability of the confirmed codices to the major regions of the fast-growing Muslim world, to become a reference for the farflung who had accepted Islam, that they might learn from them and inscribe from them their own copies (which held no official authority) specifically for this function.

Thus, 'Uthmân appointed, for the recompilation of the Book of God, a second Quran Committee from the senior Companions. They were not only among the most estimable qurâ', but known, as well, for their impeccable religious credentials and spiritual solicitude. Again, Zayd ibn Thâbit played the most prominent role. Along with him, Abd Al-Raḥmân ibn Al-Ḥârith ibn Ḥishâm and Khâlid ibn Sa'îd ibn Al-'Âş served in the core committee. An adjunct group, also Companions, assisted and checked them. Among them were 'Ubay ibn Ka'b (a scribe), Anas ibn Mâlik, 'Abdullah ibn 'Abbâs, Kathîr ibn Aflaḥ, and others. Again, the compiled written Text was reviewed against both the memorization of the Companion-qurrâ' and the original authenticated

copy collected by Abû Bakr. From this, the 'Uthmânî codices were transcribed and promulgated, five to the major outlying urban centers, the sixth, following his predecessors, in the personal care of the Caliph himself at the very seat of government in Madinah. There are historical reports that mark the number of codices as four, excluding the Makkan copy. Others count eight or nine official codices, adding Egypt, Bahrain, Yemen, and Al-Jazîrah (present-day northern Iraq) to the list.<sup>8</sup>

In his transmission of these official codices of the Quran, 'Uthmân maintained the strict oral-written, mutually verifying tradition of the Quran that was embodied in the actual revelation experience of, and established by, the Prophet himself. Accompanying each codex to its specified city or region was an appointed qân'—again, an approved reciter who had memorized the entire Quran. These were elevated to the newly instituted position of Muqri' Muṣḥâf (Official Reciter of the Quran Codex). Thus, Zayd ibn Thâbit was installed as Muqri' Muṣḥâf Al-Madinah, the Official Reciter of the Quran Codex of the City of Madinah; 'Abdullah ibn Al-Sa'ib in Makkah; Mughirah ibn Shihâb in Syria; Abû Abd Al-Raḥmân Al-Sulamî in Kûfah; and 'Âmir ibn Qays in Baṣrah.

Most remarkable in all of this is that from the death of the Prophet in 11 A.H. / 632 C.E. to the verified publication and distribution of 'Uthmân's codices a mere fifteen years had elapsed. This is, in the context of the history of the compilation of Sacred Texts and their public issue, nothing short of miraculous, the living proof of God's promise about the Quran in its own immortal verse: (Indeed, it is We alone who have sent down the Quran as a Reminder to humanity of the way of God. And, indeed, We alone shall forever preserve it) (Sûrat Al-Hijr, 15:9).

Just as the Prophet had fulfilled his obligation before God to convey the message of the Quran in full, so too did his Companions—with their faultless collection and dissemination of the Quran's codices—follow his prescribed way (sunnah). For after the establishment of faith and its way of life, the commitment to promulgate the Quran with complete clarity to all humanity is the foremost responsibility of every generation of the Muslim community.

### 5

#### SPHERE FIVE

## THE MUSLIM OBLIGATION TO CONVEY THE QURAN

THE QURAN SAYS explicitly that it «is a declaration for all people» sent down to them by God for three reasons: «so that they may be forewarned by it» of their coming judgment before Him in the Hereafter; «so that they may know certainly that He» who sent it down «is, indeed, the One God; and so that those» human beings «who are endowed with» the discretion to perceive that both these things are true and who possess the «understanding» to realize what this means «may» heed the Quran's admonition and «be ever mindful» of implementing it in the world (Sûrat Ibrâhîm, 14:52).

to all the people of the worlds) that human beings inhabit—temporal and spatial, psychological, and social (Sûrat Al-An'âm, 6:90). Now, so wondrous a thing as a revelation from God in the tongue of men must not escape their individual consideration. (A most blessed Book have We sent down to you, O Prophet, (so that they) who receive it (may reflect on its verses. All people, therefore, are meant to contemplate its letter and meaning. But only those who believe in its message—those (who are endowed with) its (understanding) and who are (ever mindful) of the practice of its commandments—are obligated to convey its content and clarify its meaning on behalf of those who are only vaguely aware of it or who have no access to it (Sûrat Şâd, 38:29). If others choose to take part in the Quran's promulgation, that is their free-will decision and their recompense is with God. But as a commission (and honor), this duty has been entrusted only to the community that has pledged to uphold God's Messenger 🕮 and His message.

The first person that God enjoined with the obligation of commu-

nicating the Quran was the Prophet Muhammad 🛎 himself. «O Messenger! Proclaim all that has been sent down to you from your Lord. For if you do not, then you will not have conveyed His message) (Sûrat Al-Mâ'idah, 5:67). God obliged him not only to transmit its surahs and signs (ayat) verbatim to all people, but also to explain their Texts and meanings to them. Thus to you, O Prophet, We have sent down the Quran as a final Reminder of God's way, so that you may make clear to all people the word of God that has come down to them, and so that they may reflect on it and be guided > (Sûrat Al-Nahl, 16:44). The Prophet accomplished this mission categorically, to which the entire Muslim community has borne witness, enunciating the Quran down to its final inflection and illustrating its meanings unto the last breath with word and deed. He then transferred this obligation in perpetuity to his Companions after him and to every generation of their successors, until the Trumpet Blast of the Last Hour shall sound the call to Judgment. Anyone who follows Muhammad 🚜 is obliged to take up his earthly mantle and forewarn and hearten all humanity with the Great Tiding of an imminent Hereafter (see Sûrat Al-Nabâ', 78). "Convey [God's revelation] from me, if but a single verse," he said. And "let the present among you convey it to the absent, and may the latter understand it better than the former" (Sahîh Al-Bukhârî, 1:35).

From the very first. Muslims were decisive in answering the Prophet's acall. Nor did they confine themselves to the meticulous transmission of the Quran's written Arabic Text alone, though this they surely did, as well (see "Sphere Four"). The Companions interpreted the Quran's meanings in both Arabic and other languages. To begin with, it is widely known and reported that the Prophet did not restrict himself to conveying the message of Heaven to people of the Peninsula. He sent to the monarchs of neighboring lands, several letters in which verses of the Quran were recorded. He chose for his messengers those of his Companions who knew the languages of these rulers, or whom he had specifically exhorted to learn targeted foreign languages. This illustrates two relevant points. First, the Prophet a directly promoted among his followers the learning of non-Arabic tongues for the express purpose of conveying the message of the Quran. In addition, he dispatched at least some of these multilingual Companions with his letters to heads of state with the aim of having them translated to the latter-including the verses of the Quran cited in them.9

In the Prophet's lifetime, his own cousin, Ja'far ibn Abî Țâlib, led a group of Muslims to asylum in the Christian kingdom of Abyssinia and presented the first forty verses of Sûrat Maryam in the court of its

wise and just ruler, Al-Najâshî. Recounting the miraculous story of Mary and the conception, birth, and prophetic mission of Jesus and these verses were translated then and there into Amharic, the language of the land. Another Companion, the Persian Salmân, is said to have interpreted the meanings of the Quran's most revered surah, "The Opening," or Al-Fâtiḥah, into old Farsi, his mother tongue, though there is discrepancy in this report. It is clear, however, that the great jurist, Abû Hanîfah (80–150 H. / 698–767 C.E.), at least early on, ruled in favor of Persian converts translating the Quran in their Şalât-Prayers into Farsi, until they learned Arabic. Others contend that Mûsâ ibn Sayyâr Al-Aswârî orally translated the entire Quran in the first phase of Islam in Persia.

Non-Arabic speakers were not alone in requiring interpretation of some verses of the Quran. Many among the Arabs themselves sought its explication in other words. Hence, the celebrated Companion 'Abdullah ibn 'Abbâs became known as Tarjumân al-Qur'ân, literally, the "Translator" of the Ouran, meaning, here, not into different languages, but explaining its meanings in Arabic. Thus, from the advent of the Quran to the present, Muslims have not ceased representing and explicating the words of God with their own. The result is perhaps the most prodigious library of interpretive literature in human experience, a genre known as Tafsîr Al-Qur'ân, exegesis of and commentary on the Quran—and it is under this rubric that translation is properly to be classified. Arabic remains far and away the most common language in which the Quran is contemplated and clarified. Nevertheless, in all the written tongues of the Muslim world, and most others, explanation of the Quran, by Muslims, has grown voluminously. It was the same kind of systematic study of the Quran, across a wide array of cultures, and by many whose native speech was not Arabic, that originally helped engender the Quranic sciences, which formed and diverged into Textual and contextual disciplines in the broad areas of explication, language, and recitation, each field sprouting varied branches that in turn became lines of scholarly inquiry in themselves. From the boundless fount of the Quran also teemed the many "Islamic" sciences, including theology (kalâm); Law (figh); prophetic studies (sunnah, that is, the statements, practices, and approvals of the Prophet 3, and sîrah, the history of his messengership); and Arabic language (lugha). Out of the Quran, as well, stemmed the famed Muslim inquiry into the heavens and the earth, that is, virtually all their discursive and natural learning, which lighted the way for humankind into modernity. Moreover, in direct association with the Quran came the renowned aural and visual arts for which Islam as a civilization is still justly admired.

Yet, the central Quranic discipline, the resource from which all the streams of Islam's learning and creativity flow, is exegetical commentary (tafsîr). The past masters of this science are many. They have hailed from across the globe and appeared in every age (see Part Two: The Method of this Interpretation and Commentary, which follows this section, for some of these luminaries, and also the Bibliography of this work). Their works bear witness to the inspired brilliance, the intellectual excellence, and the impeccable moral rectitude that render them the sterling standard of Ouran scholarship, History's verdict, on the other hand, has fallen harshly on those interpreters adjudged false, incompetent, or ideologically compromised, sending them into the annals of the abyss. It counted them illegitimate pretenders to the prophetic inheritance of sacred knowledge, for their works were born of inferior, suspicious, or tenuously speculative labors. This is because the work of Quran commentary is, indeed, the patrimony of the prophets did and, as such, can be established after them by nothing less than earnest, arduous, intellectual struggle in the service of the Quran.

#### The Need to Express the Quran in World Languages

Regrettably, translation and explanation of the Quran's meanings into world languages outside majority Muslim societies has no gallant history to compare with Arabic commentary, though, clearly, linguistic interpretation offered Muslims the most ample platform from which to express their revelation's universality. While the scholars never really took up this challenge (until recently, perhaps), the need was not lost on the piercing commentators of the past. Addressing the obvious issue of an Arabic summons to a multilingual world, the incisive Quran scholar Al-Zamakhsharî (d. 538 H. /1143 C.E.) said: "The Prophet 🕮 has been sent to the entirety of humanity, but it was not necessary that the Quran be revealed in all the languages of the world because conveying its meanings to people by way of translation is entirely feasible."13 Indeed, the Quran itself is the most effective reply to the dismissive allegation that it is no more than a historical Arabic address, relevant to the desert-dwellers of the Middle Ages alone. Were it properly unfurled in plain view upon the winds of the world's languages, the Quran's cogent ontological clarity, permeating spiritual simplicity, temperate spirit of Law, and modest way of life would forever banish the malicious imagemongering that swirls about it to the Dark Ages of history, from whence it has mostly come.

Yet for thirteen centuries, Muslims did not produce a single, known,

complete translation of the Ouran into the languages of peoples who lived outside the far-flung lands of Islam, where Muslims had no numerical concentration. In 1143, the year before our keen Ouran commentator, Al-Zamakhsharî, died, however, the first full Latin rendition of the Quran's meanings was done by an English cleric. For nearly four centures after him, and another four hundred years beyond the disintegration of Islamic Andalusia in 1492 (the year of Columbus's claim upon America and Spain's ensuing Inquisition), Muslims lay speechless as to the translation of the Ouran into Western languages. They seemed not to recognize the relationship between their manifest unwillingness to enunciate their message and the phenomenon of their collapse and their rising ridicule and persecution. Increasingly, they cocooned themselves in a self-imposed quiescence, wrapped in the fiction that if they neglected their covenant and kept still, time and the jealous attentions of men would pass over them, and the world would let them be. Only the prodding steel of an approaching "twentieth" century, according to a foreign, Gregorian calendar, goaded Muslims to finally attempt the articulation of the Ouran's message in European tongues. Their first utterances of its reassuring meanings in strange speech were weak. Deficient in motive and methodology, they were a perfect reflection of the rust-encrusted faculties of the men who emitted them, neither enlightened with the philosophical underpinnings of the burgeoning West nor illuminated by the great traditions of learning from the Muslim middle of the world.

Not merely did these efforts ensue late, they emerged from a desire not altogether fired by the prophetic instruction to impart the worded will of God through the earth. In the main, they came to counter an onslaught of thoughts unleashed from the direction of sunset that intended, overtly or obliviously, to support the twilight logic of colonial supremacy over Muslim lands. Neither the old-style missionary nor the newly minted Orientalist sought to augment the broken spirit or amend the buckled intellectual infrastructure of the Muslim world. They saw feebleness on both counts and meant to exploit it for the sake of a vulgar earthly ascendancy. Vehemently they assailed the foundational Text of Islamic civilization, as to its authenticity, its structure, and even its religious value. They strove mightily to bring down the entire edifice of Islam upon its residents' heads. They were not the only ones guilty of badly underestimating the durability and potency of the Quran.

Within three decades, the Muslim world fell into furious debate about the legitimacy of translating the meanings of the Quran into modern languages. Interpretations of the Quran by Muslims were appearing now in a more or less steady trickle, mostly from outside the religious establishment of the scholarly 'ulamâ.14 It had become the intellectual province of those trained in the institutions and traditions of Western learning and whose Islamic education was inexpert and unverified. Proponents of the ban on Quran translation were acutely aware of this reality, which exposed a deep and growing divide in the most fundamental notions of knowledge and education in the Muslim world. The evermore-blatant opposition of the Egyptian and Turkish learned in religion hinged on this and on the omens of reorientation flying everywhere in Muslim skies. In the shocking brim-hatted, brave new world of "fez-less" Turkey, secularism banished Arabic and its flowing script, banned the Arabic public call to Prayer (adhân), and ordered a Turkish translation of the Quran in choppy Cyrillic lettering, which some tried (and failed) to sanctify as the liturgical language for the public Ṣalât-Prayers, wherein the Quran is to be recited.

Now consciously sidestepping the opinion of their illustrious predecessors—that the Quran not only could but should be translated as a means to the fulfillment of its universal imperative—the modern scholars in their argumentation gave precedent to the widespread fear that the vast ignorance and powerlessness of the Muslim peoples, before the martial and intellectual juggernaut of the West, left them vulnerable to a leveling of all differences between the Ouran and translations of its meanings—even as modernity threatened to flatten the 'ulamâ' themselves into anachronism.15 The public was at high risk of according these translated human texts a status of dynamic equivalence to the divine revelation that makes the Ouran, in its Arabic, inimitable. Even though translation in its most inclusive sense is no more than the transfer of understanding by way of interpretation—which might take place within one language or medium, or in a wholly other language or formthis fact was rigorously suppressed in a dispute where the defense of Islam itself seemed to hang in the balance.

Nothing, however, could have been more natural than the need to translate the Quran into modern languages at a time when old social patterns were passing away and novel cultural intersections and social circumstances were developing and diverging at a staggering pace. For the obligation to translate the Quran's meanings anew ought to recur just as organically as the call for new commentaries on the Quran, the scholarly production of which never ceased; for the truth is, there is virtually complete identity between these two expressions. Yet, the progressively more undermined and ridiculed 'ulamâ' did not see Quran translation—could not, perhaps, be expected to have seen it—as an

eminently commonsensical mission that they themselves were duty bound to undertake.

Where the 'ulamâ' were correct, however, is in their realization that, for the most part, the wrong hands were at the helm of the translative enterprise and that such captains of the world would not easily be persuaded to either study the master charts of the Quranic sciences or relinquish the tiller. The scholars feared flagrant incompetence and unregulated work. Their dread has proven prophetic. Translators of the Quran have been almost completely unequipped to navigate the infinite expanse of the Quran's message, the universality of its address. For this task requires the same genuine, authenticated continuity of scholarship as commentary, if the deep of the Quran's inexhaustible wisdom is to be appropriately fathomed, if its meanings are to be properly delved and responsibly interpreted in accordance with the cardinal objectives of faith. For this is the assignment of all Ouran explication, be it in Arabic or any other language: To accurately translate Scripture's signal guidance with a clarity that enables the contemplative mind to see the light, so that one may follow a way to goodness in life in the face of novel complications, or take the tried and true paths past the old hazards that present themselves anew.

It remains, nonetheless, a matter of historical record that neither government nor educational institution in the Muslim world produced a single original translation of the Quran's meanings into a living language until late in the twentieth century. Only recently have Muslim scholars drawn up guidelines for would-be translators that identify requisite competencies, including trustworthiness, and that attempt to lay down standards that one may follow and by which one's work may be adjudged credible. Among these are Al-Muntakhab fl Tafsîr al-Qur'ân al-Karim, The Select in the Interpretation of the Holy Quran (1993), sponsored by Egypt's Supreme Council of Islamic Affairs; and Al-Tafsir Al-Muyassar (1418 H.), A Facilitated Commentary of the Quran from The King Fahd Holy Qur'an Printing Complex of Madinah. Both (which are briefly reviewed in the coming pages) are concise Arabic commentaries produced for translators of the Quran into other languages, with an eye to their own future translation as well. What pertains here are two points: (1) They were created to meet the present need for easy, brief, authenticated commentary and (2) they were prepared by groups of competent specialists in the field of Quran scholarship, including exegesis, law, and language.

These are very beneficial works, no doubt, insightful and innovative in their aim and execution, for the most part. A translator, however,

must not view them as sufficient resources. Exclusive dependence on such succinct commentaries can unduly restrict the Quran's meanings to detrimental effect. English, for example, is the national (sometimes official) language of decidedly diverse nations: Britain, a good part of Canada, America, Australia, South Africa, Zambia, and Zimbabwe, while it is the language of culture in India and other countries. The social, cultural, and religious differences in these societies are obvious. Thus, for a translator to restrict him- or herself to a brief Quran commentary threatens to unjustifiably narrow the message of Islam to the point that it cannot speak effectively to the relevant sociocultural circumstances of the people for whom one is translating. More than one commentary, and preferably from more than one milieu, period, and approach, must be used to achieve an interpretation of significance and depth. Indeed, more than one mode of a translation ought to be considered in addressing the diversity of ages, cultures, and social differences. Nor does the matter end in deliberating and segmenting the communicative approach of a translation. It should include varied editions and mediums: English alone, for example, for readers without need or interest in the accompanying Arabic; large print and Braille for others with specific sight requirements; audio, visual, and Internet editions, and so on. In a word, dependence on one or two short commentaries is valid at only certain phases of Quran interpretation and for specific functions. But, in truth, the conscientious translator has need to work from a large number of specialized works that treat the several Textual and contextual issues that he or she will continually face.

The practical reality, however, is that the problems of supplying the Quran's meanings for alternative linguistic settings are still relatively new to the Muslim community. Europe, as an expression of Western civilization, has had far more experience in this, from a certain point of view, or is at least much further along in its ideas. For nearly five hundred years after the Quran's revelation, translation of it was not at all at issue. Then Christian Europe picked it up, commencing with Latin manuscripts that heavily influenced subsequent English efforts, which got underway in earnest only in the eighteenth century. The review of these is instructive. For one, the evolution of this experiment in rendering the meaning of Islam's Sacred Text in another language illustrates the vital subtext to increasingly crucial Muslim-Western relations. Beyond this, it squarely pegs the urgent need for a new initiative in Quran interpretation in the service of English and its world of speakers.

#### Synopsis of the English Interpretation of the Quran

Several good briefs on the translations of the Quran have appeared in Western languages, English in particular. Noteworthy among them are those of Neal Robinson, Senior Lecturer in Islamic Studies at the University of Leeds, and A.R. Kidwai, Professor of English Literature at Aligrah University, India (who has a forthcoming comprehensive review on the subject). In Arabic, two works by Al-Azhar University doctors, the late Ahmad Ibrahim Muhannah's Dirâsah Hawlah Tarjamât Al-Qur'ân Al-Karîm and the last chapter of Muhammad M. Abu Laylah's Al-Qur'ân Al-Karîm min Al-Mandhûr Al-Istishrâqî, are noteworthy. In addition, the famed Cambridge University professor A.J. Arberry, in the introductions to his own distinguished translation, and in a preceding book of interpreted selections of the Ouran, provides honest historical analysis of the motives behind the early European renditions of the Quran's meanings in classical and modern languages. But the most important of all such works is the monumental World Bibliography of Translations of the Meanings of the Holy Qur'an, Printed Translations 1515-1980, edited and introduced by Ekmeledin Ihsanoglu, with Ismet Binark and Halit Eren, and published by the Research Center for Islamic History, Art and Culture in Istanbul. The service it has rendered in the field is incomparable and, at all costs, should be perennially updated, so great is its value.

Still, it is, perhaps, useful to quickly summarize what is approaching a thousand-year history of Quran translation in the tongues of the Western peoples. Practically, it makes it that much easier for those who would like to know something of it but have no time to delve into it. Intellectually, it will go a long way toward explaining why, with such an extensive history of contact between Christians and Muslims, Islam remains so vastly misunderstood at the most elemental levels in the West. The translation studies just noted have been reviewed in the following synopsis. Yet, the interpretation that this introduction presents itself began with a critical, first-hand evaluation of virtually all the existing translations of the Quran into English that went well beyond these summaries. It is a scrutiny that has continued in decidedly more depth in the course of my own work and that has extended to the several new interpretations that have since been published.

## I. REPRESENTING THE QURAN IN ENGLISH: THE WESTERN TRADITION

Our perusal begins in 1143 C.E. with the completion of English clergyman Robert of Ketton's widely circulated manuscript translation of

the Quran into Latin, commissioned by Peter the Venerable, Abbot of Cluny (Burgundy, France). In 1543, it at last appears in print under the title Machvemetis saracenorum principis, eius'qve svccessorum vitae, ac doctrina, ipse'qve, Alcoran, published in Basle upon the recommendation of none less than the father of Protestantism himself, Martin Luther, who penned its preface. Yet the aforementioned specialist in Arabic Classics, A.J. Arberry, says of the Latin translation: "It abounds in inaccuracies and misunderstandings and was inspired by hostile intention; nevertheless it served as the foundation of the earliest translations into modern European idioms." A century and a half later, a second Latin rendition was printed, one that was ultimately to exert the main influence on English interpretations through the version of a young British lawyer. The Latin author is Ludovic Marraccio (or Luigi Marracci in the common Italian). The 1698 Padua edition, titled in part A Refutation of the Qur'an, obviously differed little with the malefic purposes of its predecessor.

The seventeenth century witnessed two translations, one in German (1616), the other in French (1647), which point to expanded European interest in the Muslim world. The latter, by the French noble **Andre Du Ryer**, who had commercial interests in the Arab northlands (bilâd al-Sham) and seems to have been granted residence in Alexandria by the imperial French government for a time, formed the basis of the first complete English interpretation of the Quran, that of the Scottish cleric **Rev. Alexander Ross** (1648), *The Alcoran of Mahomet*. There can be no doubt of Ross's aims and his opinions of his subject matter, having so shamelessly inked them into his introduction for posterity "to the Christian reader":

Thou shalt find it of so rude, and incongruous a composure, so farced with contradictions, blasphemies, obscene speeches, and ridiculous fables, that some modest, and more rational *Mahometans* have thus excused it; that their Prophet wrote an hundred and twenty thousand sayings, whereof three thousand only are good, the residue (as the impossibility of the Moons falling into his sleeve, the Conversion and Salvation of the Devils, and the like) are false and ridiculous.<sup>18</sup>

It was this edition that **George Sale** (1697-1736), the protestant English lawyer, sought to overthrow for the British public with his 1734 *The Koran*, based upon the Marracci Latin version and the Hamburg publication of the Arabic Text of the Quran, printed whole in 1694 for the first time in Europe. Orientalists and Arabists have tended to laud Sales' work as a breakthrough in their efforts to fairly represent the Quran, which is not entirely untrue, for its presentation is more

straightforward than its hunchbacked forebears. Their claims, however, of his Arabic prowess, or more faithful hand, are at best exaggerated and, at least in many places, disingenuous. That Sale had access to the German-produced Text of the Sacred Book he set out to translate seems hardly a thing to brag about, save that it is a confession of the extraordinary liberties taken by all his predecessors. Nor does it prove his Arabic competencies, although he did employ the intrusive Bible-printing device of italicizing words of his own insertion to offset them from the "text." What is sure and closer to the truth is that Sale (contrary to claims that he depended on Muslim Ouran commentaries, especially that of Baydawi) had absolutely no access to original Arabic sources, a fact that others have now established—and had he, it is not at all clear that he could have benefited, in any case.19 What this means is that Sale had little feel for the rhythms of the Arabic Quran, its thematic pulse, or the rhetorical chords it strikes variously and masterfully together in a crescendo of meanings that bring it into complete resonance with the heartstrings of its human recipients. What remains is the grotesquely disjointed experience, not of divine revelation, but of a mortally flawed translator of altered but, nonetheless, hand-me-down words and phrases. Such a fatal gap of perception could only be filled with the conception of unwarranted regal condescension and malevolence with which Sale took up his, for him, "Christian" duties. In this he makes absolutely no break with the, at least, unscholarly and, positively, partisan ghosts of his European forerunners. His is a heart filled with contempt, which he himself uncloaks in his own introduction.

But whatever use an impartial version of the Koran may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original and also to enable us effectually to expose the imposture... The Protestants alone are able to attack the Koran with success; and for them, I trust, Providence has reserved the glory of its overthrow.

This attitude of assault, as inevitably it must, suffused through the very veins of his translation. (See for instance his use of "dark sayings" in Sûrat Yûsuf, 12:6, for the Arabic word aḥâdîth, or "events.") Nor is his translation easy to consult, as he chose to ignore established verse numberings completely. Yet, Sale's interpretation, for 127 years, lingers as England's esteemed eyewitness account to the event of the Quran, without serious rival. Virtually all "educated" English opinion of the Quran as a Text, in this crucial and formative century, is, really, second-

hand critique of Sale's maladroit work, and to an inconceivable and ultimately disastrous cultural loss.

It is not until 1861 that this composition is challenged, by a Cambridge cleric, the Rev. John Meadows Rodwell. In 1909, his effort receives a considerable boost in that competition with its inclusion as part of the famed Everyman's Library series (as edited and introduced by the Orientalist G. Margoliouth). Rodwell attempted to elevate the language of his translation above that of Sale, with some success. However, the scourge of the "higher criticism," as it was then called, was already upon him, Thus, Rodwell insisted on a critical rearrangement of the Ouran's standard Arabic order based upon a textual theory of dating and sequencing, a "searching criticism," as he put it, sweeping the European academy in his day. This seriously limited his translation's usefulness and consequently its use. If the suppositions of this literary conjecture sounded impeccable, its reality was arbitrary, arrogant, and chaotic. While Rodwell was not the wholly unaccounted for bigot that his predecessors were, he could not free himself from the root bane and litmus test of the now emergent discipline of Orientalism: The inability to accept truth beyond the pale of the European subcontinent and the rational-romantic dichotomy that defined the schizophrenic era of its Enlightenment. A Quran interpreter's credentials could not thus be maintained without accusing the Prophet a of having authored its Text and foisted it upon humanity as a grand forgery in the name of God. Despite Rodwell's palpable realization, admiration even, for the miraculous feat of the Quran in word and in history, and the sheer greatness of the Prophet in the world of men, his careful parenthetical rationalizations fall precipitously to a sudden senseless and slipshod explanation for the globe-changing moral magnitude and spectacular spiritual resilience that constitute the living efficacy of the Quran in history. Rodwell would have us believe that it is all attributable to the fortuitous combination of a sincere epileptic's misapprehensions and the impact of this on a mentally substandard race.

It is nearer to the truth to say that he [the Prophet [32]] was a great though imperfect character, an earnest though mistaken teacher, and that many of his mistakes and imperfections were the result of circumstances, of temperament, and constitution; and that there must be elements both of truth and goodness in the system of which he was the main author, to account for the world-wide phenomenon, that whatever may be the intellectual inferiority (if such is, indeed, the fact) of the Muslims races, the influence of his teaching ... has

now lasted for nearly thirteen centuries, and embraces more than one-tenth part of the inhabitants of the globe.<sup>20</sup>

Though Rodwell defames the Prophet as "peculiarly liable to morbid and fantastic hallucinations, and alternations of excitement and depression, which would win for him, in the eyes of his ignorant countrymen, the credit of being inspired," he does not give us nearly as much explanation for his own delusions and mistakes that enabled him to not infrequently misinterpret even basic passages of the Quran. While the race to which Rodwell belongs suffers not from any intellectual inferiority, his Arabic aptitude certainly did. Indeed, he demonstrates a fairly basic illiteracy in this regard. He shows no appreciation for the style or even language of the Ouran, besides. At times, he is purposely twisting it, of course. Yet, at other times he is simply misapprehending it, often in a pathetic way. He explains, for instance, the common use of the rudimentarily religious term 'abd (servant or worshipper) as a Quranic backformation resulting from the numerous slaves who early on accept-Al-Kawthar (108), an instruction directed to the Prophet , as Pray to your Lord and 'kill,' when even the smallest of Muslim children know that the Arabic command inhar means to sacrifice animals in the name of God as charitable offerings for the worthy poor. Where God instructs the Heavenly community to bow down before His new creation Adam in order to concretely establish his stature among creation and to receive him (parentless, as he is) warmly into life, Rodwell states that the angels were commanded by God to worship Adam 👼, and goes on: Then worshipped them all, save Eblis, that is, the devil, whom he bewilderingly casts as a hero, alone upholding the worship of only God!21

In due course, Rodwell encourages the faithful to proselytize Muslims, an exhortative that imperial England took politically serious in 1882 when it occupied Egypt—the same year, as it so happens, in which the next notable British translator of the Quran met his fate in that colony's desert, just two years after his volume for the popular Sacred Books of the East series of Oxford University appeared in print, under the editorial oversight of Max Mueller. His name was Edward Henry Palmer, yet another Cambridge graduate. Palmer, a somewhat mysterious young man, deserves credit for being the first English translator of the Quran to actually travel to a Muslim, Arabic-speaking land, and for conceding the Quran's confirmed and established order. While Palmer held the lofty racial views of those English interpreters who went before him—with the by now obligatory dismissal of the Quran's divine liter-

ary refinement (as opposed to the profane brilliance of Europe's artistic productions)—he did grasp something of the nobility of the Quran's expression. Nor was he excessive in his belligerence toward Islam. Yet consistently one expects from these envoys of Europe's higher learning more literary deftness in mirroring the Arabic of the Quran in English, only to be disappointed. Verily, We quicken and We kill, he renders wa innâ lanalının nulıîy wa numît, more properly translated: \*And, indeed, it is assuredly We alone who give life and give death (see Sûrat Al-Ḥijr, 15:23; also Sûrat Al-Dhâriyât, 50:43). His expression is inappropriate, to say the least—not merely to the Arabic ear, but in human taste. God, the giver of life, brings it to an end, causes death, makes each soul to taste it, but does not, in this sense, "kill."

This conveys us, in many ways, to the culmination of the Orientalist project on the Quran in the person of **Richard Bell**: a cleric, a learned reader of Arabic at the University of Edinburgh, and a champion of European rational superiority. He published his two-volume translation from 1937 to 1939. He is widely acclaimed to have known Arabic well, and this may be believed. What he did not know was humility. He became so enamored of the preceding century's faith in the prophetic possibilities of critical theory that he literally rent the Quran to pieces and reassembled it, not merely at the stratum of surah, but at the level of verse, phrase, and even word.

It is difficult to describe the reckless disregard, the clinical contempt, with which Bell approached translation, if, indeed, it can even be called such. His work demonstrates, under the thin symantic guise of "scientific" analysis, a complete blindness, hostility even, to the very nature of the Quranic Text. Here is a man who was a professor of Islamic studies at a somewhat less-than-eminent institution, in the field, in Britain, having achieved no particular literary or linguistic repute in his mother tongue among his own people. Indeed, never even has he demonstrated the scholarly worth of his literary theories on, say, the comparatively slight four-hundred-year-old literary product of his native isle. Yet, suddenly, he arrogates to himself the status of ultimate arbiter of the peerless masterpiece—the Sacred Speech no less—that coalesced in the revelation of the Ouran at the culmination of Arabian culture's five thousand years of acknowledged pristine linguistic refinement. For that, indeed, and more, is the Quran's station and style in Arabic. In fact, the time frame of Arabic's earthly development at the advent of the Quran, according to recent studies in Arabic ethnolinguistics, may still be far underestimated even in this space of human vastness. Yet, on behalf of Arabs and Muslims, our schoolman in Scotland begins a base, crude, self-

absorbed, infantile cut-and-paste job on the flawless touchstone of their language, an indiscriminate derangement of the wellspring of their spiritual life. This alone is astounding for the enormity of its sheer conceit. What is well beyond comprehension is that he worked in accordance with a personal conception as to the form the Quran must have originally held half a world away and fourteen hundred years before! This black art he called "science"—and even now some seek to revive it, as a bigoted, polemical Orientalist ethos reaches to reassert itself. Yet such textual reconstruction can be called science only in the sense that astrology or alchemy still lingers by the same designation. And, indeed, it shares much with their systematic and assiduous approach to folly and madness. "Virtually unreadable," notes Bell's successor Arberry of the former's "hard-laboured pages."22 Its dependency on the Leipzig edition of the Arabic Text of the Quran, imperfectly arranged in 1834 by the Orientalist Gustav Flügel, mars it all the more. In not entirely ironic fashion, it is Bell himself, through his own introduction, who gives us the devastatingly trenchant assessment of the condition of his psyche in the course of his eight-year work: touched by a "confidence of ignorance."

Bell's literary atrocity merits mention, however, because it illustrates a resistant strain in the engagement of the cultural West with the Quran. Having literally buried and effaced its own pre-Christian historical backdrop—and orphaned as it is by the loss of continuity with and within its Sacred Texts and religious experience—Europe has produced scholars all too eager to seize on the false assumption that the Quranic Text, written originally on both sides of varied parchments, skins, and animal scapulas, was misordered by the Prophet's 👺 Companions in its first collection. This represents serious and stubborn ignorance of the most elemental information about the history of the Quran's written compilation, which I have already recapped in Sphere Four of this introduction. Their (wistful?) argument obstinately disregards the much-proven fact that the Quran was not only recorded in writing and preserved as such in the lifetime and at the direction of the Prophet 🕮 himself, followed by his three successive heirs to communal leadership, but that it was, surah-for-surah, also memorized and publicly recited in its current word-by-word and verse-by-verse order by the Prophet 🐉 himself, along with thousands of his Companions, wherein even regional dialect differences had to be explicitly sanctioned with Prophetic approval, and whereas the Prophet shimself deliberately sat down with particular, named and known Companions in the last year of his life to recite to them, and bear witness to them reciting, the Quran in its final state, when its revelation was complete—again, all of these steps being recorded in historically verifiable accounts.

Setting aside the Quran's instantly recognizable soul-awakening spiritual resonance, the truth is that Rev. Bell and his like do not understand the uniqueness of the Quran's order in terms of either its material reality or its stylistic coherence—and truer still, perhaps, they desire not to. Western scholars of the Quran bristle because many of their Muslim counterparts hold their credibility cheap when it comes to the interpretation or translation of its Text. Questions have been raised: How can they be trusted to be faithful mouthpieces of the Quran's message, when (fearful of the world-shattering consequences of the Quran as a scriptural alternative) they begin from the prejudiced belief that a man put its words into the mouth of God, rather than the other way around? What, indeed, separates their ethnocentric likes from that of the Quraysh, the proponents of the ideal of tribalism who first belied the message of the Quran and its Messenger, the Prophet Muhammad :: ? One finds scholars, even of the caliber of A.J. Arberry (whose translation is the subject of our next assessment) pointing a justifying finger to the existence of this Orientalist argument of "misorder" when faced with this Muslim objection.23

If this open discussion tends to bare the old bones of a shrouded confrontation, then it also admits to an unavoidable argument between Muslim scholars and non-Muslim academics as to the requisites that qualify a translator of the Quran's sacred message. The latter's best answer thus far has been the much-esteemed work, and rightly so, of Arthur John Arberry's The Koran Interpreted (1955). While he himself has, in writing, denied his Islam, there are those among Muslims, scholars who knew him, some of whom were his students, who report otherwise. God alone knows the truth of this, but on its face it should be taken as a measure of some hopefulness (a) that men and women of the Biblical West, or that the sincere and competent in the world, can come to the Quran and faithfully report as much of its message as their minds may grasp, withholding themselves from bending away the unrelenting intellectual and spiritual critique to which the Quran will surely subject them and their forefathers; and (b) that versed and balanced Muslims are, indeed, fair-minded and confident enough to give credit to worthy and principled scholarship dealing with the very core of their faith from those who have not affirmed it—so long as the latter enter the considerable discussion sufficiently educated and with the intellectual courage to commit to truth and truth's representation, rather than in the spirit of war by other means.

This is not so easy a task as it first seems. Yet, Arberry exemplifies

much of this, undoubtedly because of his great ability in Arabic (and Persian), his broad scholarship in their literary arts and in the spiritual heritage of Islam, and in his truly poetic gift in English. His translation has deficiencies, some of which, in my view, incapacitate all but the well-initiated reader (and activation is, after all, the Quran's point). But these do not arise as a result of impure motive or some treacherous arrière-pensée with respect to Islam, its Sacred Book, or the community it continues to call forth in the world. Rather, they lie partially in his stated ambition to "imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran." Arberry himself cautions, "I am breaking new ground here." His style is not King Jamesian, but harkens with such an undertone through its not always charming Victorian-Edwardian overlay. Yet of a necessity, based on the ideal he has set for himself, he systematically chooses to sublimate Ouranic meaning, to say nothing of meaning's resonance, to sensual and poetical impact.

In more places than most reviewers, and perhaps the translator himself, have admitted, Arberry is incomprehensible or flatly inaccessible (see, for instance, the notion of "double life," Sûrat Al-Isrâ', 17:75). Sometimes this verges on distortion of meaning, but regularly it ignores the fact that with the Quran, language, rhetorical beauty, sublime expression are always at the service of releasing profoundly urgent meaning. Never is sense constrained to sensibility. One cannot do in translation what Arberry has sought to do and adequately free the Quran's powerfully educative metaphysical, moral, soul-inspiring, world-ordering message from its divinely inscribed verses—signs that flash their forewarnings and gleam their glad tiding to a common human fellowship not all meant to take heed and heart in Arabic, per se, but all made to realize the transcending inferences that only the Quran's Arabic significations have been equipped to conserve.

There is little doubt that Arberry himself recognized the pull exerted by his passion, as regards the translation of the Quran, in his double-edged, but, nonetheless, abject confession that "never was it more true than in this instance that *traduttore traditore*," all translators are traitors. With this, Arberry professes his heart captive to the rapturous beauty of a body of Text, divinely veiled from the mind of so much of the world by the most diaphanous of wraps, a mere mouthful of fine Arab phonemes.

For this reason, he advocates the eminently sane idea that the Western scholar of the Quran end his self-imposed incarceration in the lifeless laboratory of the quantifiable intellect and contemplate the Sacred as a living unity, that he liberate himself from the "irreverent" slice-and-

dice mentality that inevitably causes all he touches to lose coherence and run like sand through his hands. How clearly Arberry echoes in his plea the elucidation of Shaykh Muhammad Diraz, quoted previously!

It is against this excess of anatomical mincing that I argue the unity of the Sura and the Koran; instead of offering the perplexed reader disjecta membra scattered indifferently over the dissecting table, I ask him to look again at the cadaver before it was carved up, and to imagine how it might appear when the lifeblood of accepted inspiration flowed through its veins. I urge the view that an eternal composition, such as the Koran is, cannot be well understood if it is submitted to the test of only temporal criticism. It is simply irrelevant to expect that the themes treated in the individual Sura will be marshaled after some mathematical precision to form a rationally ordered pattern; the logic of revelation is not the logic of the schoolmen. There is no 'before' or 'after' in the prophetic message, when that message is true; everlasting truth is not held within the confines of time and space, but every moment reveals itself wholly and completely.<sup>24</sup>

A year later, in 1956, Niseem J. Dawood, a Jew of Iraqi origin and a translator by profession, ignored Arberry's insight and attempted the Quran in a much relaxed contemporary idiom, rearranging its surahs by the fairly meaningless pattern of size, shortest to longest. Dawood's work, which is singularly uninspiring, has been among the most widely available translations of the Quran on the English bookshelf (thanks to Penguin, his publisher). In the 1980s, he, or Penguin, reverted back to the standard textual order in a revised edition. A mutual friend, whom we shall meet as the translator of a popular modern Quran commentary, once gently reproached Dawood for taking license with the language of the Quran that he would not accept in the mundane transactional Arabic translations at his own firm. "It is sufficient for me," he is said to have replied, "that I intended to bring the style of the Quran closer to the tastes of English readers." This aptly summarizes Dawood's effort, as does his own introduction, which openly catalogues his bias against Islam. Dawood is guilty of plenty of mistranslation, in addition to leveling the Text to a uniform monotony.

For some time, Dawood was the only Jewish translator of the complete Quran into English. He lost this distinction in 1979 when Massada Press published Tel Aviv University Prof. **Aharon Ben-Shemesh's** *The Noble Quran*, who first rendered the Quran into Hebrew in 1971. This edition is unremarkable, save for its scattered polemical reinterpretations that seek to locate the Quran in Old Testament origins. This is accom-

plished by certain twists of its revealed tongue, mostly unprecedented in their construal, that, for example, in Sûrat Âl 'Imrân, 3:110, inserts the object phrase "People of the Book," meaning Jews, or sometimes Jews and Christians, for a pronoun heretofore universally established as referring to the "believers"; namely, the upholders of its address who it spoke to in the first instance, that is, the Muslim community. Thus, \*You believers are the best Community ever brought forth for the good of humankind becomes, at Ben-Shemesh's hand, You People of the Book ... Other instances of such interpretive gymnastics speak for themselves. Witness his footnote to Sûrat Al-Isrâ', 17:1, which removes the Furthest Mosque (Al-Masjid Al-Aqsâ) from its age-old Jerusalem foundations to the parochial village of Ji'ranah, some ten miles from Makkah.

A few other translations by non-Muslims have appeared in the past two decades, like The Koran by Thomas Cleary (2004), a multilanguage translator of various sacred texts with an apparent interest in their mystic unity. This follows on his 1994 The Essential Koran, a book of select passages with a brief, somewhat eccentric, but generally thoughtful introduction. Cleary's style, especially in the recent publication, is jarringly uneven, shifting abruptly between exceedingly ordinary, at times almost conversational, language and glaring poetic flights. Regarding pedestrian usage, in which this translation abounds, take the verse, Without a doubt, the one to whom you invite me hasn't a prayer in the world or the hereafter (Sûrat Ghâfir, 40:43). Not only is hasn't a prayer in the world prosaic to the point of cliché, it is misconstrued. This versephrase means There is no doubt that all that you call me to worship has nothing worthy for which to be invoked-neither in this world nor in the Hereafter. Further, Cleary's dissonant styles are quite mixed, even in one and the same sentence or verse. Then lo-they will debate in the fire, with the powerless saying to those who had aggrandized themselves, "We were your followers, so aren't you to substitute for us in the fire in part" (Sûrat Ghâfir, 40:47). This gives the feeling that the translator seems at a loss for much of the overt significance he is attempting to interpret, let alone the rich subtlety that runs beneath. Thus, he transmogrifies, rather than transliterates, the enigmatic discrete letters (hurûf al-muqatta'a) that appear at the head of several surahs. (Alif Lâm Mînı) become simply, and very wrongly, "A L R."

There is a good deal that is bizarre in this effort, including inconsistent use of italics to represent, it is supposed, the Speech of the Divine; quotation marks that attempt to treat verses like paragraphs; and Roman Numeral section breaks inserted in the midst of surahs. Moreover, not a word of explanation, note, or index entry accompanies this complete-

ly stripped-down publication. His peculiar English word choices for their Arabic "counterparts" are too numerous to itemize: God is not 'ashamed,' for the Arabic word istihyâ' (Sûrat Al-Bagarâh, 2:26). The reflexive, tenth-form Arabic verb istihya', as applied to God, more appropriately means (as both classical and modern Arabic lexicographers define it) to 'spare,' 'forebear,' 'abandon,' or 'refrain' from a thing. Then [God] 'ascended' the throne (Sûrat Al-A'râf, 7:54): Cleary translates the Arabic astawâ by a word that connotes the exact opposite motion, "rising upward," or, more precisely, the very sense the Arabic seeks to preclude, that is, "succeeding to" a position. Rather, astawa connotes a "settling over," in the meaning of a worthiness that comes from an unprecedented and undisputed mastery. The Arabic 'ibâd very plainly in the Quran means "worshippers," or "servants," or even, for the more literally emphatic, "slaves" of God, implying God's ownership of one and human devotion to God in return. This Cleary renders wrongly and blandly as "mortals." Again, he interprets the essential Quranic phrase alladhîna kafarû, or "those who disbelieve," or "the unbelievers," as "the atheistic." This is an almost complete misrepresentation of the Quran's usage of the term kafara, which denotes unbelief in God by way seeking to "cover over" God's truth-associating with Him or His religion anything false, whether by means of assertion or denial. This includes believing in more than one deity, elevating others to divine agencies, or associating anything else with God in a godhead, and the like. It also accounts for belying any aspect of God's absolute reality, Divine Being, or perfect attributes, including categorical denial of whatever God has instructed, said, or revealed, or rejection of whomever or whatever He has said is to be affirmed and upheld, like the messengers and the angels, and the truth of the Day of Judgment, and Heaven and Hell. The word 'atheistic' narrows this notion to the very small margin, indeed, of those who deny the existence of God or any deity altogether. This work takes its place in a growing list of recent efforts for which one cannot discern, beyond commercial possibilities, the contribution it hoped to make.

# II. CONVEYING THE MESSAGE IN ENGLISH: THE QURANIC MILIEU

Whatever criticisms may be laid at the doorstep of Europe and its Quran interpreters, one cannot but admire that for nearly eight hundred years they single-handedly perceived and took up the immense challenge that complacent Muslims clearly, even shamefully, would not: To examine, understand, and project (albeit mostly negatively) the dynamic message of the Quran and its religion to a world rushing in all about

its adherents. Muslims woke up only sleepily, and exerted themselves anemically, to this their most urgent of all needs. Recognition of the self-evident necessity for the Quran's champions to, themselves, express it in the world seeped slowly through the Muslim body. One could graph the piercing thrust of Britain's imperial scepter through the Muslim psyche with a chart of Muslim translations of the Quran into English. It is said that it was Islam that roused Christiandom from its long dark slumber. Here, Europe returned the favor. India stirred first.

The earliest known edition of a complete translation of the Quran by a Muslim is the 1905 work of an Indian physician, **Mohammad Abdul Hakim Khan**. Originally of a Qâdiyâni<sup>25</sup> background, he renounced its sectarian views and produced a "propagandistic" account of the Quran, without basis in any authentic or estimable Islamic scholarship. It had no discernible methodology but promised in a lengthy subtitle short notes based on the Holy Qur'an, or the authentic traditions of the Prophet (pbuh), or the New Testament or scientific truth. All fictitious romance, questionable history, and disputed theories have been carefully avoided. It fulfilled exactly none of this.

Seven years later, in 1912, two new efforts appeared. The first, edited by **Dehlawi Mirza Hairat**, claims to have enlisted the help of "various Oriental learned scholars." Published in Delhi in two editions, its intention to offer "a complete and exhaustive reply to the manifold criticisms of the Koran by various Christian authors, such as Drs. Sale, Rodwell, Palmer, and Sir W. Muir" never really materializes in either the Text or the accompanying matter.

The Allahabad edition of the same year by **Mirza Abu'l Fadl**, dedicated to Sultan Jahan Begum, the princess ruler of Bhopal, India, billed itself as a refutation of the Bible "with a view to bringing out the superiority of the Qur'an." It arranges the surahs chronologically, harbors fairly informal responses to apparent arguments of local missionaries, but includes few notes and constitutes no real qualitative contribution over its two predecessors.

The first serious response to the Orientalist venture into Quran translation comes, in fact, not from the Empire but a native son. **Muhammad Marmaduke William Pickthall's** The Meaning of the Glorious Qur'an (London, 1930) surprised his countrymen and delighted Muslims. At least 27 editions later, the faithful can still be seen showing their appreciation. Pickthall was a British novelist of some distinction who accepted Islam after careful study. He visited and was welcomed in much of the Muslim world, especially India (where he served as a consultant to the Nizam of Hyderbad) and Egypt, where the

shaykhs of the renowned Al-Azhar University accorded him some assistance. Pickthall's Orientalist countrymen found it all so very "interesting as the work of an Englishman who became a Muslim," but decided (with raised eyebrow) that "it does not read well."26 Silent censure aside, Pickthall is certainly faithful to the Quran in its representation and objectively more readable and accurate than any translation by an Englishman before his work. He is, moreover, keenly sensitive to the difference between the Quran and whatever any interpreter might produce, no matter how accomplished. Indeed, he held that the Quran could not, in fact, be translated, but only its meanings relatively conveyed—a position with which Muslims have tended to heartily concur and for which Arberry (who knew him and professes a commensurate love of him) took him severely to task in his 1953 work The Holy Koran, an Introduction with Selections. (Yet, just two years later, it is to Pickthall's expressed sensibilities that Arberry acknowledges his translation owes its appended title word "interpreted," changing from The Holy Koran or merely The Koran to The Koran Interpreted.)

All the more unexpected, then, with Pickthall's views thus expressed, that he himself attempts a quite literal interpretation of the Quran. Even more startlingly, given this constraint, he includes virtually no notes. The result is a Text composed with a certain difficulty of expression, dryness of style, lack of exactness in meaning in many places, and a message that remains in good part unelucidated, no doubt because of the mental constraints that grew out of his particular translation theory. At least some of these flaws, however, surely result from the limits of his Arabic, though he used his English gifts to offset this. He translates the word Quran, for instance, in Sûrat Yûsuf, 12:3, as "Lecture," which is restrictive to the point of being wrong in its sense. Moreover, his use of a language vaguely reminiscent of the King James Bible has tended to remain a stumbling block for most readers. The verse numbering system he imports from India, which differs from the more precise standard developed by Egyptian scholars, though far better than Flügel's, creates some impediment to easy Textual comparison. While pleased with Pickthall's service, Muslims were almost immediately eager to go beyond him, perhaps because he had enabled them to see the possibilities.

That desire gets its first spirited response only five years later, with the 1934 debut of the most important translation of the Quran to this day: **Abdullah Yusuf Ali's** The Holy Qur'ân: Translation and Commentary (Lahore, 1934–37). Yusuf Ali's work has appeared in at least 35 editions of record and probably that many unregistered ones. It has been twice revised, once (mostly favorably) in America by Amana

Publications in 1989, and at nearly the same time in Saudi Arabia by The Presidency of Islamic Researches, IFTA, Call and Guidance and the King Fahd Holy Qur'ân Printing Complex in 1410 H. (1990).

The translator was born in Bombay in 1872 in a family that belonged to the Bohra community (so called because of their merchant seafaring), though it is not clear if he came from its much larger Ismâ'îlî or Sunni branches. He completed his first reading of the Quran as a young boy (popularly called khatm among Indian Muslims), though this was not its memorization, as others have misread it. Rather, his study and professional interests found their focus on the West and specifically England, in whose literature he went on to become something of a specialist in his country. He traveled Europe and settled in London, where he began a review of existing translations. Dissatisfied with the representation of the Book that never left the center of his consciousness nor his study, he eventually resettled in Lahore, in what is today Pakistan, and took up the project of interpreting the Quran into English, with the aid of a considerable number of students at the Islamic College that he was appointed to head. The translations of the famed Maulana Muhammad Ali, Ghulam Sarwar, and Pickthall were on his worktable, but he significantly elevated the language, and especially the style, of their English presentations of the Quran's meanings. He is widely praised among Muslims for the fervent faith and spirit of love with which he succeeded to infuse his rendition, far surpassing, in the popular taste, his predecessors. His notes are copious and reflective of his broad learning, if not necessarily its depth. Nevertheless, a portion of these glosses, in particular as they relate to end-time discussions, the unseen world, and the miraculous, are held to be excessively apologetic and pseudo-rationalistic. (This is, as we shall see, consistent with most of the sectarian translations of the Quran by Muslims, and, perhaps, here Yusuf Ali's upbringing is evinced.)27

The more Yusuf Ali's interpretation has been scrutinized, the more it has come under sharp criticism on all counts. In truth, his translation is often imprecise, inconsistent, and weighed down with parenthetical word choices that show a heart divided between the rationalistic and mystic. He too employs a verse numbering scheme imported from the Subcontinent (different than Pickthall's), inferior to the established standard (but cured in the revisions). In his notes, his inner leanings fairly ooze from every page. He is much given to allegorical explanation, poetic flights, and interludes, in addition to mystical interpretations that sometimes do not accurately reflect either the essence of the Quran's message or the context of its revelation. His notes on Sûrat Yûsuf (12),

for instance, are highly romanticized, based on the purely imaginative Persian love poetry that the poignant Joseph narrative inspired among the lyricists of its high culture period. There is no doubt that he was aware of this literary history, but it is significant that he could not resist its inner pull.

A decade hence, Muslims of a more scholarly mind began to take note of the field of Quran translation, perhaps heedful of Yusuf Ali's success, and began to weigh in (though "laymen" efforts not only continued but proliferated). In 1947, in the same city where Ali produced his work, **Abdul Majid Daryabadi** began publishing his compendium, The Holy Qur'an with English Translation and Commentary. Its notes are enormous and its translation more true to the Text of the Quran than its predecessor. Yet, its language fails to approach the inspiration and elegance of Ali's effort. It has never found an audience. The Quran translation critic, Dr. Kidwai, cited here throughout, is, in fact, a descendant of this translator and has supervised an abridged edition of his work, published by The Islamic Foundation (United Kingdom (with his hand in others of their works on the Quran, as well)). Oddly, Daryabadi expresses admiration for Bell, though, thankfully, he follows none of his dubious "methodology."

A number of other products by Muslims appeared in the next three decades, but five deserve special attention. The first is Hashim Amir Ali's 1974 The Message of the Our'an Presented in Perspective. The "perspective" to which the title alludes is H.A. Ali's somewhat bizarre rearrangement of the surahs into something on the order of the Pentateuch that Biblical scholars traditionally attribute to Moses. He calls it the "five books of the Qur'an," and its justification is thematic unity: Book I is The Portal, al-Fatihah (the Opening); Book II is The Enlightenment, ar-Ruh (literally, the Spirit), comprising 18 early-Makkanperiod surahs; Book III is The Guidance, al-Huda, 36 middle Makkan surahs; Book IV is The Book, al-Kitab, 36 late Makkan surahs; and Book V is The Balance, al-Mizan, 24 Madinah-period surahs. One half-expects Ali to have grasped what the Rodwells and Bells in the field did not that such reordering destroys the coherent connections with which key terms and phrases link verses, passages, and (especially the beginnings and endings of) surahs together, in a far more impressive, germane, and sophisticated thematic engagement than merely personal observation.

In 1977—partly as a reaction to Muslim experimentation with the Quran as exemplified by H.A. Ali—Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan published *The Noble Quran*, Khan serving as the actual translator and Al-Hilali as the religious

authority. The global distribution of this ultra-traditional interpretation in multiple languages is now in the hundreds of thousands, owing to the free Hajj-Pilgrimage copies, and other gratis distributions, of the King Fahd Holy Qur'an Printing Complex. Its language is roughly hewn, paying no regard to literary style, though its primary text claims to derive from the work of Abdullah Yusuf Ali. It contains numerous direct, unexplained Arabic transliterated words that can only confuse a reader who does not know Arabic. Its defining feature, however, is the copious parenthetical interpolations its translators wedged everywhere into the Ouran's verses, in order to ensure that the reader understands these in accordance with the partisan, religio-social vision that it improperly implies prevailed in Muslim societies during the classical period. The problems of such a work are, of course, as obvious as they are legion. Most notably, it unnecessarily and detrimentally distracts one from the timeless message of the Quran and the belief in the possibility of human harmony under God's Oneness, which is the essential inspiration the Ouran's universal call seeks to instill in the human heart.

The publishers at Sahîh International understood this critique when they called upon an American woman, who accepted Islam about the time of The Noble Qur'an's first printing, to revise its language in 1997. Um Muhammad (the name Aminah Assami publishes under) lived and learned Islam first in Syria and then in Saudi Arabia. She admirably excised Hilali's many blatant dogmatic interjections from the English text and adequately redressed the bulk of Khan's stilted language, pulling its interpretation back to a literal level. What she could not do, and perhaps did not intend to, is alter the translation's firmly entrenched underlying worldview. The work, therefore, remains the conceptual captive of Hilali and Khan's excessively narrow and skewed vision of how the Quran should be read and understood, and is incommunicative of meaning after message (sometimes misleadingly so) almost wherever amplification is necessary to impart a verse or passage's implication and purpose or wisdom. Thus, God, who is ever-watchful and keeps record of human deeds-meting out judgment with all speed and justice in this life and on the Day of Judgment, in accordance with His own decree—is described in this interpretation's intermittantly unnatural style as the swiftest of accountants (whereas «swiftest of reckoners» is more suitable (Sûrat Al-An<sup>c</sup>âm, 6:62)). She renders Sûrat Al-Anfâl, 8:67, as follows: It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land. This cannot be understood in any other way but as brutally offensive. Thus, it is a complete distortion of the valuable moral intent of the verse, which is to prevent coercive

military power from being called forth deceitfully on the pretense of noble ideals, when its real motive is the corruptive, yet widespread historical practice of going to war for economic objectives—in this case, the capture of wealthy opponents in battle for the purpose of receiving substantial ransoms from their kin.<sup>28</sup> Thus the verse should read: (It is not for a prophet to take prisoners of war until he has thoroughly pacified the land. Most of you desire the fleeting things of this world, while God desires for you the everlasting life of the Hereafter. And God alone is overpowering, all-wise.) Her methodology, or the one imposed, made this warping effect inevitable, bridled as it was by the relentlessly parochial interpretation with which the work was constrained to align.

Stepping back into the 1980s, a new light entered the realm of Quran translation in the person of Muhammad Asad, born in Austria (now Galicia, Poland) in 1900 as Leopold Weiss. The son of a lawyer and grandson of an orthodox rabbi, he converted to Islam at age 26. Though he majored in philosophy as a student and began his writing career as a German-language journalist (writing dispatches from Palestine), from the moment of his conversion and his powerful Pilgrimage experience to Makkah, he rededicated himself to the study of Islam in its primary languages, becoming acquainted with many of the intellectual luminaries of Islam in his time. He participated in the political life of the Muslim world, consulting Saudi Arabia's King Abdul Aziz, contributing to the formation of Pakistan, representing its interests in the United Nations, and becoming one of the era's most trenchant critics of the direction in which Western modernity and secularism were headed. Yet, it is said that his mind was ever on translating the Quran for Western peoples.

In the winter of his days, with his understanding and language skills at full maturity, he realized his life's mission. The Message of the Quran, printed in 1980, is among the most serious efforts at Quran interpretation in English. His translation of the Arabic Text and his copious and lengthy notes raised the art of Quran translation another level. While its language is highly effective, it is somewhat prolix, abandoning any notion of translation, per se, in favor of interpretive rephrasing. He seeks to remedy the inevitably banal effect of this by peppering the language with the antiquated 'thee,' 'thou,' and analogous verb suffixes that have long since fallen out of use, to lend it, one surmises, some register of the sacred. Thus, his language forms a peculiar admixture of the archaic and prosaic.

Deeper analysis of Asad's *Message* explains his linguistic approach. Asad is discernibly influenced by the rationalistic interpretations popu-

larized by the Qâdiyâni translators (whom we shall meet shortly), and to a lesser extent the social interpretations of the Egyptian pre-modernist commentator Shaykh Muhammad Abduh. Thus, he tends to bend the meanings of the Quran's report on the unseen realm in this life and in the Hereafter, as well as the miraculous in the world, toward abstraction and away from the "sensible." In addition, he is somewhat given to injecting the findings of natural science in some verses, but this is not wholly without merit, as some contend. His interpretation, however, and especially his notes are strongly psychological in the shade of Freud and Jung. Asad grew up in a place and time (turn-of-the-century Eastern Europe) where rationalism virtually possessed the populace. Perhaps he thought notions of jinn (mythical genies to the Western mind) and angelic guardians of Hell, for instance, would cause a people who had lost patience with and trust in unempirical religion to dismiss the Quran as just another Bible-based message, before they ever had a chance to reflect on the transcending truths it reveals and with which only God could have infused it.

Whatever may be his reasoning or belief, he does not hesitate to advocate farfetched psychoanalytic interpretations of the Quran, or espouse a little natural science, to suit the mentality of the modern English reader he had in mind. Thus, one can turn to almost any page of this work and discern his governing prepossession. [And so,] whenever the two demands [of his nature]—"his" meaning "man's"—come face to face, contending from the right and from the left, not even a word can he utter but there is a watcher with him, ever-present (Sûrat Qâf, 50:17–18). It is the dual noun mutalaqiyân, which describes (the 'receiving angels' that receive each person's every word and deed in life—one on the right and one on the left—'seated,' giving heed ), that Asad is rendering as the two demands of man's nature, in the Freudian sense, while the ever-present "watcher," for Asad, is simply the human "conscience." He explains:

"The two that aim at meeting each other" corresponds better with the preceding verse, which speaks of what man's innermost self (nafs) "whispers within him," i.e., voices his subconscious desires. Thus "the two that aim at meeting" are, I believe, the two demands of, or, more properly, the two fundamental motive forces within man's nature: his primal, instinctive urges and desires, both sensual and non-sensual (all of them comprised in the modern psychological term "libido"), on the one side, and his reason, both intuitive and reflective, on the other. The "sitting  $(q\bar{a}^cid)$  on the right and on the left" is, to my mind, a metaphor for the conflicting nature of these

dual forces which strive for predominance within every human being: hence, my rendering of  $q\bar{a}^cid$  as "contending." This interpretation is, moreover, strongly supported by the reference, in verse 21, to man's appearing on Judgment Day with "that which drives and that which bears witness"—a phrase which undoubtedly alludes to man's instinctive urges as well as his conscious reason."

To be fair, Asad's note commences with a nod to the "classical commentators," who understand the relevant words and verses cited here, mutalaqiyân,  $q\hat{a}^c\hat{i}d$ , and verse 21 (which we shall describe presently) as references to the recording angels that the Quran explicitly states accompany every human being in his or her journey through life, at every moment (see Sûrat Al-An'âm, 6:61, and Sûrat Al-Infitâr, 82:10–12), and then after death into Judgment. We may even overlook his transposition of  $q\hat{a}^c\hat{i}d$  into  $q\hat{a}^c\hat{i}d$  in his notes as an error of transcription. What cannot be ignored, however, is the way in which he must contort the Text in verse after verse to comport, just as he says, "to my mind," in order to achieve his psychological reduction of the Text.

The problem with this is that the primary thrust of the Quran aims at awakening arrogant, sensory-bound, earthen-dull man to just this realization: That the [full] truth, as Asad puts it in 50:19, is not mental, nor is it "full insight into one's own self," as the preconception of his interpretation compels him to explain it in his notes. Rather, it is very much the concrete, physical, and spiritual \*reality of the Hereafter's truth - its real existence to \*which the rigors and throes of the delirium of death\* shall inevitably bear the human being. It is for this reason that the disbeliever is told, when he enters the scene of Judgment in the Hereafter, as the Quran so arrestingly testifies here in verse 21 in such electrifying words: \*Very truly, you were lost in utter unawareness of the imminence of all of this in life. Yet, now, have We removed your veil! Thus your sight this Day is acutely piercing. At the hands of Asad, \*that very moment whereof you frantically sought evasion), that is, death as the transition into the previously concealed realm of the Afterlife, is not a heightening of visual certainty, a confirmation of a new, but infinitely more real reality. Rather, for him it is an awakening of the subconscious mind. The whole event dissolves into metaphor, and metaphor passes easily into allegory, and allegory into suspect psychological theory—until the corporeal substance of the unseen Afterlife, which awaits one following death and resurrection, evanesces into the mere conscious mind of man. Such an assertion is unheard of through five solid centuries of Quran commentary. Yet,

Asad, in the note cited above, somehow proclaims that it "undoubtedly alludes to man's instinctive urges as well as his conscious reason."

That is why, in verse 21, the English reader of Asad's interpretation never learns that the Trumpet of resurrection initiates a physical spectacle; he or she never realizes how thus, instantly, from the grave each soul sallies forth—two angels with it: One driving it inexorably to the Plain of Assembly; and the other a witness to all its earthly deeds. Rather, what they find instead is that one will, in some way, come forward with [his erstwhile] inner urges and [his] conscious mind. Asad does show the raising from thee thy veil, and sharp is thy sight today! But when that veil on the unseen is rent away, his reader never sees that it is then, the angel who that Day is his close companion shall say: This record that is with me is of his life, full and ready! But, rather, he meets—perhaps to his surprise—only one part of himself, no evidence produced by an accuser that he may face just "the sinner's [own] reason" rebuking him "that he has always been more or less conscious, perhaps even critical, of the urges and appetites that drove him into evildoing."

Asad's psychological interpretation completely falls apart in verse 26, for there the precise Arabic dual is employed by God, commanding the two celestial guardians of every inveterate disbeliever: \*Anyone who has held with God any other god! Cast him now-both of you angels —into the severest torment! Asad does not translate the dual at all, for it makes no sense in his psychological twist to have the good part of one (the rational mind, according to his scheme) aiding the sinful part of one (that is, the "counterpart," to one's reason)—or as Asad notes it, "namely, the complex of the sinner's instinctive urges and inordinate, unrestrained appetites" [sic]—cooperating to throw "oneself" into Hellfire. Asad's reader further never meets, in verse 27, the unseen devil that has, by way of goading suggestion, collaborated with the condemned in the perpetration of evil throughout his life; for it is here that this very real being of wickedness pleads innocence before its God: «His close companion in evil in the world shall say: Our Lord! I did not make him transgress. Rather, he himself was lost in uttermost misguidance. Instead, Asad's reader encounters this disbelieving man's other self, a thorny theological conception in its own right. What the reader, moreover, is taught from Asad's notation on this verse is that this "other self" is the "sâ'iq (that which drives)," meaning, in Asad's view, the inner urges of the libido he has interpreted into verse 21, "often symbolized as shaytân ('satan' or 'satanic force'...)," for which the classical Quran commentator Râzî is blamed. Thus, in the Asad experience of the Quran, even Satan nearly vanishes into allegory.

This thread of hyper-rationalism runs throughout Asad's text, sometimes leading to bizarre interpretations that have tenuous connection, at best, with the Quran's Arabic address. In Sûrat Âl 'Imrân, 3:49, for example, the exceedingly straightforward statement of Jesus in regarding his widely reported ability to bring a clay-fashioned bird to life as a God-given miracle (proving to the Children of Israel that he was, indeed, the awaited Messiah) Asad transmutes into: "I shall create for you out of clay, as it were, the shape of [your] destiny, and then breathe into it, so that it might become [your] destiny by God's leave." This he justifies from the figurative meaning of the Arabic tayr, or 'bird,' which secondarily connotes a good or bad 'omen,' though there is absolutely no reason, in the context of Jesus' is speech, to leap the concrete usage of tayr as 'bird' and reach for 'omen.' Consider, for instance, the other miracles Jesus articulates to his people in the self-same verse.

€...Truly, I have come to you with a sign of my commission from your Lord that I, indeed, form for you from the mud of the earth a bird-like figure. Then I blow into it, and so it becomes a bird—by God's permission. I heal the born-blind and the leper; and I give life to the dead—by God's permission. And I tell you what no person knows of what you eat and of what you store up in your houses. Indeed, in this there is a sure sign for you, if, indeed, you are believers. (Sûrat Âl 'Imrân, 3:49)

Asad, of course, is himself aware of the discrepancy between his interpretation of the bird-miracle and its counterparts. Thus, he is further compelled, in a footnote, to update Jesus' clear-cut statement of raising the dead—by God's permission—to "a metaphorical description of his giving new life to people who were spiritually dead" (see Asad's note 38, p. 74). It is not unreasonable to observe, as well, that the miracles of Jesus that the Quran here recounts (and that Asad appears to discount) are not novelties to the Quran but part of the religious record of other faith-communities. In other words, there is no defensible reason to support Asad's eccentric interpretation. The logical conclusion is more practically what has been shown here—that Asad labored under a controlling principle of systematically rationalizing away the miraculous, the extrasensory, and the other-worldly in his attempt to accommodate the message of the Quran to the modern mind as he perceived it.

What is most disappointing about Asad's work, and, really, unwarrantable, is that he resorts to more than a little definess in supporting his translation's wordings and understanding with notes presented as being legitimized by the classical commentators. More than once does he

quote Al-Ţabarî and other such Quran authorities in support of his choices, while a reading of the original shows these past masters to be citing the opinion only to refute it, or are therewith merely completing the record, not advocating his position. He is particularly given to the heavier philosophical digressions of the thirteenth-century exegete just cited, the renowned Fakhruddin Al-Râzî (d. 1210), a scholar of multiple Islamic sciences who also practiced Quran explication, not on the basis of meanings that had been historically established by authenticated reports, but on the basis of informed opinion (tafsîr bi'l-ra'îy (to an extent for which he has been sharply criticized)), which is not to say the latter is illegitimate. Yet, for this reason, Asad cannot be read reliably without recourse to serious study of the Quran commentators themselves.

In the wake of Muhammad Asad come a number of modernist translations that vary as to quality, style, and worth. None amount to significance in the sense of attaining unique contributive value. Some can be dismissed out of hand as unmethodical adventures in the breach, like the translation thoughtlessly entitled The Qur'an, of husband-wife team Ahmad and Dina Zidan, the former an Egyptian engineer resident in England whose scholarly qualifications in Islam and the Quran are quite unknown. The late **Thomas Ballantine Irving**, an American expert on the history of Spain, and beloved convert to Islam (known among Muslims as Ḥaji Ta'lîm 'Alî), published his translation in 1985. Deliberate in its use of American common language and idiom (at times even colloquialisms), he, in fact, titled his work, The Our'an: The First American Version. It is certainly readable, yet is devoid of literary elegance or textual dignity. (If he does not do what I ask him to do, he will be taken down a notch or two (Sûrat Yûsuf, 12:32)). His decision to translate the Quran in the tongue of popular American culture proves weighty, indeed, pulling it beneath an acceptable language standard into tastelessness.

If Irving is too earthy, three other interpretations of roughly the same period aspire to soar, but with wax wings. One senses in them the ambition to imitate the lofty aims of Arberry (who, again, was himself seeking to "imitate" the literary "sublimity of the Koran"). The Pakistani novelist and poet **Ahmed Ali** in 1984 produced a translation that Robinson describes as stylistically "sublime" but "wildly inaccurate and very inconsistent." On the latter count, there can be no disagreement. Ali is, in fact, completely irresponsible in numerous instances, even pandering. He is smooth in the reading, but, in this appraisal, rarely inspires. On the contrary, he is ultimately dismaying for anyone familiar with the unrestrained license he takes. The 1986 print of **Muhammad M. Khatib's** The Bounteous Qur'an: A Translation of

Meaning and Commentary, on the other hand, attempts a faithful rendition while reaching for literary elegance, but falters in its English in not a few places. It tends to fatigue one with a sense of beauteous words and phrases bereft of expressive content. Its sparse notes are not unhelpful.

This same pattern prevails, but with much less proficiency, in the interpretation of the Egyptian linguist Muhammad Mahmud Ghali, whom I know and respect. Though his knowledge of the nuance of Arabic words is superior, his language is consistently stilted and his interpretation basically wrong in places, stemming, I believe, from an allegiance to an unattainable notion of synonymy. Ghali, a former dean of Al-Azhar's Faculty of Languages and Translations, sometimes obscures, or even inverts, verse meanings in the interest of word correspondence. For instance, in Sûrat Al-Nisâ', 4:105, he renders an admonition to the Prophet to use the Quran to judge with justice and never to be an 'advocate' for the treacherous as "do not be a constant 'adversary' of the treacherous." In Sûrat Al-Ra'd, 13:31, he handles the phrase \*with which mountains could be moved, as "whereby the mountains were made to 'travel." When the opponents of the Prophet a challenge him to bring God Himself and the angels in a 'host' before us , he translates it "come up with Allah and the angels and their (dependent) 'tribes' (Sûrat Al-Isrâ', 17:92). Sûrat Al-Zukhruf, 43:5, he presents unintelligibly: "Shall We then strike away the Remembrance from you, 'pardoning,' for that you are an extravagant people?" The English 'pardon' and the Arabic adverbial the Quran uses, 'safhan' (here, 'forsaking'), are not invariably synonymous. Rather, it should read: #Shall We, then, turn the Quran's admonitory Reminder away from all of you, 'forsaking' you of Heavenly guidance, because you are an exceedingly rebellious people?

Modern Muslim translators seem increasingly to see the translation of the Quran with dichoptic vision: One eye fixed upon the Quran as untranslatable, the other searching to bring about as literal, or as simple, as possible a correspondence between its Arabic words and the English ones they select to express their meanings. The belief grows that the quest for the "impossible" can best be *attained* through some as yet undiscovered translation science of stringency that, if achieved, will at once produce a more precise rendering of the Quran and a lyric masterwork of English. It is a chimera.

Interlanguage synonymy in the highly dynamic expression of human speech has not, by any significant measure, proven to be word-based. This is part of the miracle of the simultaneous "sameness and uniqueness" of human utterance, even within the development of a single language itself. To each tongue is its secret genius. Splendor in speech

emanates from how perfectly that secret is given voice. Herein resides the linguistic miracle of the Arabic Quran. It is the perfect truth perfectly expressed, the flawless said faultlessly, the unicity of medium and message. The interpreter of the Quran is to be guided not by an impossible ideal of its reproduction, but by the canon it idealizes: Sublime meaning said well. To this end the Quran's English interpreters are to strive.

## Poetic Endeavors in Interpretation

From time to time translators, Muslims and others, feel moved to render the Quran "poetically." **R.A.** Nicholson and Richard **Burton**, two Englishmen who spent their lives translating classical Arabic and Persian texts into English, respectively interpreted Sûrat Al-Qâri'ah and Sûrat Al-Fâtihah in English free verse. While their attempts reflect their creative abilities, they fail to produce anything more than quite ordinary rhymed English.<sup>31</sup> "I do not think if the Qur'ân had spoken like that, it would have shaken the world," observes Arberry quite astutely, and for good reason, as we shall explain. Before this, however, let us acknowledge an Iranian poet, resident in the United States, who recently published what he has called the first complete poetic translation of the meaning of the Quran.<sup>32</sup>

No matter how novel an effort, how sweet the expression of any such work to interpret the Quran's meanings, and whatever the language, poetry remains contrary to the nature and the objectives of the Quran. Indeed, God, Himself, negates in absolute terms both the appellation and character of poetry in relation to the Quranic address. To begin with, anyone aware of Arabic verse knows instantly and unequivocally that nothing of the Quran resembles Arabic poetry—not its style, metrical patterns, or rhyme, nor its uses and purposes. Moreover, as a translation method—regardless of its rationale or accomplishment—poetry gives mastery to sound and syllable over sense. Rhyme (or resonance) precedes meaning in the hierarchy of the poetic imagination. In the arc of the rhyming arts, original meaning is easily jettisoned, putting poetry in diametrical opposition to both the intent and essence of the Quranic Text. To liken the Quran to poetry, then, is not only fundamentally wrong, but demeaning of its Heavenly Revelation.

#### Commentaries in Translation

The translation critic A.R. Kidwai has thoughtfully observed that Muslims have completely mined the rich "indigenous linguistic and literary resources" of virtually all the major language milieus wherein Islam prevails (take, for example, Persian, Turkish, and Urdu) in order

to "meet the scholarly and emotional demands" of something as exacting as interpreting the Quran. But no such artistic-intellectual pollination has yet come to pass "in the universal medium of English ... in the service of the Quran."

This is a sentiment that English-literate Muslims have, in fact, felt keenly. In the midst of what is now recognizable among them as a clear movement toward opening up to their heritage of religious scholarship, Muslim communities of the West have begun to deploy their resources in the translation of commentaries. This work has largely been done by native Arabic- and Urdu-speakers with proficiency in English (not outside the Quran translation pattern, incidentally). The books they have naturally chosen were the ones that gave meaning to their own religious experience in their youth.

For the Urdu-oriented, this translated, literally, into the enormously influential work of Sayyid Abul A'lâ Al-Mawdûdî, Tafhîm al-Qur'ân, Towards Understanding the Qur'an. Begun in 1942, its first of five volumes appeared in 1950, with the author imprisoned. It was completed some three decades later in 1973. Its first English interpretation debuted, even before its completion, in 1967, translated by Muhammad Akbar of Islamic Publications, Lahore. Its limitations of language, abridgment, and publication quality notwithstanding, it was an unqualified success among English- speaking Muslims from the late 1960s through the early 1980s. Their activist mentalities—as a truly close-knit, fledgling community of immigrants and converts, adrift in a sea of experimental secular liberation—jibed with its revivalist "plea for purposive change" via the numinous and changeless." This became required reading for such Muslims. Yet, it is reported that Mawdudi himself, before his death in 1979, advocated a "new and more forceful" rendition of the Tafhîm in more modern English. The first effort failed, in his view, to capture the literary and spiritual quality of his original, especially with regard to the ineffectual English translation of the Text of the Ouran, a sense he felt he had succeeded in his translation for the Urdu edition. In 1988, Zafar Ishaq Ansari of The Islamic Foundation (United Kingdom) took up the task. Still in progress, it is expected to fill as many as 15 volumes when done.

The Arab counterparts to this story (holding to the same response pattern of their engagement with Quran translation) later, but equally vigorously, turned in their search for a more cogent English expression of the essential thrust of their faith to the modern commentary that has moved them most. There was no question but that this would be the Egyptian writer **Sayyid Qutb's** Fi Zilâl Al-Qur'ân, In the Shade of the

Qur'ân. It is impossible to overstate the pervasive inspirational impact that this work has had on the modern Arab Muslim world. Initiated in 1951 as a serialized commentary for a journal (like Mawdudi's, in fact). within a year he had published its first volume. He had finished twothirds of his effort in his native Egypt when he was jailed for the words he wrote. The remaining third, composed largely in prison under egregious conditions, is among the most profound expressions of liberation theology and sociospiritual reform ever produced. He attempted to revise his first writings, accordingly, but achieved only about half of this (up to Sûrat Al-Hijr, 15) before he was executed in 1966. A Londonbased Muslim society published the last segment of his thirty-part commentary in 1979. Its popularity was instant and ongoing. For some time, the project lay dormant, until The Islamic Foundation (United Kingdom, the same publishers of the Tashûm) picked it up in 1999, with the capable hands of Adil Salahi (his co-translator in some volumes being Ashur Shamis). Ten volumes have thus far appeared in print.

The dilemma of both these efforts, of course, is that they were firstly composed for the generation coming of age during the rise of ideological nationalism in the hot post-colonial period of the Middle East and South Asia, two distinctive social settings, but wherein Islam was nonetheless a historically established, politically known alternative. Their goals were revival of a Quranic consciousness and societal reform in cultures where Islam enjoyed instant resonance, though it had been conceptually truncated and in reality suppressed. In consequence, both these works reenvision the Quran's message as a constitution charting the rights and responsibilities of a state and its citizens, as a compass in the face of a socially dislocating modernity, and as a mirror of cultural identity by which to refract an alien incursion into the very spirit of the people. While the universality of the Ouran cannot but come through in any fair illumination of its message (and these, at times brilliant, reinterpretations hinged precisely on the pivot of the Ouran's timeless and spaceless relevancy), this was not the underlying point of such avantgarde presentations of the Quran.

It is self-evident that the audience, psychological challenge, and milieu of the translated message of the Quran for the global linguistic community of the English-speaking are all substantially different than the like of what these revolutionary commentaries sought to address. Then, so too, quite obviously, must be such a translation's task. One cannot be blamed for observing that the mission of the interpreted Quran today—especially in the West—more resembles its divine intervention into the spiritually unlettered Arabian Peninsula fourteen hun-

dred years ago than its explanation in Egypt and the Indian Subcontinent in the 1950s and 60s. Waking souls with the breath of God's Oneness, opening minds to Quranic literacy—this is, indeed, the English interpretation's primary duty in our day.

The feeling that English's plentiful language assets have not yet been harnessed in the service of this assignment is palpable among others besides English-speaking Muslims. The Muslim world has demonstrated concern about the efficacy of translation as a means of conveying the Quran's message with sufficiency. Yet, it also has expressed its fears that the substance of more reflective interpretations has tended to come from the periphery and not the vital core of the commentary tradition. This has inspired two movements related to the field of translation. The first is to create concise Arabic commentary materials that condense (into comparatively few words) authenticated, normative interpretations for the verses of the Quran that can be readily accessed by translators. The second has been to digest primary commentaries and then translate them into English.

The most ambitious of these latter efforts has been the Arabic abridgment of Tafsîr Al-Qur'ân Al'Azîm by the renowned fourteenth-century Syrian commentator Ibn Kathîr (d. 774 H. /1372 C.E.), published in Arabic as Al-Misbâh Al-Munîr fî Tahdhîb Tafsîr Ibn Kathîr. Followed up with its English translation of the same name, it was conceived and issued in 2000 by Darussalam Publishers & Distributors of Riyadh. Half a dozen different translators and editors under the supervision of Shaykh Safi-ur-Rahman Al-Mubarakpuri executed the English phase. The intent was to give English-speaking Muslims "the most popular interpretation of the Quran in the Arabic language, [which] the majority of Muslims consider ... the best source based on Qur'an and Sunnah [the life model of the Prophet 3]." Whether or not these claims hold, the English rendition leaves much to be desired. Ibn Kathîr codified in his much-regarded work what became known as the tafsîr bi'l-ma'thûr methodology (which is, very basically, commentary based on a knowledge hierarchy of (a) the Quran itself; (b) coherent reconciliation of its verses for legal purposes; (c) authenticated explanations from, and the relevant actions of, the Prophet 🚝; (d) other well-founded historical testimonies related to the Quran's meanings; and, only lastly, (e) personal linguistic analysis). This hints at the English abridgment's fatal flaw: It fails to grapple with the reality that seven centuries ago Ibn Kathîr wrote for a scholarly, Arabic-literate elite about whose awareness of the Quran and its commentary much, indeed, could be assumed. The inconsistent English representation of his work, however, targets no such addressees. Its translation is patchy (perhaps the result of too many hands of varied competency in the mix). Its contextual explanation is meager. Its fundamental terminology and concepts remain shrouded in a combined cloak of awkward English and unsatisfactorily explained Arabic transliteration. *Tafsir Ibn Kathir's* historical effectiveness notwithstanding, its English interpretation is a bewildering visual and intellectual experience.

About a decade before this, Egypt's Supreme Council of Islamic Affairs issued a condensed Arabic commentary of the Quran, based on several normative exegetical sources, under the title Al-Muntakhab ("Al-Montakhab" in their own transliteration) fi Tafsîr al-Qur'ân al-Karîm, The Select in the Interpretation of the Holy Quran. The Arabic is a good and reliable work as a commentary précis. In 1993, Abdel Khalek Himmat Abu-Shabanah, a physician by profession, "translated" it, and the late Muhammad Mahdy Allam reviewed it. From the opening surah which renders the much uttered and spiritually summative verse Alhamduli'llâh rabb'il-'âlamîn, & All praise is for God alone, Lord of All the Worlds, as "Bosoms peep forth and answer thanks to God"—to the last paragraph of its acknowledgments—"our bosoms peep forth and answer thanks to God"—it is a massacre of language and concept. Rarely does Abu-Shabanah show the discipline to curb himself to the Arabic text of the Muntakhab. His hyper-inflated English discourse, sentence by raucous sentence, grates against ear, intellect, and soul. That it is presented as the official English commentary of the Arab Republic of Egypt is appalling.

The King Fahd Holy Qur'ân Printing Complex of Madinah commissioned a group of scholars to produce a good and finely printed brief commentary in Arabic, Al-Tafsîr Al-Muyassar (1418 H.), A Facilitated Commentary of the Quran, with the intention of helping translators. It has not itself been rendered into English (though this, it seems, was also part of its conception, though it now seems the original work itself has lost its endorsement), but it is certainly a dependable work within its intentionally concise limits. There are occasional glosses that smack of ideological pedantry, but these are few and not out of bounds.

Finally, **Mahmoud Mustafa Ayyoub**, a Lebanese-born academic in Islamic studies educated at the American University of Beirut and Harvard, has been at work on a series entitled *The Qur'an and Its Interpreters*, which seeks to cull selections and themes from the classical commentaries. It has, however, an inordinate focus on relatively minor Shi<sup>c</sup>ite exegetes and the quasi-philosophical issues they and a few others have raised. Its usefulness remains to be seen.

### Sectarian Translations of the Quran

Non-Muslim translators are, of course, not alone in using Quran interpretation to prove or strengthen their sectarian biases. S.V. Mir Ahmad Ali's 1964 work announces an ideological allegiance in its very title from which its interpretation never strays: The Holy Quran with English Translation and Commentary, according to the version of the Holy Ahlul Bait [that is, Household of the Prophet , whom Shî'ahs believe are, genetically, the only divinely authorized authorities to rule over Muslims for all time] includes special notes from Hujjatul Islam Ayatullah Haji Mirza Mahdi Pooya Yazdi on the philosophical aspects of the verses. It is, of course, an unabashed defense of Shi'ism.

M.H. Shakir's Holy Quran (New York, 1982 (first published in 1968 without Arabic Text)), another apology for Shi'ism, has similar goals in its presentation of Syed Muhammad Hussain at-Tabatabai al-Mizan's An Exegesis of the Quran, translated from Persian into English by Sayyid Saeed Akhtar Rizvi (Tehran, 1981). The actual translation is no more than a reworking (to be kind) of a 1917 version by Muhammad Ali, which is rich with scholarly notes and commentary, yet weak in style and filled with deliberate contortions of interpretation blatantly cast to defend the affiliation to which he belonged; namely, the mystic-messianic Qâdiyâni, or Aḥmadiyyah, phenomenon of South Asia, prompted in part by "modern-Western infiltrations" in the colonial Punjab. 35

The Qâdiyâni/Ahmadiyyah movement, one of several religious amalgams that emerged and then splintered on the cusp of the twentieth century in British-ruled India, has been particularly active in interpreting the Quran into English since early last century. These efforts generally share an ideological advocacy that seeks to legitimize the tenets of their varied creeds. Their translations thus introduce interpretive twists that appear for the first time in the history of Quran scholarship. They tend, as well, to deny any miracle, event, or mode in the world that lies outside natural law as established by modern science. The Quran, for example, states that God \( \)subjugated the very mountains to give due exaltation to God with David in the evenings and at sunrise, that is, to join God's prophet in hymning His praise (Sûrat Al-Anbiyâ', 21:79). This they interpret as a reference to a community of human beings that inhabited the mountains (or even the righteous among humanity) who glorified God with David & The Quran further states that God (taught) both David to and his son Solomon to comprehend (the utterance of birds) and subjugated the birds to their command (Sûrat Al-Naml, 27:16). The Qâdiyâni/Aḥmadiyyah translators

generally construe this as the two prophets training the birds in the manner of messenger pigeons, or as a tribe of men named Tayr. When the Quran refers explicitly to an individual bird, the hoopoe, and explicitly records its dialogue with Solomon 35, they represent it as a man of high rank, a general, in Solomon's army called by the Arabic name Hudhud (or Hoopoe), and not simply a particular bird of that type. Finally, they reject belief that there are Jinn (the race to which Satan belongs) who are coexistent with humankind in the world but invisible to it. Rather, they infer this to be an aristocratic class of human beings or a secret society of men. The same sort of rationalizations apply to the miracles of Jesus 35 in the Quran, and so on.

The best translation that they have produced is that of **Ghulam Hafiz Sarwar** (1920), still another Cambridge graduate. His style and fealty to the Arabic Text far exceeds the rest, though his translation is devoid of notes or commentary. He attempts to soften the hyper-rationalism of the Aḥmadiyyah religious tenets somewhat. He puts considerable effort into his work's introductory matter, however, with a notable review of previous Quran translations, a detailed account of the life of the Prophet , and a fine outline of the Quran's surahs, all of which demonstrate good methodological training from the West.

Another notable effort from these ranks is that of **Zafarullah Khan**: The Quran: Arabic Text and English Translation (London, 1970). His language is good, but highly inconsistent, and at places completely off-center with regard to the Arabic Text—and well it had to be, for it contains ideological sleights of interpretation that defend its unorthodoxy. For this reason, it is unreliable. For example, it undoes the Quran's rather straightforward announcement that the Prophet Muhammad as the "Seal" of the prophetic brotherhood, marks the end of all prophethood on earth, a point the Aḥmadiyyah tradition cannot concede since its founder claimed to be just this.<sup>36</sup>

In addition to the Qâdiyâni/Aḥmadiyyah versions, <sup>37</sup> a similar Persian religious affiliation known as the Bahais, which formed at nearly the same time, also has made translations of the Quran. In 1978, **Rashad Khalifah**, a Bahai Egyptian engineer, naturalized as an American who took up residence in Tucson, published *The Quran: The Final Scripture (Authorized English Version)*. His work, crude as it is, merits no special mention, save for the further illustration it gives of the psychosis to which religiously fanatical partisanship, owing to reckless disregard for genuine scholarship, can lead. Fascinated by what he came to see as the prime divine "unknown" underlying all religious mystery, he began to explicate all things in accordance with the inscrutable number 19. By

19, the Quran could be entirely explained. Upon 19, he discovered, all physical and spiritual existence had been based. He felt certain that so insightful a perception as had been vouchsafed him could not but be revelation from God, confirming that he, rather than Muhammad , was humanity's long-awaited last messenger!

Mahmud Y. Zayid, sought a consolation to such sectarian interpretations with his English Translation of the Quran, for which he brought together a consortium of Shi ite and Sunni scholars in Lebanon to construe his translation (which is largely that of Naseem J. Dawood (seriously marred by its own mistranslations)), and who added an appendix on their respective rituals and beliefs. The result was that which editing by committee so often tends to produce, only more mixed and divided. It suffers from inarticulate English as well as misinterpretation. The title page reads: The Qur'an: An English Translation of the Meaning of the Quran (Checked and Revised by Mahmud Y. Zayid, Assisted by a Committee of Muslim Scholars, Approved by The Supreme Sunni and Shii [sic] Councils of the Republic of Lebanon), Beirut: Dar Al-Choura, 1980.

## The Increasing Need for an Original Interpretation

The twentieth century, as we have seen, witnessed a number of serious, in some instances, sincere, efforts to interpret the meanings of the Quran into English. This naturally raises questions: (1) Do the interpretations meet the criteria of the maturing art of translation? (2) Did the translators have the requisite skills and specialized learning to effectively interpret the Quran? (3) To what degree are the interpretations accurate reflections of the Arabic Quran, in regard to the meanings that scholarly Quran commentary has established and that linguistic analysis of the Quran's Arabic supports? (4) Is the English clear, of literary quality, consistent within its word usage, phrasal expression, and sentence construction, without being mechanical? (5) Where verses share such language elements, is the same meaning and phraseology replicated, if applicable? (6) Are the English texts accessible, both in terms of the standardized Arabic numbering and order of the verses and surahs of the Quran, and in relation to content through indices, tables, and the like?

Neal Robinson, the University of Leeds professor cited previously, precedes us in evaluating some of these translations. "Although there are over forty English-language translations of the Qur'ân, none of them is entirely satisfactory and some are extremely unreliable." It is not a mere matter of reasonable dependability, a few Muslim translations achieving that bar (along with, perhaps, only that of A.J. Arberry from the endeav-

ors of others). Most of these translations, in our review, are marred by either (a) an overt intention to distort the Text overall or at certain ideologically specific points (nearly all the efforts of non-Muslims, in particular the earliest ones, belonging to this infamous category) or (b) a propensity toward Muslim sectarianism, ideological parochialism, hyper-rationalization of the miraculous or unobservable, or systematically "refracting" the Quran's nature- or societal-related verses to verify time-bound scientific theory or to coincide with the perceived values orientation of the ever-evolving Western reader.

The spate of English translations of the Quran that have appeared since Robinson's assessment have not vitiated his observations. Most of them are not original efforts, but either comprise Yusuf Ali or Pickthall redux (compare the Turkish committee-produced *The Majestic Quran* and Pickthall's *The Meaning of the Glorious Qur'an* for an example of this) or have relied at a formative level on previous translations—not as part of a comprehensive study, but, rather, as a bridge by which to shorten the distance between their translators' tasks and the Quranic message's English expression. Indeed, much of the impulse among Muslims that has led to the recent proliferation of translations has been to "modernize," "popularize," or otherwise "enhance" the language or presentation of "older" efforts.

It is all too clear, moreover, that the background of the translator cannot be ignored in evaluating the validity of the interpretation. It affects both how the content of the Quran will be conveyed and, indeed, what nuance that content will likely carry. This applies to effect as well as meaning. For even if a translator should be well intended or grasp a verse's sense (a grand assumption, for not a few of our translators), its articulation may not be at all commensurate with the spiritual distinction that the Quran carries, to the point that one feels to be reading an alien utterance that refuses to flow within the margins of English or rise to the thresholds of its eloquence. For this reason, one finds, for nearly two and a quarter centuries, English writers (including, as Arberry has observed, the likes of Gibbon and Carlyle, who perhaps never saw a copy of the Arabic Quran in their lives, and who certainly could not read it) dismissing the Quran's literary composition in the most unfavorable terms. 38 One can discern this very same damaging misapprehension in many a contemporary intellectual and pundit.

Even our brief survey of past interpretations produces massive evidence that many of the non-Muslim translators presumed a civilizational ascendancy and religious prejudice that like cataracts made them impervious to the light and message of the Quran. Their Arabic, more-

over, was often deficient, their access to and familiarity with the Quranic sciences insufficient, and their stylistic appreciation for the Quran's expression of divine intent, moral virtue, legal decree, and the Afterlife usually nonexistent. Nonetheless, it was never the aim—nor the obligation—of non-Muslims to spread the message of the Quran and convey its guidance.

As for the Muslim translators, may God reward their efforts, most spent their gifts of time and mind qualifying themselves in professions removed from formal study of the Quran and its related disciplines. Physicians, engineers, accountants, and lawyers; English teachers, journalists, and novelists—they did not study Arabic and the Quran, the Sunna and the Sharî'ah, in Islamic institutions of higher learning or in equally valid alternative settings with recognized masters. A few had no personal experience in Western societies or culture, moreover. Far too many enslaved themselves to the select service of sect and ideology, reducing a message whose vista is that of the heavens and the earth, the temporal and the eternal, to the worldly vindicator of some synthetic creed.

The neglect of the scholars of the Quran and the institutions they people has already been addressed, for their conspicuous absence cannot be excused. They bear a great responsibility for the confusion in which the branch of commentary studies known as Quran interpretation into living languages finds itself. They have, in fact, shunned the difficult task of qualifying themselves in other languages and methods (or, at least, of training capable translators in the Quranic sciences), thereby forsaking the field to the volunteer and hobbyist, who have innovated their own rampant methodologies.

The need to reinterpret the meanings of the Quran, accurately, clearly, and in graceful English, is plainly stronger now than ever before. Interest in Islam runs at an all-time high. Intersection between Christian and Muslim cultures meshes ever deeper. And, perhaps most tellingly, the rise of dynamic, melting-pot Muslim communities in Western lands—no longer catalyzed by visions of empire or dreams of escape alone—is a genuine globe-altering phenomenon. As for the world's escalating attention to Islam and its Book—no matter its motive—it merely makes this need more vivid and pressing.

The Interpretation that this work accompanies tries to address the essential reasons that have given rise to this core necessity, fully cognizant that, in its six-volume vision and presentation, it is a new step in English toward established tafsîr commentary methodology. The first volume, an English translation of the complete Quran in meaning, is its first tome.

### I. THE CHALLENGES OF QURAN INTERPRETATION

"I swear by God, had they asked me to move a mountain, it could not have been weightier than what they now requested of me." These are the words of the great Companion and Quran-compiler Zayd ibn Thâbit, recalling his feeling at the moment he was asked to gather together an authenticated copy of the Quran. They are virtually sufficient as an introduction to a statement that is here in order regarding the Muslim translator in the arena of Quran interpretation. The celestial difference between Zayd's person and burden and that of a mere translator is obvious. Yet, anyone sincerely engaged in conveying the Quran's revealed verses in another language cannot help but identify with the flash of fright Zayd must have beheld when first his mind took sight of his calling, and then slowly sense the monumental shift in gravity as it undoubtedly descended upon his shoulders. (See "Sphere Four" of this writing for more on the history of the Quran's compilation as a Text.)

Fifteen years in the conception and implementation of two different works of Quran interpretation into English have taught me, first hand, a good deal of humility. The Quran is the very word of God to all human beings. Then where breathes the believing soul who would not come to know fear in the demand that its meaning be conveyed clearly, a feeling of dread at the thought of one's personal inadequacy, who would not bolt upright in the night at the thought of the mistakes he must have made in seeking to understand and express the intent of the Creator in human-set words that are not the Immortal's own?

Moreover, there stand, ever at the ready, vast numbers of critics in the intuitive mirror of the conscientious Quran translator's mind-Muslims with analytical eyes trained upon every attempt to translate the Book of God-rightfully eager to authenticate how one has ferried meaning from native to foreign shore, yet avidly questing after a freshness of spirit that will blow a semblance of indigenous life from the Arabic Quran into its echo in English, and sprinkle it with something of the sweet fragrance of the original in the accent of its omnipotence, a work with a soul limned by scholarly insight but not encumbered by it or oppressed by the translator's onerous ideological freight. The Muslim audience—progressively more cognizant of the growing non-Muslim fascination and trepidation with Islam—also looks evermore at the literary and visual quality of the translation "experience" that might justify adding yet another English interpretation of the Quran to the nearly fifty that have appeared in the past three centuries, perhaps a fifth of these in the last two decades. What might be this new volume's golden virtue?

Added to the translator's concerns is the notion of literary lag—Muslims and non-Muslims cling to one or two translations (not altogether based on sound evaluation) and grow comfortable with their idiom and presentation, such that they compare new works against, not the authority of the original Text, but familiar phrases and arrangements that their minds are used to replaying. Acceptance of a different composition for readers does not always come easy.

There are other reasons, not to be spelled out here, that bring specific difficulties to this kind of epic effort, obstacles that, according to the Quran itself, go with the territory of any solemn attempt to publicize its message anew for another potentially providential generation. Not least of a would-be interpreter's challenges, however, are the multiple skills one need hone and the range of intellectual matériel and personages that must be gathered and brought selflessly to bear in the campaign to be clear and correct in the explication of the Book of God by way of translation. In addition to these competencies, the Quran commentator—and, again, commentary (tafsir) is where translation fits in the vista of the Quranic sciences—has to systematically cultivate two other levels of consciousness: (1) a broad awareness of the natural world—described previously as the Quran's mirror-revelation in dynamic display; and (2) a deep fathoming of, and devotion to, the human sea into which he aims to cast the Quran's message.

These prerequisites require of the translator rigorous preparations, not a little of which begins "involuntarily" long before one is conscious that he or she is destined to undertake such urgent business. There needs to be a fairly massive integration of Arabic linguistics, historicity, exegesis, Revealed Law, Prophetic tradition, and theological learning, along with an analogous synthesis of learning and experience in the target language, in this case, English. This substantial intellectual groundwork is the main bar that has historically precluded many untutored Muslims from composing interpretive commentaries on something as exacting as the Quran. This is not to be viewed as an authoritarian prohibition, but rather as a testimony to the widespread presence of a wise valuation for the authentic and authoritative, and a finely tuned reverence for the sacred, in Muslim culture.

Increasingly, however, the precondition of scholarly expertise to explain the Quran has been obscured in the minds of Muslims, a shadow of oblivion that has only lengthened in consequence of the modern disconnect between the intersecting notions of commentary and translation, when it comes to the Quran. This trend is directly linked to the so-called globalization of world culture, which is, for the most part, alien-

ation of native cultures, rapid deculturalization, and an indiscriminate leveling that desacralizes all traditional hierarchies. In place of all of this, a new pantheon of highly suspect, experimental assumptions is steadily diffusing through the world, with the result that many Muslims now reflexively register these conjectures as validating—including the ones that say knowledge and personal intuition are equal when it comes to the "immaterial" domain of the nonsecular, for in this latter domain of "hard," worldly, man-made commandments and taboos, the new hierarchies are inviolable, sacrosanct, and enforced with draconian severity.

Little wonder, then, that people look with grave misgiving at suggestions to change, say, a constitution, whereas the call to bring about "versions" of the Quran in modern languages has already gone forth from various circles. This has been part of the confusion among Muslims as to the objective of Quran translation. It is not, as some now seem almost subconsciously to think, to scribe an adaptation of a sacral Text (as has been the very real challenge of Bible translation in its "production" of particular "versions"). Nor is it to sculpt a word-by-word likeness of the original Arabic Text. Nor is it to draw a culturally and psychologically correct analogy between civilizations and centuries. Many of these misconceptions can be discerned in notions of Ouran interpretation that are now widespread among Muslims. "Literal" translation theory proposes a basic word correspondence between the Arabic and the English. A variation on this theory, the "literal-sensed" concept, seeks to inject interpretations with "authentic" ideology. "Modern-sensed" translation philosophy attempts to abstract concepts from the Quran that favor a "rational" gloss that better aligns with contemporary (read Western) thought, anthropologies, and values.

Yet, the Quran interpreter is supposed to be reporting the Quran's meaning. Any emendations that he or she includes ought not to be—and, indeed, cannot justly be—to the Quran. Rather, they can only be to one's own translation through the copious research work of the specialist—a major part of whose purpose is to endue the commonly unversed reader with concepts one needs to understand the Quran, but that one's culture has forgotten or that one has not yet perceived. So, in addition to the interpreter's aforementioned capacities (or maybe as a culmination of them), one's translation stylus, before attempting Quran interpretation, ought to have been well whetted with positively related, substantial, and previous work of one's own. In addition, one should all the while be sharpening his or her interpretive sense with the, I think, important foundational literature now mushrooming in the field of translation study and theory, which has now come of age.

Perhaps, this obliquely explains one of the underlying reasons why in spite of the surfeit of new translations of the Quran in modern languages-Muslims in the world express an almost insatiable demand for vet another interpretation of it. Intuitively, they believe and hope that the next translation will more purposefully and skillfully convey the Quran's meanings in English, for their own personal elucidation and that of their descendants, of course, but ever more so with an eye on two emergent realities. The first of these is that Muslims everywhere recognize the urgent need to elevate the voice of the Quran to its worthy place in the accelerating dialogue between civilizations, where truth and understanding are now openly at stake for the world. Secondarily, Muslims have a distinctive desire (and in this, I believe, they are not alone) to fortify the anemic profile of the Heavenly faiths. For, instinctively, Muslims recognize the direness of the need for their essentially congruous and tolerant word of divine guidance to be amplified in the human community with respect to the ominous issues of the age—none of which, it should be duly observed, can be considered "national" or "domestic" problems any longer. They are global, created by humanity, the concern of every man and woman, the planetary consequence on land and sea of the sins (in religious terms) that have gone forth from human lips and fingertips, a threat to the earth and all that flies through its air, moves upon its face, swims in its waters, or burrows beneath its soil.

These crises constitute dramatic divine reminders of humanity's collective liability for its actions on earth (though the All-Merciful pardons much). More importantly, they disguise opportunities to repent and reflect, and to thereby set right humankind's affairs with God, one another, and its environment before the Last Day of our lives, when no alteration or egress back into the world will be possible. These predicaments, which we human beings all generate, and wherefore we find ourselves steeped in them, suggest questions that, the Quran tells us, we cannot be afraid to pose to one another. Nor may we despair of together finding their answer within the waymarks of divine guidance: What is the place of religion in society? What are the categorical imperatives across humankind? How can law be impartially globalized while retaining cultural-linguistic prerogatives and continuity? How is education to be defined as a purpose and a content-base, and made into an egalitarian right, rather than a tool of cultural and political coercion; and what is the burden of the educational enterprise, the obligation and station of the educator in our societies? What is the proper function of the worldly philosophies within the decidedly moral spheres of wealth and property, health and cure, and the exploitation of earth's resources and care for its

ecology? What principles are to be held as controlling with regard to parent-child, female-male, elder-youth, and human relations in general, and in the interaction between the human creature and the rest of creation, animal, plant, and mineral? And what ethical doctrines does it behoove humanity to establish and enforce in managing disparities between rich and poor, meek and powerful, and, especially, in uprooting the deeply evil assumptions of intrinsic racial, communal, and gender inequalities that have so irrationally but tenaciously tainted modern thought?

Such questions, or, more properly, their answers, begin to shed light on the reasons why Muslims so ardently desire the Quran to be effectively translated, so that it can more readily enter, indeed, redress, the arena of the new global discourse. As God's last and culminating tiding and admonition to all of humanity, the Quran must unequivocally reach the understanding of the English-speaking in a fashion on par with (a) the calcifying, manmade ideological theses of our era (with which we currently remain deluged) and (b) the translations of preceding Heavenly Books. We listen in on Moses' to reception of the Ten Commandments in captivating modern English and heed the account of the Old Testament in the same tongue. The similarly translated New Testament reports its narrative of the mission of Jesus and the Disciples in a style at times approaching the poignantly beautiful. Obviously, neither Moses at nor Jesus at ever pronounced a word in an utterance to be named English, given the simple historical reality that they preceded its very existence by millennia. Nor were the truly massive efforts to represent these texts in this idiom brought about by, say, Muslims or Magians. Rather, it was and continues to be the aspiration of believing Christians and Jews to illuminate their contemporaries with a seminal word that has produced their respective rescensions. Nor is it appropriate for a Muslim to cast aspersions upon the attempts of rabbis and priests, monks and ministers to plumb the depths of their sacred texts in order to disseminate their criteria and diffuse the light they find within them, when the Quran itself speaks of God's exhortation of them to respond to the decrees of His revelation:

«Indeed, It is We, Ourself, who sent down the Torah. In it there is guidance and light. With it the prophets, who submitted themselves to God, made judgments for Jewry, as did the rabbis and the scribes; for they had been entrusted to preserve the Book of God—and to this trust they were mindful witnesses.» (Sûrat Al-Mâ'idah, 5:44)

And after the prophets of Israel, We sent following upon their traces Jesus, son of Mary, as a confirmation of the truth that had

preceded him in the law of the Torah. Moreover, We gave him the Evangel—in which there is guidance and light—as a confirmation of the truth that had preceded him in the law of the Torah, along with further guidance and inspired admonition for the God-fearing. (Sûrat Al-Mâ'idah, 5:46)

Thus, for the Muslim, there are three reasons why every people have the right to access the meaning of God's last, universal revelation in this the post-prophetic age, the latter scenes of human history: (1) The Quran contains the comprehensive criteria by which human beings are to live on earth until the end of time; (2) it articulates the bases upon which they shall be judged in the Hereafter; and (3) it informs them of the eternal consequences of their worldly beliefs and actions and links this to the existence of the everlasting abodes of a true Paradise and a real Hell. Whoever is raised a Muslim or becomes one is accountable for providing the rest of the world with a clear sense of the explicit message of the Quran. Nor is this a one-time or place-bound liability for the Muslim community. It devolves anew upon every generation, in every location. Muslims, therefore, cannot fail to express the vital meanings of the Quran in English at the same level of original understanding, clarity, and literary quality as their counterparts in faith have their central texts—and based upon a similar impulse—vet being ever safeguarding of the rigorously authenticated meaning of its uniquely preserved Text.

# II. TAFSÎR-COMMENTARY: THE OLD NEW VISTA OF OURAN INTERPRETATION

Perhaps one thing is clearer today regarding the Quran than it has been since English efforts to translate it began three centuries ago: The education of anyone who is ignorant of its message is not only dubious but renders that person's opinion obsolete, even dangerous, for the Quran is undoubtedly one of the great wellsprings of influence in the world and without understanding its message—not as it has been, and continues to be, largely systematically misrepresented—in at least a clear interpretation of its own authentic Heavenly voice, one cannot advance the crucial goal of confluence within the human fellowship. The common knowledge that this statement proposes, however, will not be easy if the Quran is not distinctly conveyed and reliably explained. Yet this cannot be done if its transmitters continue to restrict themselves to regurgitating old translations or mouthing sense-based idea or cultural interpretations in more or less the same old flat forms.

It should be obvious now that the route that centuries of enlightened

Quran commentary took in imparting and elucidating the Book's meanings was all along the only one that could be taken seriously, irrespective of languages and culture. Indeed, if one looks at linguistic settings other than that of Arabic in which Islam established itself by winning hearts and minds, not wars as popularly mythologized—the Persian, Turkic, Urdu, and Malay environments, for example—contextually bereft translation never sufficed. Let us put aside for the moment the obvious, that the Arabic of the Quran must be systemically taught and commonly learned at a certain level of awareness. Original, native, language-specific commentaries are all that can or will suffice the deeprooted mortal thirst to drink in the nectar of divine truth, to know and grow into the Textbook of Heaven's guidance in terms that contextualize the Quranic experience in authentic conceptions that bear it accurately, transport its message clearly, and transfer the import of its meaning with impact. For it is only in this way that one's personal and communal encounter with the Quran can come to resonate in one's own circumstance with something of the Prophetic event of the Quran itself in the first instance.

The challenge that Muslims in the English-language milieu have correctly perceived but largely ineffectively addressed is that the Ouran is more than capable of standing for and inculcating the vanishing noble virtues of moderation, civility, modesty, selflessness, charity, forbearance, and courage in new generations-provided it is given proper unmuted and uncensored voice. For the Quranic message is its own medium. Its appropriate mode, however, inheres not in the almost obsessive and resource wasteful act of translation and retranslation that seeks, again and again, to present the Quran in word-for-word or sensefor-sense approximations that cannot but appear as neurotically repetitive exercises in enigma and disconnection. Nor is there much hope in the newly fashionable trend to transplant popular commentaries from foreign soils as a harvest for the sons of different decades and their separate toils. Rather, the methodology that has proven most effective and resilient is that of the native interpretation that is conceived as an organic part of the scholarly tradition of Quran commentary. For the genre's genius is truly its ability to systematically provide peoples of a specific time, place, and experience with the intellectual, spiritual, and imaginative connections they need to recreate something of the spontaneous advent of the Quran in their own hearts, lives, and communities.

The remarkable discipline of Quran commentary stands alone in performing this feat because its purpose is to fashion the correct progression of mental bridges that link a particular reader, generation, and people to a multifaceted understanding of the Book it amplifies. This is done, if done properly, by connecting a verse and its language, a verse and its meanings, a verse and its style, verses as they cohere and relate to one another, verses and their surahs, surahs one to another, and all with the Quran itself as a singularly coherent statement miraculously unfolding in parallel Texts of untold dimensions of time, culture, situation, and emotion: Heavenly Book! Worldly declaration! Arabic oration! Time's Last Reminder! Remembrance of all things! Divinely preserved chronicle of the prophetic history and spirituality of the life, mission, and psychology of its unlettered Messenger, Muhammad , and his Companions, in juxtaposition with the narrative of the inveterate allies of unbelief! Such is the Quran.

Commentary succeeds in presenting the Quran because its message, in fact, originally came—not as a cryptic Book of atomized statements but as a chain reaction, a big-bang genesis, that creates the human being and his gardenous endeavor in the world anew. It is the unfolding of believing man's universal paradigm until the end of time. It is the divine perfection of history's perpetual record, the encounter between Heavenly revelation, prophethood, and humility, on one hand, and earthy empiricism, egotism, and arrogance, on the other. It is that faroff thunder-peal in the night that starts the human soul to consciousness of an unseen realm and its absolute primacy over the relative province of the sensible. It is the proximal cause that compels one to the decisive inner struggle of establishing its numinous light in one's life. It is the luminous rune of revelation that reenchants and resacralizes for man a natural world that his numbed soul has heretofore held dispirited and profaned. It is a glad tiding and solemn admonition to him of destiny's two highways of ascent and descent that intersect only momentarily in the herebelow, if we but knew, and diverge forever in the Hereafter at the Throne of creation's singular, incomparable Maker, the true and only God, the Sole Judge of woman and man, all else's lone Creator.

At concentric levels, then, Quran commentary seeks to segregate and articulate the multitudinous message of the Quran as it, in fact, strikes the human being—rather, thrusts him all through—immediately, inexpressibly, and simultaneously. This is the steep road that this proposed series, *The Quran: A Contextual Commentary*, has taken as opposed to common translation, and which is reflected in this edition: *The Gracious Quran: A Modem-Phrased Interpretation in English.* A summary of its approach and features follows.

#### PART TWO

## The Method of This Interpretation and Commentary

"Quran Commentary was the first of Islam's spheres of learning to emerge. Indeed, exploration of its issues was already underway in the time of the Prophet , as the Companions sought answers to various questions about the Quran's verses...." Thereafter, investigation into matters of Quran commentary greatly intensified as multitudes whose native tongue was not Arabic accepted Islam. Now it had become a necessity to elucidate the Quran's meanings for them; hence, its practice grew widespread among the [second generation, that is, the] Successors to the Companions.... For Quran commentary is surely the most venerable of the Islamic sciences. In point of fact, it is of the uppermost [echelon] of knowledge [altogether]."

-Ibn 'Ashûr (d. 1973), Tafsîr Al-Taḥrîr wa Al-Tanwîr (1:14)

EVERY PROJECT PROPERLY done has an underlying methodology. The Five Spheres that precede this section introduce the Quran, but also caption the philosophy and intellectual context from which this work proceeds. Creative productions also have histories, however, a sort of rationalization of the emotional experience that brought their creators to and through their particular labors. My own twenty-five-year American odyssey as an Islamic scholar and citizen is, by every measure, crucial to the formation of this work. Relevant fare, to be sure, and of invaluable historical worth in its own right, yet I believe its gloss would constitute an unnecessary distraction here, out of sync with the germane descriptions that remain before us, regarding the attributes that distinguish this interpretation.

This much I will say: Nothing shall suffice the now-critical need of English-speaking peoples to understand the Quran and Islam—be they in North America, Europe, Australia, or elsewhere—but this: the formation of homegrown, comprehensive Quran-based curricula and the

publication of original exegetical texts on the Ouran—not away from, but in the very stream of, the great learning mechanisms and scholarly commentaries of Islamic civilization. This must be borne out of the selfsame "necessity to elucidate" the meaning of the Ouran that the quote at the opening of this essay speaks to; namely, that sense of urgency for the "exploration of [the Quran's] issues" in search of "answers to various questions about the Quran's verses" for the express purpose of living by these answers. That means those who yearn to make a meaningful contribution to this "uppermost [echelon] of knowledge" must conceive of their work, from the inception, as offering solutions to real concerns and tribulations that go beyond the Muslim community and purely academic pursuit. In other words, we must become engaged in the premier collective responsibility of the followers of the last Prophet upholding the Quran in our day-to-day lives and conveying its message to those with whom we share a bond of humanity and a responsibility for the welfare and direction of society and this strained planet. This necessarily requires a systematic awareness of what has been done, and the creative conception of what one can do, to advance the objective of total public access to, and discussion of, the Quran-if, indeed, Muslims hold the Quran to be the "prescriptive" Book of God for every man, woman, and society for all time.

The Interpreter and the Foundational Work of This Interpretation IN SEVERAL PLACES this introduction states that the education and background of the Quran interpreter and the goals and preparations set forth for his or her production not only matter but are first-order considerations in determining whether such a work should be undertaken and received as worthy of study. Having done such an interpretation implies that one feels qualified to put it forth, and God alone is worthy of praise. The background of the interpreter as it relates to this effort follows.

I. THE CREDENTIALS OF THE COMMENTATOR: He received his Arabic and Islamic training at Al-Azhar University. For those who are unacquainted with this institution, it is the oldest continuous-running university in the world, founded in 359 H. / 970 C.E. by the Fatimid rulers of Egypt and reorganized by the famed Salâhuddin Al-Ayyûbî (Saladin, as it has been Anglicized) in 567 H. / 1171 C.E. into the premier citadel of Islamic religious higher education, which it has remained since.

He first studied Arabic language and the Sharî<sup>c</sup>ah, or, very broadly, Islamic Law, and then learned Hadîth, the teachings and tradi-

tions of the Prophet Muhammad , in which he has written two specialized works, in Arabic. His Ph.D. in Islamic Philosophy is from the University of Chicago, for which he translated the first half of the great Muslim legist, philosopher, and mystic Abû Ḥamid Al-Ghazâlî's seminal work on the principles of Islamic Law (uṣûl al-fiqh) Al-Mustaṣfa min 'ilm al-Uṣûl, The Quintessence of the Science of the Principles of Islamic Law (he has recently begun drafting the second part for publication).

For twenty-five years, up until 1999, he lived exclusively in America, where he functioned as an Islamic scholar, participating in what has shown itself to be the most vital period of its establishment and growth, both religiously and socially. The titles of other books he has written, including six that directly relate to the one in hand, can be perused after the title page of this book. He is currently Professor of Islamic Studies in Translation at Al-Azhar University, as well as at Al-Azhar's College of Sharî'ah and Law, and is the first of its rank to have interpreted the Quran into English after having lived and completed higher studies in America. Any worthiness in this fact is to be accorded, in part, to both these institutions, Al-Azhar and the University of Chicago. He publishes this work in the same year of life in which the Prophet completed his call and passed to the mercy of God, and he hopes to witness its completion in its five companion volumes in the coming years.

- II. SURVEY OF ENGLISH TRANSLATIONS: Shortly after the 1989 publication of an article on Sûrat Yûsuf (12) called *The Fairest of Stories* (subsequently redone in a somewhat more substantial book), he undertook a comprehensive survey of every English translation of the Quran from the 1700s on. The purpose was to become intimate with the various approaches to Quran interpretation, as they had actually appeared in print, and to study the salient differences in each generation of translators, to the degree that such patterns existed. The translators themselves were also studied in terms of their religious, ideological, and national affiliations, along with their intellectual training, as they themselves expressed such things in their own writings and as such had been reported in the works of others.
- III. PRINCIPLES OF TRANSLATION: After the in-depth review of existing translations, a four-fold ethic to guide the interpretation process was laid down as follows: (1) fidelity to the meaning of the Quran as it is articulated in its revealed Arabic Text; (2) accuracy in its interpreta-

- tion into English; (3) clarity and literary quality in its English expression; and (4) freedom from ideological bias, sectarian interpretation, or personal predilection in the representation of its meanings.
- IV. SURVEY OF QURAN VOCABULARY: The Quran's approximately one thousand seven hundred thirty-four (1,734) primary root words (from which virtually its entire lexicon derives (excepting particles, prepositions, and the like)) were separately catalogued with an extensive set of specialized Arabic and English language references attached to each one, some twenty-five linear feet of research as it stores in file drawers.
- V. SURVEY OF SURAH LITERATURE: By a similar process, the Quran's one hundred fourteen (114) surahs were surveyed. Each surah was then compiled into its own compendium with (a) its existing translations into English; (b) its commentary from the major Arabic exegetical literature, selected according to their specialized topical focus, including the teachings of the Prophet # (hadîth), the rules of applied Islamic Law (aḥkâm al-fiqh), prophetic biography (sîrah), and occasions of revelation (asbâb al-nuzûl), as well as various aspects of Arabic language. Generally speaking, no less than a dozen commentaries were bound into each surah file (though the range of commentaries and references ultimately needed proved quite extensive (d. Bibliography)). These included Jâmi' Al-Bayân 'an Ta'wîl Al-Qur'ân, Al-Țabarî (d. 310 H. / 922 C.E.); Ma'ânî Al-Qur'ân wa I'râbuhu, Al-Zajjâj (d. 311 H. / 923 C.E.); Mufradât Alfâz Al-Qur'ân, Râghib Al-Isfahânî, (d. 425 H. / 1033 C.E.); Al-Kashshâf, Al-Zamakhsharî (d. 538 H. / 1143 C.E); Zâd Al-Maşîr fî 'Ilm Al-Tafsîr, Ibn Al-Jawzî (d. 597 H. / 1200 C.E.); Al-Tafsîr Al-Kabîr, Fakhr Al-Dîn Al-Râzî (d. 606 H. / 1209 C.E.); Al-Jâmi<sup>c</sup> li Aḥkâm Al-Qur'ân, Al-Qurtubî (d. 671 H. / 1272 C.E.); Al-Bahr Al-Muhît, Abû Hayyan (d. 745 H. / 1344 C.E.); Tafsîr Al-Qur'ân Al-Azîm, Ibn Kathîr (d. 774 H. / 1373 C.E.) Tafsîr Al-Jalâlayn, Jalâl Al-Dîn Mahallî (d. 864 H. / 1459 C.E.) and Jalâl Al-Dîn Al-Şuyûţî (d. 911 H. / 1505 C.E.); Tafsîr Irshâd Al-'Aql Al-Salîm ilâ Mazâyâ Al-Qur'ân Al-Karîm, Abû Al-Sa'ûd (d. 982 H. / 1574 C.E.); Fath Al-Qadîr, Al-Shawkânî (d. 1250 H. / 1834 C.E.); Rûḥ Al-Ma'ânî fi Tafsîr Al-Qur'ân Al-'Azîm wa Al-Sabc Al-Mathânî, Al-Alûsî (d. 1270 H. / 1853 C.E.); Tafsîr Al-Tahrîr wa Al-Tanwîr, Ibn 'Ashûr (d. 1393 H. / 1973 C.E.); Al-Muntakhab fî Tafsîr Al-Qur'ân Al-Karîm, sponsored by Egypt's

Supreme Council of Islamic Affairs (1993); and Al-Tafsîr Al-Muyassar (1418 H.), published by the King Fahd Holy Qur'ân Printing Complex of Madinah; (c) articles from the major works, classical and contemporary, on the science of Quranic studies ('ulûm al-Qur'ân) also incorporated; and (d) related articles from various other sources included, as well. More than one hundred twenty (120) volumes of primary research literature on the surahs were gathered in this way.

VI. SOURCE TEXT OF THE QURAN: The interpretation of the Quranic Text has depended upon the impeccable Mushaf Al-Madinah Al-Munawwarah edition of the renowned Mujamma Al-Malik Fahd printing complex of Madinah, in accordance with the transmission of the Quran by the esteemed recitation experts universally known by the single names Hafs and, before him, Asim, as conveyed by the third Caliph of Islam, the illustrious Companion, Uthman ibn Affan. This is the authenticated, undisputed, normative recitation of the Quran as the Prophet read it publicly, had it transcribed, and taught it personally to thousands of his followers.

### Baseline and Revised Texts of the Interpretation

THE FIRST TRANSLATION of the Quran undertaken by this translator was The Quran: Interpretation in Context, completed in May 1999. It adhered exceptionally closely to the Quranic Text, in word-choice and syntax, but saw only limited publication. It achieved, it could be said, a high and worthy standard relative to existing English renderings. Yet, still, it seemed, by the criteria that the translator had steadily evolved, not to address the actual and fast-broadening need of the English universe of readers. The present interpretation, begun in earnest in 2000, reached completion in eighteen months. Thereafter, it underwent complete revisions for meaning, language, and style twice, over the next two years. This was followed by two critical reviews—periods wherein various specialists in Islamic studies, divinity scholars, and the Arabic and English languages contributed comprehensive independent appraisals. A limited number of review editions were then sent to a cross-section of two types of readers: those whose mother tongue is English, for verse-by-verse comment on clarity of language and meaning, native quality, and general readability (wherein actual readability was measured); and Arabic speakers with English proficiency, who had both (a) memorized the entire Quran and (b) received degrees in Islamic studies. This group read the English text against the Quran itself and offered extensive comment.

- I. VERSE NUMBERING: Surahs and verses appear and are numbered in accordance with their order and numbering in the authoritative Quranic Text mentioned above. For maximal accessibility, each verse of every surah in the interpretation lists its surah number first, followed by a colon, followed by its verse number. Thus, the first verse of Surah One appears with the numbers 1:1 before it; the fifth verse of Surah Two is numbered 2:5; and the hundredth verse of Surah Twenty-Six as 26:100. In the forthcoming companion volume, Annotations to the Gracious Quran: A Modern-Phrased Interpretation in English, this numbering scheme is preserved for easy consultation between the interpreted verse of a surah and its note.
- II. INTERPRETIVE ENGLISH TEXT: The words and constructions that this interpretation uses to render the meanings of the Quran into English can be generally described as end-secondary to early university level literacy. A deliberate effort has nonetheless been made to achieve a style of consistent literary elegance, neither slipping into bombast and affectation, nor tripping into colloquial expression or the conventional idioms that mar many contemporary translations, and which, in reality, take one much further from the "sense" of the Quran's presentation than does the archaic lexis that inhabits the Jacobean-reminiscent language of earlier efforts.

The language challenge for Quran interpretation is nearly as visual as it is aural. Thus, the interpreted verse has been segmented into connotative and conceptual phrases that occupy text lines to themselves. This has been much considered and constitutes an important feature of the translated text of this edition. It is designed overall to make the reading experience more enjoyable, which is to say maximally meaningful, by giving one a chance to reflect on the richness of the read, for the Quran is opulent with imagery and deep with implication that is, at once, immediate and far-reaching, overpoweringly accessible and breathtakingly fathomless, its verses, as it were, diversely layered with distinct but concomitantly correct denotations cast together by the selfsame expressions and words. Some of these senses, particularly the latter, are inevitably diluted or lost in translation. It is hoped that accompanying notations (along with a forthcoming volume of more extensive notes) will help restore at least some of that information, if not the experience, to English readers.

The classical Arabic of the Quran contains no punctuation marks. The language, rather, organizes itself into clauses and phrases through word order and particle usage. This increases the impression

of continuousness in its reading and can make for extended sentences and variant word- and phrase-groupings that yield important variation in meaning. This renders the Text of the Quran exceedingly dynamic, as much more meaning can be-and is-stored in nonlinear information sequences. This interpretation mostly introduces these passages in parts that add up to a complete sense of the entire Arabic sentence, using modern standard English punctuation as needed to make its meaning clear. To give one example, however, we may take the second verse of the second surah, Al-Bagarah, or the surah wherein is mentioned the story of the Cow of sacrifice. whereby God tested the Children of Israel. It is translated in this text: This is the Book of God. There is no doubt therein. It is guidance for the God-fearing. Owing to the absence of punctuation and the continuous nature of the Arabic Text, it also could mean, and be interpreted, This is the Book of God, wherein there is no doubt. It is guidance for the God-fearing); or (This is the Book of God), no doubt is there regarding this. It is guidance for the God-fearing); or This is the Book of God. There can be no doubt about the fact that it is guidance for the God-fearing. Moreover, each of these meanings is true. It is this kind of sense, among others, that disappears in interpretation, wherein one is compelled to specify a meaning for a Text.

Native Arabic expressions have been translated into English idioms that are understandable but not too far afield from their original phrasing. Multiple meanings for such expressions are explained outside the translated text when necessary, but where the sustained use of pronouns, of which Arabic is more capable, might confuse, the referent nouns are inserted into the translated text, in brackets, to avoid ambiguity. This policy has been employed with circumspection, however. In borderline cases, these referents have been relegated to accompanying notations. In not a few places, renderings that are more literal have been reproduced there, as well, for those who might want to taste a more Arabic-styled syntax in the English.

This interpretation also makes extensive use of, and considers as important and meaningful to the English reading, the many Arabic articles of emphasis that appear in the Quran, such as, 'inna' (indeed), 'anna' (assuredly), the letter 'lam' of emphasis (most surely), and 'laqad' (very truly). The English renderings of these are, for the most part, consistent, without being relentlessly mechanical. Moreover, they have proved not only appropriate but, it would seem, desirable in imparting to the English a certain register that marks the tone of

a Sacred Text while not encumbering it with archaic usages such as 'lo,' 'verily,' 'alas,' and so on, which to contemporary sensibilities may actually tend to subtract this sense from a text.

There has been no analogous challenge when it comes to most proper name usages (for person, place, animal, plant, etc.), English equivalents being readily used. In certain instances, and in keeping with what seems an inevitable and positive trend in transliteration of world languages into English, corrective or nativized spellings for names, such as Makkah (instead of the common Mecca, for instance) have been favored. Person names, such as Muhammad , have not been diacriticized with the points, accent marks, or macrons that distinguish certain Arabic letters for pronunciation purposes. This is often, in the translator's view—especially with given names—unnecessarily intrusive and alienating.

Similarly, technical terms, like measurements and distances, for instance, have been converted into popularly understood quantifiers and then explained, if necessary, with notes, unless the usage is generic and the measure understood, as in the verse (And there are among them the likes of one who, if you were to entrust him with even a single 'dinar,' he would not restore it to you, unless you were to remain standing over him) (Sûrat Âl 'Imrân, 3:75).

In addition, the English interpreted text has been rendered as much for oral, public reading as for private, silent study. This has had the further virtue of verifying the interpretation's meaning as it is likely to be received and has certainly tended to ease the reading experience overall and enhance the text's clarity. This interpretation is, in fact, intended to appear in oral mediums as well as written.

- III. INTERPRETIVE ENGLISH TEXT AND GENDER: The Quran's message is universal, for every people of every generation, be they women or men—and in this latter regard, the Quran is explicit. Arabic, like most other languages, defaults to the masculine, particularly in its plural address. This convention is not exclusionary. The interpretation is neutral in this regard, provided this does not conflict with original Arabic connotation, the conceptual intent of the Quran, or good English style.
- IV. INTERPRETIVE ENGLISH TEXT AND THE SCRIPTURAL RELIGIONS: The Quran has been revealed to liberate human beings from superstition and false assumptions about God. For this reason, it offers no compromise with idol worship or its adherents. To the scriptural faiths,

however, it accords a formal standard of recognition and preservation. First, the Quran mandates belief in every Heavenly revelation that preceded it as a precondition of faith in it. One cannot profess acceptance of the Quran and reject the Scriptures of old. From this category, the Quran specifically mentions the Torah of Moses & , the Psalms of David 🛣, and the Evangel of Jesus 🛣. To others it eludes generally, but the principle it establishes firmly. Thus, the Quran accords the communities that formed around these revealed Books, explicitly the Jews and the Christians, special status, formally naming them ahl al-kitâb, the People of the Scripture, deliberately distinguishing them from idol worshippers, and, thereby, exempting them from such denunciations as it pronounces upon the practitioners of paganism. Yet, God Himself, in all these revelations, reserves the right to address all peoples as He so wills. He guides them as He so pleases, and He forewarns and admonishes them as He so pleases. He is explicit as to what brings about His hallowed blessing and what earns His divine wrath. Neither Muslims, nor Jews, nor Christians nor any community that has ever received his prophets and messages—are excepted from His Judgment. The Bible, for instance, is replete with passages that illustrate this as Heaven's prerogative. The Quran follows this divine rule. For example, God praises the generations and communities of Jews who preserved their faith against persecution and skepticism.

Now, very truly, We have previously given Moses the Torah as a Heavenly Book, even as We have given you the Quran. So do not be in doubt, O Prophet, about meeting the like of what faced him. Yet, indeed, We made it a source of guidance for the Children of Israel. And thereby We made from them exemplately leaders, guiding their people by Our command—when they had endured patiently, and when they had certainty in the truth of Our revealed verses. Indeed, God will judge between them all on the Day of Resurrection about that wherein they have been disputing. (Sûrat Al-Sajdah, 32:23–25)

The Quran states, moreover, that God bestowed favor upon the Children of Israel in a measure unequaled by any other people in their era, not arbitrarily, but as a result of their compliance with His commandments and His mercy. «O Children of Israel! Recall in your hearts My blessings with which I have blessed you, and that I had, indeed, showed preference to you above the peoples of the time in all the world» (Sûrat Al-Baqarah, 2:47). Yet as to those who

violated God's commandments and willfully and obstinately transgressed His ordained limits, it is the likes of these, the Quran states, that God chastised with His severe retribution, in this life, withholding for them an even more severe torment in the Hereafter. This, in fact, is the way of divine Judgment, confirmed in many places in the Old Testament, as well.

The Quran also lauds those Christians who enshrine and practice the ethics of abstinence and devotion, sincere love of divine truth, and humility before God.

(And you shall assuredly find that the nearest of faith-communities in genuine love to those who believe in this Quran are those who say: We are, indeed, Christians. That is because there are among them priests and monks—and they do not grow arrogant. And when they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth, which they recognize. They say: Our Lord! We have believed. So inscribe us among those who bear witness to the truth. Why should we not believe in God and the truth that has come to us, and hope for our Lord to admit us to Paradise with the righteous people? So God has rewarded them for what they have said—Gardens beneath which rivers flow, wherein they shall abide forever and ever. Such is the reward of those who excel in doing good.) (Sûrat Al-Mâ'idah, 5:82–85)

The Quran, therefore, disapproves of the offenses of Jews, Christians, and Muslims—singling out in particular the hypocrites, a group from the Muslim community—for their unrepentant defiance of their Creator's commandments and their sustained willful violation of His covenants with them. It further instructs humankind, all together, to abandon idol worship and every custom that is unfounded in the practice of faith, cautioning that religion, in its beliefs about God and in its ritual expression, is not a dimension of life in which the human being may exercise its inventive faculty; for the implications of this are far-reaching and its consequences ultimate. Thus the Quran directs the recipients of God's revelations to bring their rational gift to bear especially in the scrutiny of religion, in order to distinguish the baseless belief invented by man from the revealed tenet of God, and so as to identify and cure the qualities of idolatry that may creep into their worship and the symptoms of hypocrisy that may suffuse into their hearts.

While the Quran is by comparison notably clear and moderate in

the relatively few obligations and prohibitions it places upon people, it nonetheless contains a number of decisive Texts that delineate true faith, and in this it brooks no tilt or compromise with anyone for any consideration, be it racial, denominational, temporal, or social (though it exempts from these categorical injunctions those who are coerced into capitulation, provided willful unbelief or defiance does not enter their hearts).

- V. IN-TEXT NOTATION: This interpretation is characterized by the words and phrases it intersperses to clarify, often in essential ways, the more strictly translated text. These insertions have been carefully applied in order to give the English reader what a Quran-literate Arab would gather intuitively from the language and from his or her study of established Quran scholarship. These notations, numbering more than seventeen thousand (17,000), flow seamlessly, for the most part, within the interpreted text, and are clearly marked off in hopefully unobtrusive half-brackets, designed especially for this work. Their use has been tightly governed by the following considerations:
  - 1. Harmony exists between the universal objectives of the Quranic message and the locus of meaning contained in its words, sentences, and verses from beginning to end.
  - 2. The nonnative reader of the Quranic message has the right to expect that its meaning be communicated to him or her with unstinting accuracy and reliability and without sacrificing the fullest sense and truest impact that such a reading experience can provide. Indeed, it is the translator's conviction that accuracy regarding the meaning of the Quran's passages cannot be achieved in translation without a qualified, native interpreter to supply as full a sense of the original as possible, scrupulously avoiding the snare of ideological bias.
  - 3. The Quran is its own most authoritative commentary and is a mutually defining and reciprocally explanatory document. Therefore, virtually all the half-bracketed notations come from the Quran itself, from verses that specify what other verses leave implicit. This has been done for two reasons:
    - a. To guard against obvious miscommunication of the Quran's message.
    - b. To ensure clarity. In-text augmentation has, therefore, kept to the firmly established rhetorical principles of classical Arabic.

- 4. English has its own dictates of grammar and rhetoric to be upheld. If it is something essential to the nature of the language, as with the verb 'to be' (which the Arabic nominal sentence does not need), no bracketed insertions are used. If it is a matter of supplying on occasion something that is deliberately left out of the Quranic Text, but which seems substantial to the English (as in the case of the omitted answer to the subtle rhetorical question, or the absented—but strongly implied—fulfillment of a hypothetical clause), such is provided.
- 5. The Quran is a divine Text and as such addresses humanity in a way that tends, by its nature, to transcend popular convention. Therefore, connections fundamental to the reader's perspective are bracketed in the English to give one proper orientation. This impinges especially in two cases:
  - a. The Quran's declaration to all humanity is directed first to and through its prophet-recipient, Muhammad , whose speech and life-model it designed to raise, in exemplification of its revealed wisdom, to the plane of the universal human being.
  - b. Arabic's pronominal and nominal precision with regard to number and gender are often melded in English. Thus the titles of "Prophet" or "Messenger" for Muhammad , and less frequently his name, are often specified in brackets in the interpretation (without the subsequent prayer symbolized in the Arabic icon ', as this is out of form for the divine address). In addition, the feminine or masculine nature of a word, or its singular, dual, or plural form (especially with regard to pronouns) is clarified directly in the text, as they are integral to the Arabic.

There is good reason for such in-text notation to a Quran interpretation, as opposed to the idea of an unachievable literal translation or the attempt to merely gloss the Book's meaning with a modernized "sense" of the original that devalues the language experience. The Quran is a clear Arabic revelation of unmistakable message, without doubt. Yet, the Arabic of the Quran—while exclusive in the sense that God has spoken it (being thus distinguished from all other speech)—has never been intended to be exclusionary. Rather, its revealed Arabic constitutes a human means of storing and preserving its divine linguistic value through the otherwise natural and inescapable degradations of time, human awareness, and language.

Annotation to the Quran, however, is not all of one piece. Its purpose of clarifying or enhancing meaning varies widely in terms of approach, application, and aspect—from the conceptual, to the creedal, to the existential, to the eschatological, to the linguistic, to the legal, to the inspirational, and so forth, for the verses of the Quran do, indeed, contain all of this and more simultaneously, wherefore literal translation is implausible and all but rudimentarily ineffective, if not an outright illusion.

Yet, so too is this quality of embedded signification and implication part of the cause of the science of Quran commentary as it has formed itself, that is, around the nature of the Ouran's complex (not simplex) of explication. Now, footnoting every detail in a translation cannot help but be a detractive and inadequate visual and intellectual-emotional mélange upon the static page, if it is to reach a level of sufficiency; and endnoting is useful only for contextual information that exists at a certain remove from essential or immediate understanding, which is not to say that this cannot be constructive or even powerfully instructive. What is indispensable to Quran commentary in the first order, however—and especially commentary in the form of translation—is the completion of the Quran's message through specification and contextualization, in the way the Book itself, as a whole, completes the meaning and sense of its individual verses and surahs by others that are not necessarily sequentially or textually linked to them, and by associating them with several frames of human experience. That is to say, the Quran, though graduation characterized its descent into the world, was sent down consummate, integral, and inclusive from its first celebrated command-Read, O Prophet, in the name of your Lord who has created! (Sûrat Iqrâ', 96:1)—to its last revealed reminder: Thus fear a Day Hereafter in which you shall be returned to God. Then each soul shall be rendered in full what it has earned—and never shall they be wronged in the least (Sûrat Al-Bagarah, 2:281).42

On one hand, the Quran announces its completion in the very first moment of its transmission from Heaven. The Prophet is is to begin to read to humanity verbatim from an existing Text in the name of, that is, on behalf of, the Divine One who has uttered its inscription in eternity, and who shall teach it to humanity in the temporal world, by the instrumentality of the pend. On the other, the Quran shall be the foremost fulfillment of its own meaning in the very act of its completion: through the ongoing revelation of its verses; through the mutual explication they bring of one another;

and through God's primary exhibition of the meaning of these verses by occasioning their revelation to coincide with preordained events in the world that would demonstrate, or conserve in context, both the earthly human value of their import and their necessarily divine origin. This is, in part, the meaning of the Quran's self-description during the course of its revelation—when its verses were not vet wholly unveiled to humanity nor disclosed to it as a completed Text—as being, from the outset, &a Book whose verses are perfectly set, then made utterly distinct, from One who is all-wise, allaware» (Sûrat Hûd, 11:1). It is for this reason that the Quran is its own first and full commentary—and such is a rank and arrangement of explication that must be preserved and presented in any effective and reflective interpretation. This is, in fact, what the half-bracketed in-text notations represent, discreetly, but, God willing, very authoritatively and informatively: several thousand notes from the Quran commenting on itself and calling up pertinent event references without which the reader will suffer decisive loss of meaning or remain concept deprived—vet, with no need to break the reading consciousness, to divert an eye, or turn a page.

The pragmatic reality is that this method provides the medium by which an individual seeking to access the message of the Quran and assess and internalize its meaning can independently accomplish much of his or her initial aim (far from the idealist discourse that has tended to occupy translators and the hobbyists who discourse about this). This is the golden vein that the expert commentators of Islam's heritage all diligently mined to enrich the understanding of the Quran's audiences. Bearing in mind the additional layer of translation, it is believed that this methodology, sensitively handled, though it has been toil intensive, is a boon for the vast majority of readers. For those who still favor a more austere flow of linguistic interpretation, without augmentation, it runs largely intact beyond the half-brackets.

VI. EXTRA-TEXT NOTATION: With the half-bracketed in-text notations carrying most of the explanatory lode, other comment has been limited in the Deluxe Edition to more or less essential annotation, the need for which is not immediate. This has been largely restricted to three types of clarification: passages that require extended contextual background, alternative renderings of words and verses, and, occasionally, linguistic explication to enhance understanding and clue the reader in as to why a phrase has been translated as it has.

In the two volume Deluxe Edition, separate notes and appendices address concepts and beliefs deemed essential to a sound understand-

ing of the Quran, the Prophet Muhammad , and the religion of Islam as its Book and Messenger established it. If this is one's first encounter with the Quran, it is strongly advised that one visit these essays, which ought to substantially enrich one's reading of the Quranic message. At the very least, one should familiarize him- or herself with their topics and refer to them in the course of reading the interpretation whenever one comes across verses or notions for which one lacks adequate awareness to grasp their import.

### Notions of Interpretation

A WORD OUGHT to be said about the idea of 'interpretation' as opposed to the more literal 'translation.' If there is one conception that this work has tried to convey, it is that the verses of the Quran are pregnant with meaning, intimation, and implication. This is advice to be considered in several different ways, but on the level of translation it serves to remind, especially the untutored reader of the Quranic message, that languages harbor natures, geniuses of expression, and manners of imparting sense that point all to the greatness of One Creator but that do not necessarily, or even likely, correspond literally with one another. It is for this reason that translation, when it comes to the Quran, is more properly described as interpretation, not in the connotation of conveying a particular insight or impression, but in the substance of establishing meaning and communicating its significance within the limitations of human expression.

What is most obvious in every such effort is that the translated words and phrases of the Quran are not the Quran itself; they are not divine Text equal to the original and cannot, therefore, be, like the original, called the words of God, or the Quran. They are, in the best sense, the mortal words that the translator uses to report the meanings of the Sacred Text of the Quran—the distinction between the original and the translation equaling the infinite difference between the august Creator and the humble translator. Any interpretation thus elevates itself above obvious human limitation only to the degree that it captures the meanings meant by the Divine One in the Quran's revelation. These last two facts define what an interpretation can never be; namely, a dynamic equivalent of the divine Text of the Quran in Arabic.

Be that as it may, in each and every clause and sentence, it was necessary to make a restricted decision about meaning in accordance with common rhetorical principles that govern the understanding of Arabic expression and the intent of the Quranic Text. When the matter exceeded the scholarly awareness of the translator, editors, and reviewers,

specialists in the fields of languages and the religious sciences and, occasionally, the natural sciences were consulted to help determine the most authentic meaning. Wherever multiple denotative meanings were plausible, an educated judgment was made as to which was the likelier or conceptually more compatible of the alternatives (if, indeed, there was such an issue), and this was used in the interpretation while the others were noted. Not infrequently, such conclusions involve a certain consistency of understanding rather than incompatible propositions. It goes without saying that this process involved fairly prodigious research on a word-by-word, verse-by-verse, surah-by-surah basis in the vast commentary, prophetic, linguistic, and analytical Quranic literature, especially in Arabic.

As to the English vocabulary of the interpretation, much consideration and verification went into establishing a consistent, standard, clear, literate lexicon that has been all but purged of the technical terminology of the specialists, as well as archaic pronominal usages (thee, thou, etc.). The royal 'We,' however, in reference to the first person plural references that God makes to Himself has been preserved and capitalized, though when this is followed by the pronominal reflexive, as in *innâ nahnu*, the singularized 'Ourself' has been used with initial capital (reading, (We, Ourself)). With regard to the standard pronouns that refer to God, with the exception of 'who,' they are, against modern American convention, invariably capitalized.

This is not to say that other older or rarer significations of words have not been used, or that Arabic has not been preserved in a handful of places where it seemed the point, but overwhelmingly anyone who understands the general periodic literature in circulation will have little call to do reference work. But for those who would have a more precise appreciation for the use of key words, the dictionary is highly recommended (particularly in conjunction with Arabic-English dictionaries), especially until the forthcoming companion volumes, Annotations to The Gracious Quran: A Modern-Phrased Interpretation in English and The Vocabulary Reference to The Gracious Quran: A Modern-Phrased Interpretation in English, are published, God willing.

Moreover, the language of the interpretation is in no way specific to Muslims. Rather, Christians and Jews, Buddhists and Hindus, Humanists and seekers—whoever reads English at a standard college-ready level of literacy and wants to acquaint him- or herself with the message of the Quran from a font nearer its source—should find ease in this interpretation's rendering. (It is hoped that this interpretation shall one day be redone for children and early adolescents, if not by the trans-

lator, then at his direction). The translator has neither inserted nor overlaid the text with any word of reprimand, tenor of rebuke, or tone of righteous admonition, nor has he tinged it with the pitch of persuasion, nor is there need to do so. The Quran well suffices as its own forthright declaration to all people and, indeed, cautions its knowing adherents to refrain from shouting or muting its message of guidance, glad tidings, and forewarning, and to simply and straightforwardly convey it. Rather, it likens itself to a light that God has displayed manifestly before the minds of all humankind by which He shall guide them directly unto Himself—provided they scrutinize it intently and that it is He alone their hearts truly seek (Sûrat Al-Nisâ', 4:174).

### Editions and Additions

THIS PUBLICATION MARKS the second edition of The Gracious Quran: A Modern-Phrased Interpretation in English, yet it raises the question of completion. Indeed, can any translation of the Quran's message finish, requiring or benefiting from no further explanation, correction, or revision? We have established that the concept of dynamic equivalence—an "official" version of the Quran in any language other than Quranic Arabic, and any wording besides the Quran's Arabic Text in its accepted readings—is humanly impossible. Were it possible, it would be transient, for language itself-especially English today, as, perhaps, the most dynamic language on earth—must grow in (and slough off) vocabulary, style, and expression to accommodate the reality it continues to encompass. The last printed edition of that master compendium of English words, the Oxford English Dictionary, contains some 85,000 words that simply did not exist in the 1924 publication. It is irrational for any man or woman to claim that a translated text enjoys perfect identity with its original—and the negation of perfection, or anything near faultlessness, applies most naturally to "translating" or interpreting into another language the very wording of God in His most inimitable Quran. No one given life, being naught before and destined to die thereafter, only to be brought back to life again for Divine sentencing, can hope to render the thrust, the force, the truth, the eloquence, the nuance of meaning delivered by the Ouran in the full divine effulgence of its revealed Arabic. This most stunning of all miracles is the undivided province of the One God, alone—and how transcendently far is He who is ever-near exalted high, high above what anyone may claim of imperfection!

The best a master translator can do is to transfer the Quran's meanings in accordance with the utmost of his or her knowledge, efforts, and skill. Then the difference that shall remain between the revealed and the

reported shall be, as we have said already, equivalent to that of the Eternal Originator and the passing translator He originated. The compass of the work of a mortal, who, if he is so blessed, learns anew with every day, narrows into abject nothingness before the word of the Divine, who has encompassed all things in knowledge (Sûrat Al-An'âm, 6:80). The translation of the Quran, as this passage implies, cannot complete or even finish. One's ongoing study of the Quran, of its Arabic, of Islam, of the discoveries of man, and, in this case, of the English language ought to enable one to enrich this translation, its commentary and notations, and its presentation and design, so long as English speaks in this dialect and this interpretation exists.

The initial editions of this work are, therefore, exactly that. No informed comment, notation, or correction intended to raise the station of this interpretation in the discourse of our ever-changing world shall go unconsidered, God willing. Fervently we pray to Him, highly exalted and most high is He: O God! Accept this work that is offered seeking Your august Countenance, and nothing of any other, as a service in behalf of all those who submit their faces willingly to You alone and for all those who would serve only You; and do pardon its shortcomings and mistakes, and convey its truth to the hearts of its readers. Shower Your prayers of blessings upon Your Messenger, Muhammad , his family, his Companions, his wives, and all unto the end of time who seek to follow him in their lives. And the last of our prayers is ever (All praise is for God alone, Lord of All the Worlds) (Sûrat Al-Fâtihah, 1:2).

### **ENDNOTES**

- Bakkah is the ancient name of the valley in which Makkah is located, at the center of which is the Ka'bah, the First House of God built on earth. See al-Zabîdî, Muḥammad Murtadā al-Ḥusainî, Tâj Al-'Arûs min Jawâhir Al-Qâmûs (Kuwait: al-Turâth al-'Arabî, 1413 H. / 1993 C.E.), vol. 27, p. 80.
- See the Biblical promise to humanity that God "will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deuteronomy: 18:18, Bible, King James Version.
- 3 The Preface to this book describes this concept in a bit more detail.
- 4 al-A'zamî, Muḥammad Muṣṭafā, The History of the Qur'anic Text from Revelation to Compilation: A Comparative Study with the Old and New Testaments (Leicester, England: UK Islamic Academy, 2003), pp. 67-68.
- 5 The first four caliphs are Abû Bakr al-Şiddîq, the first adult male believer and longtime friend of the Prophet ; 'Umar ibn al-Khaṭṭâb; 'Uthmân ibn 'Affân; and 'Alî ibn Abî Tâlib. The three wives of the Prophet who also served as scribes are 'Â'ishah, the daughter of the first caliph, Abû Bakr; Ḥafṣah, the daughter of the second caliph, 'Umar; and 'Umm

Salamah. Among the most prominent Companion-scribes, as noted by al-A<sup>c</sup>zamî, The History of the Qur'anic Text, pp. 67-68, are, alphabetically (with a nod to Arabic transcription), as follows: 'Ubay ibn Ka'b, 'Usayd ibn al-Hudayr, Talhah ibn 'Ubaydillah, 'Abbâs, 'Abd al-'Uzzâ ibn Khatal, 'Abdullah ibn 'Abdullah ibn 'Ubay ibn Salûl, 'Abdullah ibn 'Amr, 'Abdullah ibn Abû Bakr, 'Abdullah ibn al-Argam, 'Abdullah ibn Asad, 'Abdullah ibn Rawâḥah, 'Abdullah ibn Sa'd, 'Abdullah ibn Zayd, 'Âmir ibn Fuhayrah, 'Amr ibn al-'Âş, 'Uqbah, Hâtib ibn 'Anır, Hanzalah ibn al-Rabîc. Hudhayfah ibn al-Yamân, Huwaytib ibn 'Abd al-'Uzzâ, Abân ibn Abû Sufyân, Abân ibn Sa'îd, Abû 'Umâmah, Abû 'Abs ibn Jabr, Abû Hudhayfah, Abû Ayyûb al-Anşârî, Abû Râfi<sup>c</sup> al-Qibtî, Abû Salamah al-Makhzûmî, Abû Sufyân ibn Ḥarb, al-'Alâ' ibn 'Uqbah, al-'Alâ' ibn al-Hadramî, al-Huşayn ibn Numayr al-Numayrî, al-Arqam ibn Abî al-Arqam, al-Mughîrah ibn Shu'bah, al-Zubayr ibn al-'Awwâm, Aws, Bashîr, Buraydah ibn al-Husayb, Ja'far ibn Abî Tâlib, Jahm ibn Sa'd, Juhaym ibn al-Şalt, Khâlid ibn al-Walîd, Khâlid ibn Sa'îd ibn al-'Âş, Khâlid ibn Zayd, Ma'n ibn 'Adî, Muḥammad ibn Maslamah, Mu'âdh ibn Jabal, Mu'âwiyah ibn Abû Sufyân, Mu'aygîb ibn Abî Fâtimah, Mundhir, Sa'd ibn 'Ubâdah, Sa'd ibn al-Rabî', Sa'îd ibn al-'Âş, Sa'îd ibn Sa'îd, Shuraḥbîl ibn Ḥasanah, Thâbit ibn Qays,

Yazîd ibn Abû Sufyân, Zayd ibn Thâbit, and Zubayr ibn Arqam.

Names in red are from the following sources:

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- 6 al-A'zamî, The History of the Qur'anic Text, pp. 67-68.
- 7 The quna' had been sent to the eastern Arabian province of Najd, mostly bedouin land, from Madinah after their conversion to Islam. Along the way, the bedouins reverted to idolatry under the instigation of 'Âmir ibn Tufayl, from the tribe of Banû 'Âmir, and slaughtered all their Quran teachers, save one who survived and returned with the report to Madinah. See Ibn Hishâm, Abû Muḥammad 'Abd al-Malik, Sînat ibn Hishâm, 4 vols. (Beirut: Dâr al-Ma'rifah, n.d.), vol. 3, p. 184. See Ibn Ḥajar, Fath Al-Ban, vol. 7, p. 475, no. 4088; Muslim ibn al-Ḥajjāj, Saḥîh Muslim (Beirut: Dâr Iḥyà' al-Kutub al-'Arabiyyah, 1955), vol. 1, p. 468, no. 677.
- 8 al-A'zamî, The History of the Qur'anic Text, p. 94. He attributes these reports of 8 and 9 codices, respectively, to Shawqî Daif, Kitâb Al-Sab'a of Ibn Mujâhid, p. 7, and the Shi'ite historian Ahmad ibn Ya'qûb al-Ya'qûbî, Târîkh Al-Ya'qûbî (Beirut: 1379 H. / 1960 C.E.), vol. 2, p. 170.
- 9 Lings, Martin, Muhammad :: His Life Based on the Earliest Sources (Islamic Texts Society, 1983), pp. 258–62; and Guillame, trans., The Life of Muhammad: A Translation of Ishāq's, Sîrat Rasûl Allâh (Oxford: Oxford University Press, 1980), pp. 652–58.

- 10 Binark and Ismet, et al., World Bibliography of Translations of the Meanings of the Holy Qur'an: Printed Translations, 1515-1980 (Istanbul: The Research Centre for Islamic History, Art and Culture, 1406 H. / 1986 C.E.), pp. xxvii-xxviii; cf. 'Alî Qalî Qarraâ'î, "A Glance at the History of the Translation of the Qur'ân" (The Centre for Translation of the Holy Qur'ân, 1420 H. / 1999 C.E.), p. 14.
- 11 Ibid.
- 12 Ibid.
- 13 al-Zamakhsharî, Maḥmûd ibn 'Umar, Al-Kashshâf (Beirut, Lebanon: Dar al-Kotob al-Ilmiyah), vol. 2, p. 518.
- 14 See the interesting legal opinion (fatwâ) of Shaykh Rashîd Rida, in Al-Manâr (1326 H. / 1908 C.E.), vol. 11, pp. 268-274. Or one may refer to Salâh al-Dîn al-Munajjid and Khûrî Yûsuf. Fatâwâ al-Imâm Muhammad Rashîd Ridâ (Beirut: Dâr al-Kitâb al-Jadîd, 1970), vol. 2, pp. 761-762. Or see Muhammad Rashîd Ridâ, Tarjamat al-Qur'an wa ma Fîhâ min al-Mafâsid ura-Munăfât al-Islam, 1" ed. (Cairo: Matba'at al-Manâr, 1344 H. / 1926 C.E.), pp. 21-22. See also the opinion of the Shaykh al-Islâm of the Ottoman State, Muşţafâ Şabrî, in Binark and Ismet, et al., World Bibliography of Translations of the Meanings of the Holy Qur'an, pp. xxvii-xxviii. Or see Sabrî, Muştafâ, Mas'alat Tariamat al-Our'an (Cairo: al-Matba'a al-Salafiyya, 1351 H. / 1933 C.E.), pp. 56-57. Many scholars of this period weighed in on the heated Ouran translation debate. These included, besides Shaykh Rashîd Ridâ and Shaykh al-Islâm Mustafâ Sabrî, in the majority view of supporting strong barriers between the Quran and its translation, Muhammad Mustafa al-Shâțir and Hasanayn Makhlûf. Shaykh al-Marâghî's defense of Abû Hanîfah's original position is both vigorous and categorical, calling it "obligatory" for one who does not know Arabic or the Quran's meanings to recite of its meanings what he or she may in translation in order to engage in this communion of Prayer with God. Shaykhs Mahmoud Shaltût and Muḥammad al-Khiḍr Ḥusayn remain neutral.
- 15 See throughout, al-'Attas, Muḥammad, Islam and Secularism (Malaysia: Institute of Islamic Thought & Civilization, 1979).

- 16 Robert of Ketton, whose name is often Latinized as Robertus Retenensis (and in the Turkish-produced World Bibliography of Translations of the Qur'an as Robertus Ketenensis), was actually part of a team of clerics gathered by Peter the Venerable of Cluny.
- 17 This feat of translation is considered one of the Abbot's more important achievements. His own Latin being poor, he wrote few epistles, but noteworthy among them are his attacks on Muslims. See Samuel W. Duffield, "Peter the Venerable" (1092 or 1094–1156), in Philip Schaff, ed., A Religious Encyclopaedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology, 3<sup>rd</sup> ed. (Toronto, New York & London: Funk & Wagnalls Company, 1894), vol. 4, p. 1819.
- 18 Alexander Ross, *The Alcoran of Mahomet*, (Philadelphia, 1853).
- 19 See the introductions to the translations of Ghulâm Sarwâr, pp. vii-xlix, and Abdullah Yusuf Ali, p. xiv.
- 20 John Meadows Rodwell, trans., *The Koran*, in Everyman's Library, reprinted with a preface by Rodwell and an introduction by G. Margoliouth (New York: E.P. Dutton & Co., 1953). Rodwell's translation and preface may be found at the following site: www2.hn.psu.edu/faculty/jmanis/koran/Koran.pdf.
- 21 Dr. Aḥmad Ibrâhîm Muhanna offers an excellent dissection of Rodwell's translation in *Dirâsah* Ḥawla Tarjamât Al-Qur'ân Al-Karîm, p. 102.
- 22 Guillame, the translator of Ibn Ishâq's Sîrat Rasûl Allâh, says of Bell's work: "Fine and careful scholar as he was, I confess that his surgery is so devastating that I cannot use his translation. By cutting out verses and transposing them for purely subjective reasons and by going on to amputate half the verses and even phrases he provokes a mental resistance to textual analysis that is in part sound scholarly [scholarly [un]sound [sic?]]. At the best readers will say, 'this is how Bell thinks the Qur'ân originally ran'; at the worst, 'the man has lost all sense of proportion." "The Koran Interpreted" [Review], The Muslim World (1957), vol. 48, p. 248.
- 23 Arberry, The Holy Koran, An Introduction with Selections (London: Allen and Unwin, 1953), p. 7.

- 24 Arberry, *The Koran Interpreted* (New York: Collier Books, 1955), vol. 2, p. 12.
- 25 Quran interpretation and this religious affiliation are discussed more fully in a subsequent section of this introduction, pp. 1210–1212.
- 26 See Montgomery Watt's introduction to Richard Bell's interpretation, p. 178.
- 27 For a detailed discussion on Yusuf Ali's unorthodox views, please see A. R. Kidwai, "Abdullah Yusuf Ali's Views on the Qur'anic Eschatology," Muslim World League Journal, 12, No. 5 (February, 1985), pp. 14–17.
- 28 If ever a prophet of God was pressed into war, it had solely to be to end persecution. Thus, no thought of prisoners (the great wealth of the day) was to be entertained, unless and until he had thoroughly pacified the land from such persecution, for it is then that this phenomenon becomes a burden of restoration and not a boon.
- 29 Asad, Muhammad, *The Message of the Quran* (Gibraltar: Dar al-Andalus, 1980), pp. 797–98.
- Neal Robinson, Islam: A Concise Introduction (U.S.A.: Georgetown University Press, 1999), p. 72.
- 31 Nicholson's rendering of Sûrat al-Qâri'ah (101):

The Smiting!

What is the Smiting?

And how shalt thou be made to understand what is the Smiting?

The Day when Men shall be as flies scattered, And the Mountains shall be as shreds of wool tattered.

One whose Scales are heavy, a pleasing life he shall spend,

But one whose Scales are light,

to the Abyss he shall descend.

What that is, how shalt thou be made to comprehend?

Scorching Fire without end!

And Burton's of Sûrat al-Fâtihah (1):

In the Name of Allah, the Merciful, the Compassionate! Praise

be to Allah, who the three worlds made,

The Merciful, the Compassionate,

The King of the day of Fate.

Thee alone do we worship,

and of thee alone do we ask aid.

Guide us to the path that is straight—
The path of those to whom thy love is great,
Not those on whom is hate,
Nor they that deviate. Amen.

- 32 Nikayin, Fazlollah, Quran: A Poetic Translation from the Original (Chicago, IL: R. R. Donnelley & Sons, 2000).
- 33 al-Mawdûdî, Sayyid Abû al-A'lâ, and trans. Zafar Ishâq Ansârî, Tafhîm al-Qur'ân: Towards Understanding the Qur'ân (United Kingdom: The Islamic Foundation, 1988), vol. 1, pp. xxi-xxii.
- 34 Twelve volumes of al-Mizân, corresponding to 6 Arabic volumes, have so far appeared in English, translated by the late Mawlânâ Sa'îd Akhtar Ridwî, see: www.almizan.org.
- 35 For more information, see the article under the entry "Aḥmadiyyah," in *Encyclopaedia of Islam* (The Netherlands: Brill, 2002), vol. 1, pp. 301–303.
- 36 Abû Laylah, Muḥammad M., Al-Qur'ân Al-Karîm min Al-Mandhûr Al-Istishrâqî: Dirâsah Naqdiyyah Tahlîliyyah (Egypt: Dâr al-Nashr lil Jami'ât, 1423 H. / 2002 C.E.), pp. 390-391.
- 37 Other such works that do not bear close analysis here are those of Muhammad Ali, (Lahore, 1917), which is the first complete effort from the Aḥmadiyyah/Qâdiyânî groups; Kamaluddin Ahmad and Nazir Ahmad, A Running Commentary of the Holy Qur'an (London, 1948), (the former is the father who died in the course of work, completed by the latter, his son); Sher Ah, The Holy Qur'an (Rabwah, 1955); Peer Salahuddin, Translation of the Holy Qur'an (Aminabad, 1960); Malik Ghulam Farid, Translation of the Holy Qur'an (Rabwah, 1962); Khadim Rahmani Nuri, The Running Commentary of the Holy Our'an (Shillong, 1965): Firozuddin Ruhi, Translation of the Holy Qur'an (Karachi, 1965).
- 38 Arberry, The Koran Interpreted, vol. 1, p. 12.
- 39 The omitted sentences in this quote are as follows: "Such was the case of 'Umar ibn al-Khaṭṭâb, who asked about the word kalâlah. [(See Sûrat al-Nisâ', 4:12 and 4:176). The word kalâlah denotes one who has passed away leaving behind no lineal heirs.] Among the Companions, 'Alî ibn Abî Ţâlib and 'Abdullah ibn 'Abbâs became renowned for addressing

- issues relating to commentary on the Quran, and then Zayd ibn Thâbit, 'Ubay ibn Ka'b, 'Abdullah ibn Mas'ûd and 'Abdullah ibn 'Amr ibn al-'Âs."
- 40 The omitted phrase is this: "the most famous of whom [that is, among the Successors] were Mujâhid and Ibn Jubayr."
- 41 (God has promised the believing men and the believing women Gardens beneath which rivers flow, wherein they shall abide forever—and therein shall they have good and pleasant dwellings in a Garden everlasting. Yet the pleasure of God is greater still! Assuredly, it is this that is the magnificent triumph!) (Sûrat al-Tawbah, 9:72).

(Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard theirs, and the men who remember God much and the women who likewise remember Him-for such as these. God has prepared forgiveness and a magnificent reward. Thus it is not ever befitting for a believing man or a believing woman, when God and His Messenger have decreed a matter, to have for themselves a contrary choice in their affairs. For whoever disobeys God and His Messenger has truly strayed into clear misguidance (Sûrat al-Ahzâb, 33:35-36).

《Indeed, the charitable men and the charitable women—who have therewith loaned God a goodly loan—shall have it multiplied for them by their Lord. So for them, there is a gracious reward awaiting in the Hereafter ▶ (Sûrat al-Hadîd, 57:18).

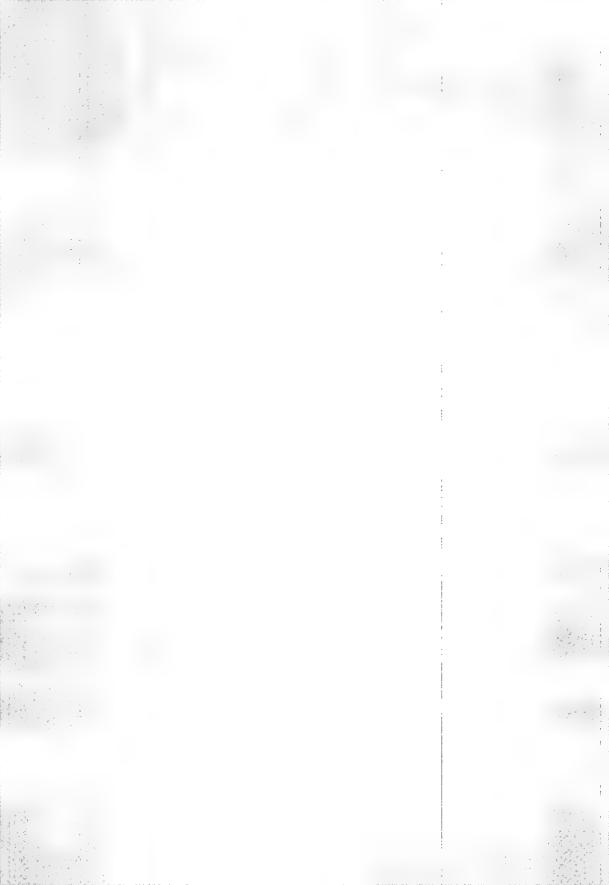
42 It is reported that the Prophet spassed away just eight days after the revelation of this verse (see al-Zurqânî, Muḥammad 'Abdul 'Azîm, Manâhil Al-'Irfân fi 'Ulûm al-Qur'ân (Beirut, Lebanon: Dar El-Marefah Publishing & Distributing, 2001), vol. 1, p. 93).

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### SPECIALIZED INDEX

# **GOD**

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# الأزهييين

مجمع البحسوث الإسسلامية الإدارة العامة للبحوث والتأليف والترجمة

تم بعون الله وتوفيقه مراجعة هذا المصحف الشريف على أمهات كتب القراءات والرسم والضبط والفواصل والوقف والتفسير

> تحت إشراف إدارة البحوث والتأليف والترجمة بمجمع البحوث الإسلامية بالأزهر الشريف

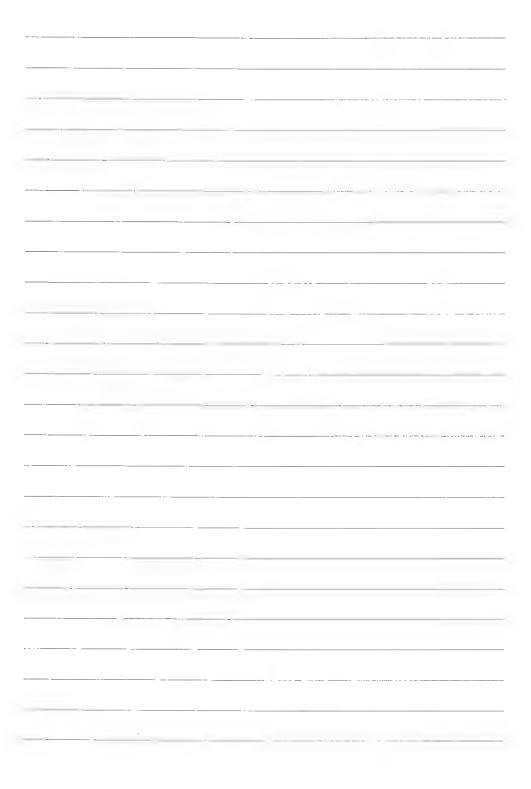
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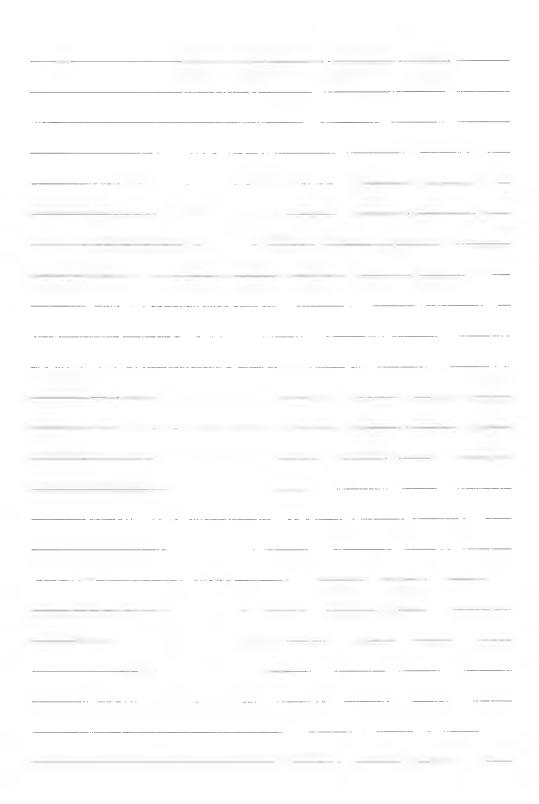
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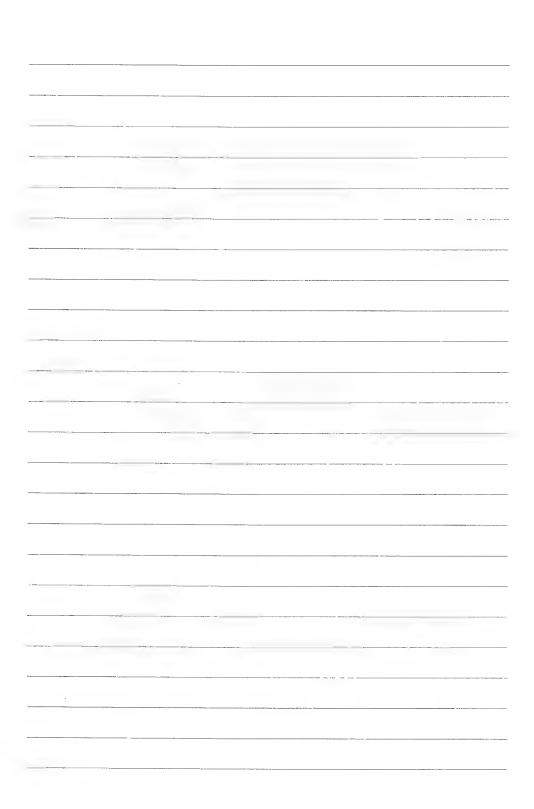
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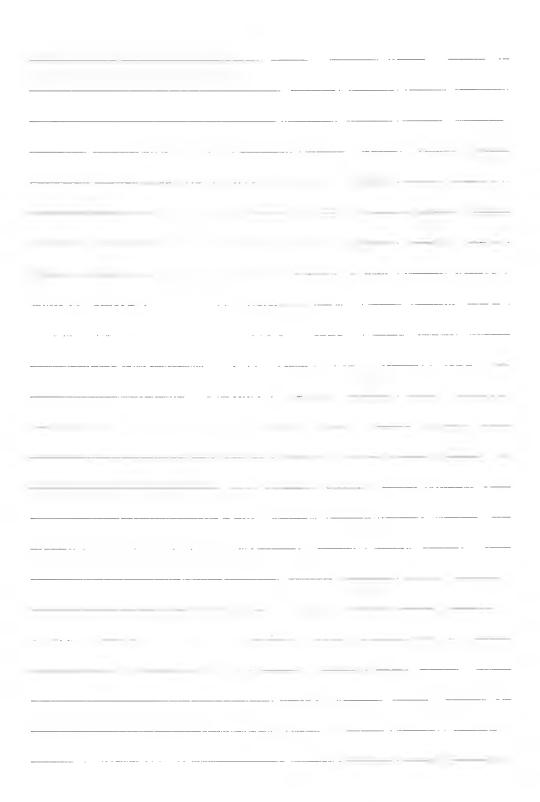
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الشيخ/ محمد أحمد الجعيدي









بسمالاإلرحمنالرحيم

﴿ وَلَا تَنْسِنُوا الْفَصْبُلَ بَيْنَكُمْ ﴾ (بدنا/١١١) الحمدُلةُ وكفيٰ ، وسَلَامٌ على عبَاده الّذي اصطفىٰ . وبعدُ :

> ،عوةٌ خالصَهُ برضوان اللَّه، وعفوه ومحتبّه،

وَحِسَناتِ الدِّنيا والآخرةِ، وبركات لعانيةِ الثّاتَةِ،

للّذين لم يتّرخروا وُسْعًا أومَالاً لرعاية هذابعمل في مراحل لمختلفة

وآثروا أن تبقئ أشماؤهم في علم إللّه تَعَرُّبًا إليهِ، وَرَغبةً بِي عَظيمٍ مِثُوبَتهِ.

فِزاهما للَّه خيرَما يَجزي عِبَادَهُ الصَّا لِحِينَ . وَصَدَقَ أَللَّهُ ٱلْعَظِيمُ:

﴿ ٱلَّذِي يُؤْتِي مَالَهُ رِيَتَزَكَّ \* وَمَالِأَحَدِعِندَهُ وِمِن يَعْمَةٍ تُجَزِّيٓ \* إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَى \* وَلَسَوْفَ يَرْضَىٰ \* \* (الله ١٦٠١٨/١١٠١١)

# كلمة الناشر

# ﴿ اللَّهُ وَسَلَمُ عَلَىٰ عِبَادِهِ الَّذِينَ أَصَّطَفَىٰ ﴾ (النمل ٥٩/٢٧)

بدأ هذا المشروع الحضاري المبارك قبل عشرين عامًا: يسَّر الله تعالى خلالها الأسباب، وذَلَّلُ له الصعاب، حتى تمت ترجمة معانى آى الكتاب الكريم وخرجت الترجمة في ثوب قشيب.

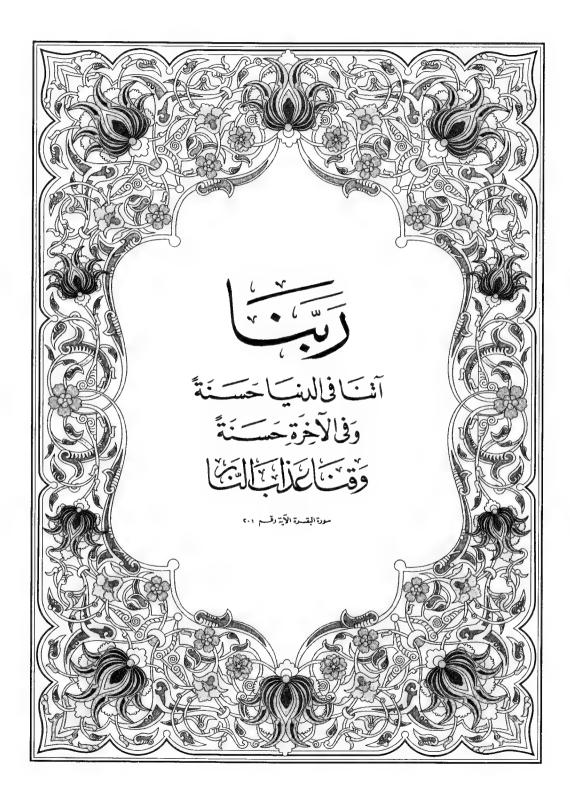
ولأول مرة في تاريخ خدمة معاني النص القرآني في اللغة الإنكليزية يقوم بالترجمة عالم مسلم جمع بين الثقافة الإسلامية باللغة العربية ، والثقافة الغربية والثقافة الغربية باللغة الإنكليزية، وعاش حياته في آفاق العالم الإسلامي والعالم الفربي، وعرف خصائص كل منهما، ذلكم هو الأستاذ الدكتور/ أحمد زكي حماد. لقد رَاجَعَ الترجمات التي ظهرت في القرون الثلاثة الأخيرة، ورَجَعَ إلى دواوين التفسير، واللغة، وسائر العلوم الشرعية، واطلع على المؤلفات الهامة في فن الترجمة، واستشار أهل الاختصاص كُلُّ واحد في مجاله. والتزم في المنهج: (١) بِمُراعاة الأمانة العلمية في نقل رسالة القرآن وبيان مقاصده. (٢) وتَعَرَّي الدقة في التعبير عن المعنى الصحيح. (٣) وصياغة الترجمة في لسان إنكليزي مبين، خال من آفات الغموض والإسفاف.

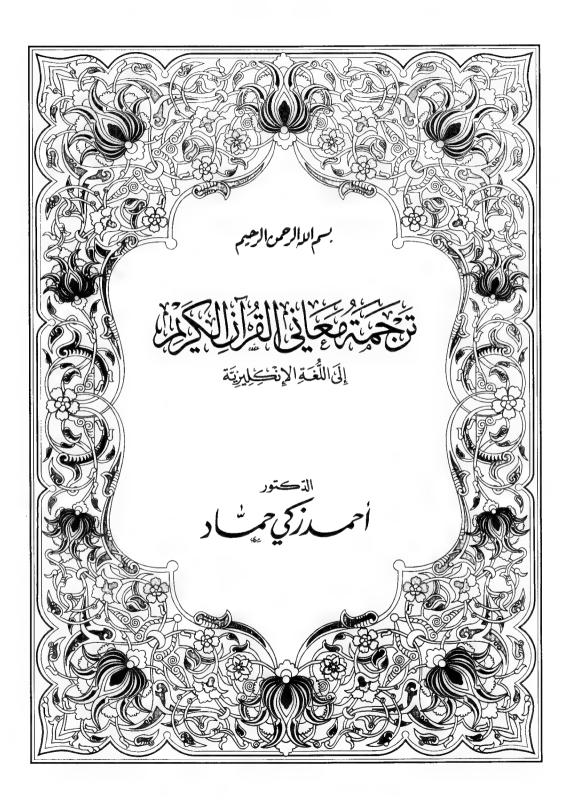
وخرجت الطبعة المُيَرَّة في مجلدين؛ يقع الأول في أكثر من ٨٥٠ صفحة من القطع الكبير وفيه، مع نص الترجمة كاملاً: مقدمات، وفهارسُ فنية لا مثيل لها في شمولها، ودقتها. أما المجلد الثاني فيقارب الد ٧٠٠ صفحة من القطع الكبير، وفها نص المصحف الشريف مراجعا، ومدققاً من قبل علماء القراءات في مجمع البحوث الإسلامية بالأزهر الشريف. وها نحن نخرج الإصدار الثاني بتنسيق جديد في مجلد واحد يتقابل فيه نص القرآن الكريم مع ترجمة المعاني بنفس الصفحة، وذلك استجابة لإقتراحات كثير من قراء الإصدار الأول. وألحقنا به مع الفهارس الفنية المقدمة الضافية التي تتناول دراسةً علمية موثقة بالإنكليزية عن القرآن الكريم: رسالته، وتسميته، ونظامه، وأصله الإلهي، ومنهج توثيق نصّه، مع بيان لضرورة نقل معاني القرآن الكريم إلى لغات العالم، إضافة إلى عرض علمي موجز لقيمة الترجمات الإنكليزية السابقة، وتفصيل للمنهج المتبع في إنجاز هذه الترجمة.

هذا ولم يدخر المترجم- وكل من عاونه- أيَّ جهد في خدمة معاني القرآن الكريم كي يخرج النص الإنكليزي صحيح المعنى، سليم المبنى، رائق الأسلوب، بديع الإخراج، بريئا من آفات الغموض أو الانحراف عن جاذة العلم الوثيق.

وقد سجل عدد من أعلام الفكر والقراء المسلمين وغير المسلمين شهاداتهم وإشاداتهم بهذا العمل.
وختاماً نُهدي هذه النشرة في حلتها القشيبة إلى الناطقين بالإنكليزية، ونهيب بكل مهتم برسالة القرآن أن يوافينا بأية مقترحات أو ملاحظات، أو معلومات تدفع هذا العمل إلى مستواه اللائق به في العالم المعاصر. ونحن إذ نقدم هذا العمل الحضاري المبارك لقراء الإنكليزية (وعددهم يتجاوز ألف مليون في العالم)، ندعو الله تعالى أن ييسر لنا جميعًا خدمة ديننا العظيم، وكشف النقاب عن رسالته الهادية، وحضارته العريقة التي تهدف إلى بناء عالم يرفرف عليه الأمن والسلام، والإعمار والازدهار، ويسعى قُدمًا إلى خير البشرية في الدنيا والآخرة.

ونسأل الله تعالى أن يجعل هذا العمل خالصًا لوجهه الكريم، وأن ينفع به صاحبه وقارئه وكل من عاون على إنجازه ونشره.





الترقيم الدولي: ٦-٣-٩٧٨٧٨٤٩-٠

طُّبع النص القرآني بالرسم العثماني على مصحف المدينة المنورة

الطبعة الأولى من الإصدار الثاني

لا يجوز إعادة إصدار هذا الكتاب كاملاً أو أي جزء منه، أو مجموع الجلدات- بأي شكل من الأشكال عن طريق التخزين، أو النشر التحويل إلى أي هيئة أخرى بأي وسيلة ممكنة سواء تم ذلك ميكانيكيا، أو عن طريق النسخ الفوتوغرافي، أو التسجيل، أو النشر على شبكة المعلومات الدولية (الإنترنت)، أو بأي وسيلة أو أجهزة تُمكن من تخزين المعلومات أو استرجاعها، أو بأي سبيل آخر من غير إذن كتابي مسبق من المؤلف /المترجم د. أحمد زكي حمّاد ويشمل ذلك تمثيلاً (وليس حصرًا) كل المواد المثبتة في صدر هذا الكتاب (أو الكتاب أو المكتب)، وعلى سبيل المثال لا الحصر: المقدمة المختصرة أو المطولة سواء العربية أو الإنكليزية، والمهوامش، والمقالات التفسيرية، والملاحق، وكذلك النص الرئيس، وتنسيقه، وتصميمه، وقطعه، وشكله، وترتيبه، وصف حروفه إلى غير ذلك من العناصر الجديدة في هذا المجلد (أو المجلدات المنشورة). ولا يجوز لأي أحد هذه المؤلف المجلد أو مجموع المجلدات) في أي تجليد، أو تصميم في طبعته هذه، أو الطبعات اللاحقة. وتنطبق هذه المؤلف على مرة يزيد فيها النقل على نص آية قرآنية متوسطة الطول؛ مثل قوله تعالى:

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### TRANSLITERATION NOTE

The transliteration of Arabic names and terms into English follows the well-established scheme shown below. For a more extensive discussion on Arabic as the language of the Quran and the pronunciation of Arabic letters and words, see "A Note on the Arabic Language and Its Transliteration and Pronunciation" in Volume II of the Deluxe Edition of *The Gracious Ouran: A Modern-Phrased Interpretation in English.* 

¢ ,	jz	q ق
1 â or a	۱۰۰۰۰۰۰۱ س	ع k
b ب	sh ش	J1
t ت	ş ص	m
th ث	d ض	n ن
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h ح	z ظ	û or u
خ kh	۰۰۰۰۰۰۰ ع	w (consonant)
dد	gh غ	or i or iyyی
dh ذ	f.,ن	y (consonant)
, r		

With the exception of the main text of the translation itself, nearly every mention of the name of Prophet Muhammad is is followed by the Arabic "is" which may be translated as "God bless him and grant him peace," a prayer of endearment reflecting Muslim veneration for the Prophet is. The Arabic Prayer "it" also may appear after the names of other prophets (as well as Angel Gabriel it), meaning "peace be upon him," an expression of Muslim love and esteem for each of them.

The English meanings of other Arabic icons featured in the new rendering of the Bembo font for this translation are listed in the table below.

- M Highly exalted is He, and most high
- The One to whom belongs absolute power and majesty
- God bless him and grant him peace
- Peace be upon him
- Peace be upon her
- Peace be upon them (plural, masculine)
- God be pleased with him
  - God be pleased with her

- God be pleased with both of them (dual)
- God be pleased with them (plural, masculine)
- God be pleased with them (plural, feminine)
- \* Marks the beginning of the rub', or quarter part
- Marks a place at the end of a Quranic verse calling for ritual performance of the sajdah, or bowing down
- Marks the beginning and end of a Quranic citation in English

## **QURANIC CITATION NOTE**

References to the Quran's verses in this book are cited following an established system: "Surah" (Quran Chapter) name; "Comma"; "Number" of Surah; "Colon"; "Number" of verse. For example, the third verse of the Quran's first surah (or chapter) is cited as Súrat Al-Fátiḥah, 1:3.

### BRACKET NOTE

Within some translated texts are half brackets that contain clarifying text that should be read as if it were part of the text. For example: He is the One who pronounces blessings that descend upon you with His mercy... (The Quran, Sûrat Al-Ahzâb, 33:43).



# Peace on Earth

And for all in the English-speaking world who may derive from the Heavenly Book, even in the smallest degree, the impulse to seek divine guidance for a meaningful life, here and in the Hereafter.

# AND FOR

The very special people
who have immeasurably enriched my life
— as a son, a brother, a husband, a father,
a friend, a student, and a teacher —
and who have enabled me to enjoy
an ever-rewarding study
of the Gracious Quran and the graced Prophet 😂.

# AND

Especially for my wife, a beacon of unfailing light through all the reaches of my life may she be ever blessed with God's light. Had We sent this Quran down upon a mountain,
you would have most surely seen it
utterly humbled, breaking apart,
from the fear of God.
And such are the parables
We set forth for all people,
so that they may reflect
on the power of divine guidance.
He alone is God, the One
besides whom there is no other God—
the Sole Knower of the realms
of all the unseen and the seen.
He is the All-Merciful, the Mercy-Giving.
He alone is God.

There is no God but Him—
the King, the All-Holy, the Peace, the Faithful,
the Guardian, the Overpowering One,
the Irresistible, the Sublime.

Highly exalted is God

far above all that they associate as gods with Him?

He alone is God.

The Creator, the Maker, the Fashioner.

To Him alone belong the most excellent names!

All that is in the beavens and the earth

gives due exaltation to Him.

For He alone is the Overpowering One, the All-Wise.

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# BEFORE YOU READ!

IN THE PHYSICAL world, elements join forces, despite differences, to sustain the existence we all know. We see water and light, feel the air on our faces, and live on earth with countless diverse beings. We walk the world's valleys, run its sandy shores, and scale its mountains. Their soft, earthen, or rocky surfaces do not keep us from them. We cherish the fragrant greenery of their plants and flowers no more than the silent austerity of their crests and shoals. Forms diverge in shape and color, smell and texture, function and lifespan; yet they are deeply interdependent and together make up what our scholars of the empirical sciences have so aptly termed the "natural" order. There can be no doubt that an unvielding emphasis on the "dissimilarities" of the constituents of existence would limit the human outlook on the world to a dangerously narrow margin, indeed. For, in fact, such a mood clashes with the most urgent message of the scientists of our age: A great unity underlies all earthly existence, wherein lies its phenomenal individual resilience and its precarious collective fragility.

The analogy I am making is especially well suited to a first, or first serious, exploration of the Quran, the Sacred Text at the root of the religion of Islam. In the world of the Quran, as in the natural one, there is an elemental unity to its Heavenly message just beneath the unique style of its outward expression. This

point is particularly important in light of the inexorably mundane conventions of "the publication" that have so thoroughly trained readers in our time to acquiesce in the hegemony of the linear, the chronological, the dismembered, the provisional. Yet the Quran is dynamic, integrative, holistic, and unconditional. That is its nature.

For the Creator, resplendent and exalted, who originated the multifarious order of the physical world, as believers of every Heavenly faith report to us, is the same One who revealed and gave order to the content of the Quran as a final divine dispensation to all human beings, whoever and wherever they might be until the end of time; hence, their similar animation and character. So the natural world fills up our senses with countless signs of its All-Living God, and the Quran explains the significance of those signs directly from God to give life to our hearts. Indeed, both of these constituencies, the individual things of creation and the singular verses of the Quran, the Quran terms ayah (pl. ayât), each one a "sign."

These "textual" and "contextual" worlds share much else, as well. There is utter distinctiveness in each and every sign, and also a profound repetition in their occurrence and collectivity. The signs in the pages of the Quran, like those in its counterpart book of nature, often appear together, despite their diver-

sity, and shift from shape to scape unexpectedly, but never haphazardly, and always to the effect of an acute escalation of experience and realization—provided the factor of human contemplation is applied. Most tellingly, they share two distinguishing marks of the work of the Creator: At once, they provoke an exquisite event of beauty and an experience of soulshuddering truth.

It should come as no surprise, then, that the divine address of the Quran centers on two principal domains: That of the Creator and creation and, as an extension of this, the realms of the unseen and the seen. Viewed from our little corner of the natural cosmos, the human being represents the focal point of this Heavenly discourse. We are introduced as masters of the earth, vis-à-vis the rest of creation, and dignified beyond our fellow creatures, animate and inanimate. Indeed, all of them on earth, and in the lower heaven, have been subjugated to us and made serviceable for our life here. Yet at the same time we are told clearly that, in fact, we too are servants in both our corporeality and in our nature—but only to the Creator and to no other, human or otherwise. For every woman and man of us springs from a single origin, is hosted in one environment, and walks into a singular inevitable destiny. We meet with all existents, other than God, only upon the plane of our mutual "createdness" as His fellow servants. They can never be in service, in the sense of worship, to anyone other than God, and we must never allow ourselves to be. God has raised human beings to the top of creation, though we are not the oldest of creatures, nor the strongest, nor the most complex. Thus, we are forbidden to compromise this divine order or vested honor to worship anything or anyone equal to or below us in status or stature as creature. There is none to be worshipped save God.

Who is the Creator? Who is man? How shall he live as an individual, as part of a family, in community? What is his relationship to generations past, his responsibility to those forthcoming? What is his earthly mission? Why are there different religions and how is the human worshipper to relate to others in view of this? What shall be man's worldly end? Shall there be another beginning? These are the vital questions running through the veins of the human creature, with tens of related queries besides. Their answers, all of them, one may find in the "sign-verses" of the Quran—yet in the peerless style of the Quran and in its inimitable way.

All that is requested of you, whatever may be your conviction, is that you approach this expression of much love to render the Quran's meanings into another tongue and time, with the decisively human virtues of sincerity and humility, along with an open mind and sound heart. Read what has come down to us as a confirmation of the message of Noah &, the Parchments of Abraham & the Torah of Moses 斌, the Psalms of David 斌, and the Evangel of Jesus 趝. This work of translation has garnered untold hours of care because of a divine worthiness in the original that is beyond the inventive competencies of mere mortals. Yet I have attempted to make it deserving of a reader whom I pray will be activated in making for a better tomorrow, wherein humankind will bequeath to its children and its descendants after them (and all earth's other inhabitants) a world guided by the blessings of knowledge from Heaven and sustained by Heaven's mercy from above them and beneath their feet, a place long from our present woes of hunger and fear, a far serene country, distant from the desperate pang of poverty and the desolating shriek of war. In a word, may they partake in the fruit of all of this, a term we call "peace": The very meaning of a religion the Quran names Islam.

# A Final Word

THIS WORK RESOLUTELY adheres to scholarly principles, but it is not directed to the academician or specialist. It has been rendered in the service of the much broader audience comprising the universe of English speakers. This, of course, divulges a monumental hope. I confess

an even greater debt of gratitude to every person who has prayed for, given to, or trekked through this long journey to *The Gracious Quran: A Modem-Phrased Interpretation in English.* They know who they are—and, indeed, God knows them (and shall suffice them!) best.

# ﴿ رَبِّ أَوْزِعْنِىٓ أَنْ أَشَكُرُ نِعْمَتَكَ الَّتِىٓ أَنْعَمَّتَ عَلَىَّ وَعَلَى وَالِدَىَّ وَأَنَّ أَعْمَلَ صَلِيحًا تَرْضَلهُ وَأَصْلِحْ لِى فِ ذُرِيَّتِيَّ إِنِّ بُثْتُ إِلَيْكَ وَإِنِي مِنَ ٱلْمُسْلِمِينَ ﴾ (العد : ١٠/١)

My Lord! Dispose me always to give thanks for Your grace, with which You have graced me and my parents, and that I do righteous deeds with which You are pleased. And make righteous for me my children. Indeed, I have repented to You. And, most surely, I am of those who are muslims, in willing submission to God alone.

- Sûrat Al-Ahqâf, 46:15

Ahmad Zaki Hammad, Ph.D. 24 Rabî<sup>c</sup> Al-Thânî 1429 30 April 2008 Cairo, Egypt

# THE QURAN AND YOU

To Be Human

GOD CREATED YOU, and all that you see in the world and do not see, for a reason. Your shape and spirit are different from the sky's, the earth's, the mountain's, the bird's, and the tree's, but your purpose is not. It is to come to unwavering faith in God as He is-without seeing Him-and then to worship Him as if you do. Your fellows in creation, the nonhuman ones just mentioned and others besides, always know their purpose and succeed in achieving it simply by being what they are because God fixed this function into the natures He created them with. This does not, however, make them better than you. In fact, it is you, as a human being, whom God has raised above much of His creation, subjugating all that you see in this life, and much that you do not see, to your will. That is because you have what these other creatures do not: Freedom to choose and a mind to make those choices with.

These two gifts come with consequences, however. First, God set faith in Him as our Sole Creator, deep within your human nature, even as He did in, say, the bee's or the flower's. Yet unlike them, your disposition to believe in and worship God sleeps in your soul and must be awakened by the use of your mind (which is really another word for your heart). Second, God may or may not choose to call the bee or flower to account for what it does, but He will

definitely call on you and hold you responsible for all the choices you make as an individual and as a part of a larger community. Moreover, the results of this accountability will come to you and your people, both in this life and after death. This is morality coupled with mortality, the two defining qualities of the human being.

The idea that we are liable in life and after death for our beliefs and actions brings up two important questions, the second one claiming a thing that may surprise some of us: First, why has God obliged us to find our faith instead of programming it in us, like the rest of creation that we know? Second, can it be that when we have lost our souls, and our bodies decay into the earth, that God will truly raise us to life again? The first answer is that by making us come to the realization that we have a Creator. God tests our gratitude to Him for bringing us from a condition of deadness into the thrill of living existence, and from utter unawareness to the dignity of rational being. The second is that God, who created everything from nothing and then guided it to its natural way of life, can recreate it all over again with complete precision whenever He chooses and with no weariness. In fact, He has told us that He means to do exactly this with His entire human creation after we die and the world ends. Then He will keep us in new states of being ever after. This last statement is both a major part of our test of

faith and the perfection of the blessing of human life, for which no amount of thankfulness to God can suffice, a demonstration of pure divine mercy.

Many religions teach the essence of all that has just been said. Moreover, the human sense of moral conduct across time and the world is remarkably common. Yet, how can you know that these ideas are true? Why are the concepts of right and wrong so widely and persistently shared? The response is twofold: God set freewilled people upon the earth to journey back to pure belief in Him alone and to strive for all that is good for themselves and the rest of creation along the way. He did not strand them, however, in the lonely vastness of a planet adrift in space without the sustenance their bodies require or the guidance their souls need. Provision flourishes all about us in the teeming creation God made serve us as food, fuel, and habitation: and it extends to the way He divided us into genders and united us as families. As for the want of our spirits, God continuously sent among humankind two forms of guidance to stir our souls to remembrance of Him and to ease our social and emotional existence. On one hand, He sent us human beings, whom He communicated with, taught, and raised as models for the rest of us to follow. These are the prophets and messengers, most of whom we no longer know, though nearly every community in the history of humanity has had them. On the other, He revealed through some of His messengers Heavenly Books that we ordinary people could directly access. These scriptures are the inscribed remembrances of God in His own words, meant to explain to the first of us and the last of us who our Creator is, what He expects of humankind, and what we can hope for in Him in the days of the world and the life everlasting.

The messages that these prophets and rev-

elations spread enjoin belief in the same One God, practice of the same human virtues, and admonition about our same ultimate destiny. However, God evolved their traditions and systems of human self-governance regarding the rights and obligations of the individual, the community, and human interaction as humankind itself developed personally, socially, and globally. It is God's way that all He does should come to perfection. Therefore, from the beginning, He willed that the human leadership of His prophets and the revealed guidance of His Books would reach a culmination at precisely the right moment in history. The work that these words introduce represents in English the fruition of that anciently sacred tradition. In its original Arabic, it is entitled the Quran, meaning the Recitation, or the Reading. It is named this because God intended for believing men and women to read and recite it over and over again, as a grace and as a Reminder to them. For it makes clear to them who they are, where they come from, where they are headed, what they are to do, what will happen if they do not listen, what will be theirs if they do, and Who it is that brought them to life and why.

The "translation" of this Book is not the Quran itself, an important distinction to keep in mind. The Quran only exists as God Himself revealed it to the final messenger—letter-by-letter, word-by-word, verse-by-verse, segment-by-segment, surah-by-surah. This prophet then conveyed it verbatim to all those around him as he received it, and saw to it that his companions memorized it accurately and transcribed it meticulously in writing. Nearly fourteen hundred years later, it still holds the selfsame language and final verse and segment order that this last of God's messengers to the world transmitted, bringing it to life and others to life with it. That messenger's name is

Muhammad, God's blessings and peace be upon him-and upon all his brothers whom God sent as prophets and messengers before him. These include Jesus 斌, Moses 斌, Abraham 造, and Noah 造. There are other men and women of God that the Quran will present to you as role models, many of whom you will likely have heard of before, and some who may be new to you. The Quran makes no distinction between the creed of any of them. They are a single fellowship charged with bringing to the world a solitary faith: Belief in One God without partner. It does not take its name from any one of them, nor from their peoples or lands. Rather, from its central, singular truth comes its title: Islam, the religion of willing human submission to the will of God.

# This Translation

This book is not the first to interpret the Quran into English, but many of the preceding efforts are dependent on the translations of others, rather than on original investigation and studious engagement with the Quran itself. Moreover, it was those who openly, and often hostilely, rejected the truth of the Quran as a divine communication that made most of the early presentations of the Quran in translation. Like the unbelievers that the Quran itself talks about, they saw it as no more than a mere human fabrication, and this inevitably slanted their representations of it. In addition, a majority of the Quran's translators, Muslims and others, have had inadequate higher training in understanding this Revelation and little or no traditional grounding in its learning or in the related primary fields of knowledge that the Quran gave birth to and still nourishes. This means that a good number of the early translations of the Quran were done by individuals who understood the Quran little, or who sought to attack it because they saw religions

and ways of life other than their own as antagonistic competitors.

You may ask why Muslim scholars left such an obviously crucial task to those who would portray the Quran as false or who lacked the capacity to do it well. It is a fair question, but the answer is complex. The upshot is that, for various reasons of confidence and competence. they were profoundly late in meeting the urgent need to express the meaning of the Book of God in English. This is despite the fact that God has entrusted the Muslim community to uphold the Quran's message on earth and to teach it without compulsion to the peoples of the world. At present, existing English translations of the Quran by Muslims are not few, but the capabilities of their translators differ widely, as do the criteria they set for themselves. A number of them are reasonably good and accurate, and, therefore, worthy.

The distinctive merits of this new interpretation, God willing, are three: (1) It conveys an understanding of the intent of the words and verses of the Arabic Quran, according to a comprehensive, if not exhaustive, study of how the Prophet Muhammad a reportedly explained them and how his Companions understood his elucidation. (This is knowledge that has been preserved, considered, and classified through fourteen centuries of continuous Quran scholarship by the learned throughout the world.) (2) It supplies from this research sufficient context, within its translation, to allow the new reader and the nonspecialist to understand the references and connections that an Arabic reader well-studied in the Quran would grasp. (3) It presents this reading of the Quran's verses in clear language that also tries to elicit a sense of reverence and beauty because the meanings of the Quran should also sound becoming; for that is very much a part of the original Quranic experience, though we have no

hope of duplicating that in another language since the Quran is miraculous in this regard. In addition, a premium has been placed on accessibility, not only in language, but in the way the words, verses, surahs, and parts of the Quran are designated and displayed on the page.

A word here is in order about the religion of Islam and the Quran in our times, though actually it applies to all wisdom and ways of life we may meet. The Quran holds that God gave human beings minds so that they could evaluate for themselves the truth and import of things. The very fact that we have independent wills for which we each bear individual moral responsibility makes thinking one of those essential obligations that one cannot pass off to another. All of us are responsible to assess the truth and rectitude of our own thoughts and beliefs, and to do likewise with the information that comes to us from others. We must do this inventory in an ongoing fashion, in order to adjust our perceptions continually to reality (that is, to learn) and to repeatedly redirect our behavior to good action (that is, to improve). In other words, critical reflection cultivates modesty and honesty, the two mother traits of noble character. God has given this power of judgment to us as an internal safeguard against our being involuntarily misled into either condoning or perpetrating wrongful harm. That is to say, our reasoning ability constitutes a failsafe faculty that nullifies the dubious claim that it is a human "right" to blame others and to excuse oneself for believing wrongly about God and being ignorant of the good, the right, and the wholesome thing to do in virtually every situation.

Increasingly much is now being said in English about Islam, its Book, its Messenger, and Muslims. The truth is this talk simply cannot be properly appraised without accurately knowing what the Quran says for itself and comprehending what it means to say, not what

others may second- or third-handedly attribute to it and then recklessly ascribe to its adherents. Nor should hearsay about Muslims—even hearsay dressed in expensive suits and illustrated with quotes and film footage—be taken as legitimate commentary on the Quran. If we do not know something or understand it from our own personal intellectual exertion, then we must reserve judgment until we do. To believe in something that we have not even considered and do not fathom is the definition of ignorance. To act on that assumption is the very meaning of belligerence.

Resolving ourselves to live by this kind of simple but principled policy of forming opinions only after study gives way to thought and thought to knowledge could not possibly be more relevant or crucial to our success as people and nations. It is tantamount to asking oneself what kind of human being one wants to be and what kind of society and world one wants to be part of. For it is only after we first understand that we can begin the reflection that is necessary to believe correctly and then act deliberately. Here, let the Muslim take special note, particularly those who remain confined to the far shores of the Arabic language. God revealed the Quran for humanity to listen to with heed, that is, to pay serious attention to its meanings, because the secret of God's mercy itself lies in pondering them and living them. This work has been done through many years and challenges to equip people from every place and path of life—someone like yourself to do exactly that: To make an educated judgment about your faith, your life, your conduct, and your world, and thereby become a wise participant in all of them.

For the Quran is here to tell us that all we shall ever believe, say, and do—that is, our real worship in life—shall hang in the divine balance at an inevitable, all-determining end.





# ANNOTATED CONTENTS FOR THE GRACIOUS QURAN

# A MODERN-PHRASED INTERPRETATION IN ENGLISH

1. Sûrat Al-Fâtiḥah	نَيْوَيُوْ الْمُأْلِقِينَا
The surah that	is THE OPENING to the Quran and to the straight way of God.
2. Sûrat Al-Baqarah	الناق
The surah that	mentions the story of THE COW designated by God for
sacrificial offeri	ing, whereby He tested the sincerity of faith of the Children of
Israel after thei	r deliverance from Pharaoh.
3. Sûrat Âl ʿImrân	
The surah that	mentions that God has chosen the descendants of THE FAMILY
OF 'IMRÂN t	o inherit prophethood above the people of all the world.
4. Sûrat Al-Nisâ'	مُنْوَا كَالْنَشْكَا
The surah that	enshrines the spiritual-, property-, lineage-, and marriage-
rights and obliq	gations of WOMEN.
5. Sûrat Al-Mâ'idah	<b>运送过</b>
The surah that	mentions the story of THE TABLE-SPREAD from Heaven
that God sent o	down at the request of the Disciples to be a clear sign to them
	guous truth that Jesus 🗯 was, indeed, the awaited Messiah and
Prophet of Go	d.
6. Sûrat Al-An <sup>c</sup> âm	سُونَ الْمُعَالِينَ الْمُعَلِّينِ الْمُعَالِينَ الْمُعَالِينَ الْمُعَلِّينِ الْمُعَلِينِ الْمُعَلِّينِ الْمُعِلِّينِ الْمُعِلِينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلِينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلِينِ الْمُعِلَّينِ الْمُعِلِينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلْمِينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّلِينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلَّينِ الْمُعِلِّينِ الْمُعِلِينِ الْمُعِلِّينِ الْمُعِلِينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِّينِ الْمُعِلِينِ الْمُعِلِي الْمُعِلِينِ الْمُعِلِينِ الْمُعِلِي الْمُعِلْمِينِ الْمُعِلِي الْمُعِلِين
The surah that	debunks as a mere forgery against the Law of God the forbidden
practices of Pre	e-Islamic Arabia with regard to the sacrifice, distribution, and
-	f CATTLE—and all such systems that arbitrarily impose upon
people meaning	gless sacrifices, offerings, and prohibitions in the name of ungodly
	ss idols, which lead invariably to the impoverishment of women
and the poor, a	and the institutionalization, thereby, of infanticide.

# 7. Sûrat Al-A râf 《資料資本

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The surah that depicts the final separation of the believers and unbelievers on the Day of Judgment by an unscalable edifice called THE HEIGHTS that veils them from one another; but upon it stand men and women who can see both the people destined for Paradise and those fated for Hell, while their own harrowing verdict remains as yet undeclared by God.

# 8. Sûrat Al-Anfâl المُعَالَّةُ اللهُ 8.

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The surah that answers the question that the believers put to the Prophet regarding how God and His Messenger would have them distribute THE SPOILS OF WAR, after the believers had differed among themselves about its disbursement.

# 9. Sûrat Al-Tawbah 漢頭間

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The surah that announces for all time that God granted to His Prophet , to the Emigrant and Helping Companions, and to three errant but honest believers REPENTANCE; and that He offers the same opportunity to the unbelievers and the hypocrites, provided they forever renounce hostility, idolatry, and duplicity; and which further demonstrates the faithfulness of this offer in God's decree of amnesty for the truly repentant idolaters who fought the believers at a place called Hunayn.

# 10. Sûrat Yûnus مُرِينُونُونِينَ

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The surah that mentions the repentance of the people of the Prophet JONAH as an exception among the communities to whom the prophets came. They heeded Jonah's call. Thus, God shed His grace upon them and exempted them from ruin.

# 11. Sûrat Hûd 网络

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The surah that mentions an ancient prophet after Noah to named HÚD to, whom God sent to the mighty people of 'Âd, the dwellers of a great pillared city called Iram.

# 12. Sûrat Yûsuf ﴿ فَيُشْفِعُ اللَّهِ اللَّهُ عَلَيْهُ اللَّهُ اللّ

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The surah that narrates the edifying and enthralling life experience of the noble prophet and exceptional interpreter of dreams, JOSEPH —son of Jacob —, son of Isaac —, son of Abraham ——calling it "the fairest of stories," an inspirational triumph of morality and faith.

13. Sûrat Al-Ra <sup>c</sup> d	يَوْزِوُالْوَجُنِ
	t translates into human experience the overpowering meaning of HUNDER says when it resounds through the sky and God the earth.
for the securion at God's com there, in o	t records the prayer of ABRAHAM —Father of Prophets— y and perpetual godliness of the barren valley of Makkah, when, mand, he settled his beloved spouse Hagar and first son Ishmael rder to establish the perennial rites of the Prayer, as well as other hip, for all time on earth.
carved out th and whom G	t mentions the ancient and mighty people of Thamûd who eir homes in the mountain caves of THE STONE VALLEY, od destroyed because they belied with extreme prejudice His gns and messengers.
hives; eating that hold both	it mentions BEES—dwelling in mountains, trees, and man-made freely of fruited plants; and giving forth variously colored honeys in healthful delight and healing qualities—as a clear sign of the unty of God's creation.
God transpor	at mentions the miracle of THE NIGHT JOURNEY, wherein ted His servant Muhammad sin a single night from the Sacred takkah to Al-Aqsa Mosque in Jerusalem, to show him some of indrous signs.
who retreated THE CAVE lunar years as	It mentions the wondrous story of a group of youthful believers I from their unbelieving people to the hills and the seclusion of wherein God caused them to sleep for three hundred and nine a sign to their people that God shall, indeed, raise the dead—and tions the narratives of other marvels beyond ordinary human

woman of al	t mentions the miracle-filled story of MARY — the purest time—and how, though an untouched virgin, she gave birth to rue Messiah and a human messenger of God to the Children of
20. Sûrat Țâ Hâ The surah th	تَوْقُولُمْ and topens with the discrete Arabic letters TÂ HÂ.
	â' الْمُعَالَّةُ t mentions the names of sixteen PROPHETS and Mary ﷺ, unity of the divine message.
	erein God commands Abraham 🗯 to proclaim to all humanity of THE ḤAJJ-PILGRIMAGE to the Ancient House of God— n Makkah.
	declares the ultimate success of THE BELIEVERS in One partner, and that describes the irreproachable standard of their
	contains the inimitable verse that celebrates God as THE LIGHT and the earth, guiding to Himself whomever He so wills.
to be, in its f	n claiming the Quran that God bestowed upon Muhammad saluty and totality, THE CRITERION of everlasting salvation aind until the end of time.
their creative messages, the	a' mentions the aimless meandering of unbelieving POETS in effort to versify, and how their own actions belie their artistic agh it exempts from this censure poets who are believers and act drighteousness.

27. Sûrat Al-Naml	USUS
The surah that spe of Solomon 溢 we Solomon 溢 to he homes before beir	eaks of the Valley of THE ANTS, through which the hosts ere once marching, wherein God miraculously enabled ear one of them as she warned the others to flee into their ng crushed—a miracle of audition and understanding for thanked God profusely.
related to the aged events and THE S well, the stories of	entions how Moses came to the wells of Midian and deliever, whose daughters he had helped, the series of STORIES of his flight from Egypt; and that mentions, as f Moses' call to prophethood and confrontation with dus with the Children of Israel, and that of Korah of Israel, byed.
	entions the practical fragility of the webbed home of an analogy for those who take false deities as a shelter.
promise of their for this, implying man adversaries at the idol-worshipping defeat by the Pers fire-worshipping	entions the defeat of THE BYZANTINES and the divine orthcoming victory in several years—and in prophesying rtial triumph for the Muslims over their idolatrous same time. The surah is occasioned by the celebration of the opponents of the Prophet at the news of the Byzantine ians, for they drew an analogy between themselves and the Persians as defenders of polytheism in opposition to the me Muslims and Byzantine Christians.
	entions the judicious and poignant admonitions of m some call Lokman, the Wise, a man of faith) as he spoke ed son.
also contains a ver prostration of BO	eginning with the discrete Arabic letters Alif Lâm Mîm that rse (32:21) which requires one who recites it to perform a WING DOWN to the ground before God in worship at od's revealed signs.

The surah that mentions THE FEDER ATED CLANS of the unbelievers, who besieged Madinah, the City of the Prophet , with an overwhelming force, but whom God routed with winds and a sandstorm in what became known as the Battle of the Ditch, in reference to the digging of a wide trenc around the city as a barrier to invasion, an unprecedented practice in Arabia.	
34. Sûrat Saba'  The surah that mentions the gracious dwelling place of the prosperous peopl of SHEBA in Yemen, whom God whelmed away for their rejection of God blessings by causing the great 'Arim Dam to break, drowning their spectacul parallel orchards.	's
35. Sûrat Fâțir  The surah that opens with the praise of God as the SOLE ORIGINATOR the heavens and the earth.	746 of
36. Sûrat Yâ Sîn تُوَفِّتُنَ The surah that opens with the discrete Arabic letters YÂ SÎN, and which the Prophet ﷺ called the "Heart of the Quran."	756 :
37. Sûrat Al-Şâffât  The surah that opens with the oath of the Divine One swearing by the angele arrayed before Him in DEVOTIONAL RANKS and, thereafter, by other angels propelling the clouds, dispelling evil, and reciting God's praise.	767 Is
38. Sûrat Şâd  The surah that opens with the single discrete Arabic letter ŞÂD.	781
39. Sûrat Al-Zumar The surah that mentions THE COMPANIES of the unbelievers who shall be driven to Hell in the Hereafter, and the companies of the God-fearing who shall be ushered to Paradise in honor.	792 e
The surah that describes the Divine Being in its third verse as the one and only God, who is THE FORGIVER of Sin, the Acceptor of Repentance, b also the Severe in Punishment.	808 ut

41.		يَوْنُوْنَاتُكُ scribes the Quran as THE LUCIDLY DISTINCT Heavenly se who would give it heed.
42.	the godly means l	entions mutual CONSULTATION among the believers as by which to conduct their affairs and as a virtuous sign that reward of God in the Hereafter.
43.	precious commod this life to all the humankind to un desire of the ungo	entions the solid GOLD ORNAMENTS, and other lities and appointments, which God would have granted in unbelievers—had it not been that this would have driven ite in godlessness—for the trinkets of life are the true hearts' odly. Yet fleeting are all the things of this world, and far finer e joy of Paradise for the believers; and that is their true
44.	the appearance of the sky and envei	entions a divine portent of an evil destiny that will come in something unknown called THE SMOKE. It manifests in ls the unbelievers on the earth, until they cry in vain to God ieve in the Quran and its Messenger if only He delivers rment.
45.		entions THE KNEELING of every community around the on the Day of Doom in wait of its divine judgment.
46.	dwelled in THE	entions the fatal lesson of the ancient people of 'Âd who DUNE VALLEYS OF AL-AḤQÂF, whose prophet warned dolatry and worship only God, but to no avail.
47.	intellects, of those	clares that God absolves of misdeeds, and sets right the who work righteousness and who believe in all that God on His final Messenger to humankind, MUHAMMAD

48.	Sûrat Al-Fatḥ	سَرُورَهُ الْمَبَيْخ
	that God accorde	d His Prophet sin the truce he agreed to with the ce called Hudaybiyyah.
49.		iticized as ill-mannered and uncouth those who would stand AMBERS of the Prophet's wives and call him forth for ised voices.
<b>5</b> 0.	Sûrat Qâf The surah that op	pens with the single discrete Arabic letter QÂF.
51.		oens with the oath of the Divine One swearing by ING WINDS that stream far and wide bearing the rain
52.	_	pens with the oath of the Divine One swearing by of Sinai, where the Torah was revealed to Moses ﷺ.
53.	of THE STARS,	vens with the oath of the Divine One swearing by every one as they descend and disappear beneath the horizon, that indeed God's awaited Messenger.
54.		ورُوَّالَّاتِينَ pens with the unnerving, cataclysmic sign of the end of the d THE MOON having split apart.
55.		owns the Quran and opens with the chant of a single word of God's most beautiful names, THE ALL-MERCIFUL.
56.	title THE INDIS	pens by naming the occurrence of the end of time with the PUTABLE EVENT; for all who deny that it is coming will en finally it happens.

57. Sûrat Al-Ḥadîd	يَوْرَهُ الْمُرْدُنِينَ	_ 9
The surah that mention down by God from the and humanity with the	ons the heavy metallic element IRON as being sent the heavens to endow the earth itself with mighty force, the many benefits of its malleable and structural strength, of faith that arise from this.	
The surah that mention Prophet 🕮 as SHE V	ons the complaint of Khawlah bint Tha labah to the WHO ARGUED for the dignity of women against the whereby husbands estranged their wives from intimacy	9
their prodigious fortre calls the first of its kind	ons God's expulsion of the clan of Banû Al-Nadîr from ess-settlement near Madinah, in THE MUSTERING it d; for they had betrayed their covenant of mutual aters against monotheistic believers.	. 9
sacred oath as THE T migration was purely	ted for lone female Emigrés to Islam the swearing of a EST OF FAITH, establishing publicly that their for the sake of God, without worldly motive, so as to I protection and rights in the Muslim community.	9
THE SOLID RANK	es God's love of all those believers who maintain S of unbreachable communal unity in selflessly and od's cause against aggression.	9
-	s the believers to proceed at once to the ritual Prayer of IGREGATION and to quit all commercial transacting as call to the Prayer.	. 9
	es that God bears witness that the false profession of faith TES is uttered only as a screen to hide their duplicity.	9

The surah that calls the Day of Judgment THE DAY OF MUTUAL LOSS AND GAIN. For those who abandon faith and choose to disbelieve shall lose Paradise and be thrown into Hellfire, cheated forever from felicity by their own souls and their leaders. Those who believe, however, shall gain Paradise against all the attempts of the unbelievers to distract them in the world from faith and goodness, guided away from Hellfire by God and His messengers	983
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69. Sûrat Al-Hâqqah  The surah that opens by proclaiming one of the names of the Day of Resurrection—THE INEVITABLE REALITY—so named because in it the matter of truth shall forever be decided then and all truth shall prevail regarding every affair.	1006
70. Sûrat Al-Ma'ârij  The surah that proclaims God to be the August Lord of THE HEAVENLY  ASCENTS, the points of rising from which the angels and Gabriel stable go up to God on the Day of Resurrection.	1010

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_	ens with the story of the ancient Prophet NOAH ﷺ, the nger of Resolve, and his obstinately unbelieving people.	
	ens with the revelation that a group of JINN-KIND listened reciting the Quran, believed in it, and so admonished their	101
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	ens with the emphatic oath of the Divine One swearing by OF RESURRECTION.	_ 103
	ens with a question posed to arrogant MAN about his utter e God brought him into existence.	103
_	ens with the oath of the Divine One swearing by the THOSE SENT FORTH IN SUCCESSION	103
	entions THE GREAT TIDING of the coming of the Day of the of which people yet dispute.	. 10
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80.	Sûrat <sup>c</sup> Abasa	The state	1048
	HE WHO FROW him importuning hengaged in discour ardently wanted to	ens with admonishing the Prophet and refers to him as NNED and turned away. For a common blind man came to him with questions of religion while the Prophet was see with the unbelieving nobles of Quraysh, whom he embrace faith. The blind man's interruption elicited the tion, which God corrected.	
81.	Sûrat Al-Takwîr	مَنْ وَالْمُوالِينِ اللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّهِ وَاللَّهُ وَاللَّالَّالَّا لِلللَّهُ وَاللَّهُ وَاللّلَّالِي اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّمُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّمُ وَاللَّهُ وَاللَّهُ وَاللَّمُ وَاللَّمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ و	_ 1051
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		ns with a riveting description of THE RENDING of the g of the earth as a sign of the commencement of the Day	
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The surah that open	s with the command to highly exalt God, the Divine One HIGH, far above all that is unworthy that people Him.
of the coming of a si	s with the edifying question regarding human awareness are cataclysmic event it calls THE WHELMING—which Day of Resurrection.
The surah that open THE DAWN, and o	s with the oath of the Divine One swearing by other natural occurrences and sacred designations, as a affirmation to humankind that God shall, indeed, hold all
The surah that open Makkah, THE CIT	s with the emphatic oath of the Divine One swearing by of the Sacred Mosque, that humankind is under the watchfulness of God.
The surah that open	s with the oath of the Divine One swearing by es out with morning's radiance.
The surah that open	يُوْوَاللَّهُ s with the oath of the Divine One swearing by the NIGHT that swathes the world in darkness.
The surah that open	s with the oath of the Divine One swearing by SUNSHINE and the night when all falls still.
The surah that opensappointment to rece THE OPENING O thereby he has been	with a reassurance to the Prophet that his divine we God's revelation has been nothing less than F THE HEART to sacred wisdom and guidance, and that honored for all time, made well-able to bear the mantle of at ultimately and inevitably he shall be eased unto success.

	the olive, and other	ns with the oath of the Divine One swearing by THE FIG and signs, representing the Holy Land in which God revealed the and the Quran, and thereby guided all humankind.
	human being of T	tains the first revealed verses of the Quran, reminding the HE CLINGING CLOT, a stage that reflects the miracle of the womb of the mother. The surah is also known by the action: READ.
97. S		مُزُوُّالْكُرُّنِ ntions the moment in which God first revealed the Quran, GHT OF EMPOWERING DECREE
98. S	Messenger 🕮 as T	ntions the advent of the message of the Quran and its THE CLEAR PROOF of a decisive revelation for both the the Scripture and the unbelievers unlettered in God's word.
99. S	_	ens with the mention of THE QUAKING of the earth in the end of the world.
100.	THE CHARGER	ens with the mention of galloping war steeds that it calls S, whose very hoofs strike sparks upon the rocky earth as ers furiously into the midst of the fray of life.
101.	THE GREAT PC through all the ear	ens with this single word, Al-Qâriʿah, meaning UNDING, for that is the repeated sound that shall resound that it is being pulverized in the cataclysm at the end of ty for the Resurrection Day and the ultimate Judgment of
102.	為 for WORLDL	ABUNDANCE, grasping for an ephemeral wealth that

103.	Sûrat Al-'Asr  The surah that opens with the oath of the Divine One swearing by THE DECLINE OF TIME and humankind's absolute loss of every single thing but righteousness, truth, patience, and faith.
104.	Sûrat Al-Humazah The surah that opens with a threat of impending affliction and grief to THE SLANDEROUS REVILER, one who, in greediness of wealth and acclaim, defames others.
105.	Sûrat Al-Fîl  The surah that tells of the destruction of the armed force that came to be known as the company of THE ELEPHANT, after the animal they intended to use to destroy the Ka'bah, in the generation before the advent of Islam.
106.	Sûrat Quraysh  The surah that admonishes the first recipients of the Quran, the Makkan tribe of QURAYSH, to give thanks to the One God alone who had long bequeathed to them, in their desert surroundings, abundant provision and security.
107.	Sûrat Al-Mâ ûn  The surah that chastises as irreligious and mean all those who withhold from the helpless and needy the most basic forms of AID.
108	Sûrat Al-Kawthar  The surah that informs the Prophet that God has gifted him with ABUNDANT GOODNESS in this life and far greater resplendence in the Hereafter—for which he is instructed to ever show worshipful gratitude and charitable generosity.
109	Sûrat Al-Kâfirûn  The surah that instructs the Prophet to inform THE DISBELIEVERS that the worship of false deities and the worship of One God are not, and can never be, compatible.
110	The surah that informs the Prophet that THE ULTIMATE VICTORY of God is imminent in the liberation of Makkah from idolatry, in the throngs whose hearts God will open to Islam, and in the approach of his own passing to the mercy of God

111.	twisted around topposed Islam; for she became known	nentions THE PALM-FIBER ROPE that in Hellfire shall be the neck of the wife of the Prophet's uncle, who bitterly for she took great pride in wearing an ostentatious necklace wn for and would slip by night to strew thorns and prickly phet's path to injure his feet.	1097
112.	faith, wherein a	e six elements of belief constitute PURE SINCERITY of believer affirms God's divinity, Oneness, and eternality, and on to Him any offspring, ancestry, or likeness.	1098
113.	The surah that o	pens with the mention of God as the Lord of AK and that teaches one to seek refuge in Him from the evil from all who envy the blessings of God in others.	1099
114.		pens with the mention of God as the Lord of ALL PEOPLE to seek refuge in Him from the whisperings of Satan and and people.	1100

